

~~Review of this Book~~  
THE *Di*  
L I V E  
OF THE  
*Ancient Philosophers,*

CONTAINING

An account of their several Sects, Doctrines,  
Actions, and Remarkable Sayings.

Extracted from *Diogenes Laertius, Causabon,*  
*Menagius, Stanley, Gassendus, Obsolete,* and others,  
the best Authors upon that Subject.

WITH AN

APPENDIX

CONTAINING

The Lives of several later Philosophers not confined  
to particular Sects; Taken from *Eunapius*. And an  
Account of the Women Philosophers, Written ori-  
ginally in Latin by *Æg. Menagius* to *Madam Dacier*.

And an Introduction representing the state of Learn-  
ing and Philosophy in the Eastern part of the World;  
before it flourished in *Greece*.

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Illustrated with several Outts.

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# THE PREFACE.

**I**N ancient times, when Learning was pursued by Men of Figure and Interest, Philosophy met with a reception suitable to its merit: But in the latter Ages, the Science has been deem'd for a hungry trifle, and the Professors of it branded for Fools in the way of Life. The Equity of that Censure, and the Justness of the Character, I shall not now examine; having no occasion to enter the Lists upon that score. 'Tis the *Ancient* Philosophers I here deal with; most of whom distinguished themselves by Action as well as Contemplation. They were men not only of learning but of business: and did memorable services to the Commonwealths in which they liv'd; witness the Laws of Solon, the military exploits of Xenophon and Socrates, and the wise models of the Divine Pythagoras. They knew the world, and studied Men as well as Books; and bore a splendid figure

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figure even at the Courts of great Princes. What could be greater and nobler than *Aristippus's* Character at *Dionysius's* Court? The profession of a Philosopher was not then inconsistent with the grandeur of a Courtier, and the prudence of a Statesman. Nor were the *Athenians* out in their Politicks in singling out three Philosophers for an Embassy to *Rome*. Upon this account, 'twill be requisite to joyn the actions of the ancient Philosophers, and the circumstances of their Lives, to the Systemes of their Philosophy. For as the one imbellishes the other, so the exemplary practice of their own precepts supports and enforces their Doctrines. This method, as I take it, is preferable to that of culling one General Systeme of Philosophy out of all their writings, and so quoting them only by scraps scattered here and there. Doubtless the building is more uniform, when all its parts are joyned in their natural order, and their mutual coherence is preserv'd. For Truths have a mutual relation, and a dependance upon one another, the view of which is lost by the interposition of Forreign and perhaps Contrary Positions, And, every Philosophy (to use my Lord *Verulam's* words) while it is entire in the whole piece, supports it self; and the opinions maintained therein give light, strength and credence mutually one to the other, whereas, if they be simple and broken, it will sound more  
strange

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*strange and dissonant.* Accordingly the Tenets and Arguments of each Philosopher are here delivered separately, immediately after the account of his Life and Actions. So that the Reader will here meet, not with one general Systeme, but with several Systemes of Philosophy, illustrated with the Character, Circumstances, and Actions of the respective Authors.

The principal Author upon this Subject is *Diogenes Laertias*, whose method we have follow'd ; an Author so useful that without him we should know but little of the more ancient Sages and their Assertions. 'Tis true, as Mr. *Stanley* observes, he is so far short of what he might have done, that he has omitted a great many things which we find dispersed here and there among other Authors. And that learned Author having taken the pains to collect and digest these scattered remnants, we have followed his method in forming an uniform texture from the whole, and citing the respective Authors. *Diogenes* being commented upon by the learned *Menagius*, as well as by *Isaac* and *Mericus Casaubon*, we have taken in from their Commentaries whatever seem'd fit for our purpose. Some later Authors have gratified the world with particular Lives and accounts of particular Systemes of Philosophy, drawn with great diligence out of all the remains of Antiquity ; Gaj-  
nus



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*aus*, for instance, and after him *Charletois* wrote *Epicurus's* Life and Philosophy, as *Dacier* of late has done that of *Plato*. To these we have had recourse upon occasion; tho we have not inserted their imbellishments or corrections, as being forreign to our purpose, which was only to give an impartial account of what the Philosophers did and said, without pretending to censure errors, or to spend time in Panegyricks. Where Poems are quoted, we have borrowed their Translations from the best English Authors, such as Mr. Creech, Mr. Norris, &c.

To give some account of our method in ranking the Philosophers, and fixing their Sects. Greece knew nothing of learning, till *Thales* the *Milesian*, having travel'd into the Eastern Countries, taught the Grecians what he had learn'd there. At that time learning went by the name of σοφία, and the professors of it, namely *Thales* and six more, were christened σοφοί, i. e. *Wise-men*. But not long after, *Pythagoras* who came into the world before *Thales* died, disclaim'd the title of σοφός as being peculiar to God, and modestly assum'd that of φιλόσοφος, i. e. a lover of Wisdom. And the word *Philosophy* has prevail'd ever since. After the death of *Thales*, *Anaximander* his disciple founded the *Ionick* Sect, so called from *Ionia* *Thales's* Country, and *Pythagoras*,

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was the disciple of *Pherecydès* one of the primitive σοφῶν, founded another in that part of *Italy* which from the Grecian Colonies was call'd *Magna Græcia*, whence the Sect deriv'd the appellation of the *Italick* Sect. So that the *Ionick* and *Italick* were the original sources of all the other Sects. Nay indeed the other Sects are nothing else but the series and continuation of these under a different appellation. For sometimes a Philosopher and his followers derived their Title from the place of his Nativity, and sometimes from the place where he read his Lectures. The *Eleans* are an instance of the former, as the *Academicks* and *Stoicks* are of the latter. Some had a name given 'em by way of derision, as the *Cynicks*; others were Christen'd after their Masters name, as the *Socraticks* and *Epicureans*. Others again derived their Appellation from some (a) circumstance or other; as the (b) *Peripateticks*.

The *Ionian* Philosophy was continued in the following Series. *Anaximander* succeeded *Thales*. The fourth from him was *Socrates*, who introduc'd moral Philosophy, and upon that the Sect was stil'd *Socratick*. The

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(a) *Lactius* has it, ἀπὸ συμπτῶματων, which *Aldobrandinus* renders ab adjunctis, defining συμπτῶματα to be quædam rebus inæ. entia.

(b) *Jonsenius* says they were so call'd not from the situation of walking, but from περιπατεῖν a place convenient for walking. Viti. Jonsen. Institut. de Phil. Peripet.

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successors of *Socrates* were divided. *Plato* was one of 'em, who founded the *ancient Academy*, the sixth from whom was *Arceles* the Author of the *middle (c) Academy*, and he was succeeded by *Laertes* the Instructor of the *New Academy*, who was follow'd by *Carneades* and *Clitomachus*. Another that succeeded *Socrates* was *Aristophanes* the *Comic*; after whom at some distance came *Zeno* the founder of the *Stoick Sect* which ended with *Chrysippus*. But *Plato* was likewise succeeded by *Aristotle* the founder of the *Peripatetick Sect*, which ended in *Theophrastus*. And thus the *Ionian Philosophy* terminated in *Clitomachus*, *Chrysippus*, and *Theophrastus*. As for the *Italian Philosophy*, the series of it was this. *Pythagoras* the disciple of *Pherecydes* was succeeded in order by *Teaeges*, *Xenophanes*, *Parmenides*, *Zeno of Elea*, *Leucippus*, *Democritus*, and several others; till the succession fell to *Epicurus*, in whom it terminated.

In this order do we trace the Lives and Doctrines of the Greek ancient Philosophers. But to render the performance more compleat, we have added the Lives of some later Philosophers who lived towards the declension of the *Roman Empire*. *Eunapius* of *Sardis* is the Author to whom we are oblig'd for materials upon this Head. He

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(c) That which *Laertius* calls the *Middle Academy*, i by *Cicero* call'd the *New Academy*; who alledges that *Laertes* made no innovations.

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liv'd in the time of the Emperors *Valens* and *Valentinianus* ; and being High priest of *Lydia* was mightily prejudic'd against the Christians ; which oblig'd us to pass over some of his rankest invectives. To this Abstract we have annexed the History of the Women Philosophers written in Latin by *Ægidius Menagius* ; That performance being not only full of various learning, but curious and uncommon.

As for the Introduction. 'Twas thought proper to satisfy the Reader's curiosity with an account of the state of Learning in the East before the commencement of our Philosophical *Æra*. For tho the Grecians attribute the invention of Philosophy to themselves, pleading upon some dark traditions of the *Athenian Musæus*, the *Theban Linus*, and the *Thracian Orpheus* ; yet 'tis manifest from very creditable Authors that *Thales* brought the elements of the Grecian Philosophy out of the East. The *Ægyptians* likewise put in their claims upon this Head : But 'tis certain that their learning came from the *Chaldeans*. We have therefore trac'd Philosophy to its first original in *Chaldea*, and shewn how it spread it self into *Persia* and *Arabia*, and at last was communicated to the Grecians. Mr. *Stanley* having collected a Treatise of the Chaldaick Philosophy out of *Pfellus*, *Pletho*, and other Authors, we have made use of his  
Col-



## *The P R E F A C E.*

Collection, and taken the Quotations upon his credit.

'Tis presum'd the Reader is sensible that a work of this nature, and confin'd to such narrow bounds, cannot be free from imperfections and errors. Not to mention the variety of learning, and the number of the Books from whence the materials are brought; the Chronology is sometimes so dark, and the account of several Authors so various and even contradictory; that a man can scarce write upon the Subject without contradicting himself. *Henry Stephens* alledges on the behalf of *Diogenes Laertius*, that if he does not every where agree with himself, that might happen because he did not every where follow the same Authors. If any such censure falls in our way, I can but offer the same Apology, to which I would add one thing, namely, that we have asserted nothing without quoting the respective Author.

'Twere to be wish'd that our account had been carried so far down, as to contain the modern as well as the ancient Philosophers. But considering the various fate of Books, and the nice taste of this age, 'twas thought more proper to delay such an undertaking, till the well-come reception of this should encourage us to go about it.

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*As for the errors of the Press, I hope there are but few that are material. However, I have accidentally met with two or three, which the Reader is desir'd to take notice of.*

Page 2. l. 21. for 4th r. 3d. ibid. for 48. r. 49. p. 183. l. 3. for 116. r. 95. p. 248. for 114. r. 140.

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**Books Printed for John Nichollson at the Kings Arms in Little Britain; and Tho. Newborough at the Golden Ball in St. Paul's Church-Yard.**

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SHEET

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T H E  
INTRODUCTION,  
REPRESENTING

*The State of Learning and Philosophy in the Eastern Part of the World ; before its arrival in Greece.*

(a) **S**ince 'tis agreed upon by most *Antiquaries*, that not only the *Grecians*, but the *Egyptians* deriv'd some part of their Learning from the *Chaldeans*; 'twill not be improper to usher in our History of the Grecian Philosophy, with a Description of what we can gather out of the Ruines of Antiquity, Concerning the first Original of Philosophy and Learning among that People.

When *Alexander* possess'd himself of *Babylon*, the *Chaldeans* boasted to *Callisthenes*, that their Observations of the Stars were then 470000 Years old. But there is not any thing extant of the *Chaldean* Astrology more ancient than the *Æra* of *Nabonassar*, which began in the 3967th year of the *Julian* Period; for if there had been any Ancienter, *Ptolemy* had not omitted it. *Ptolemy* (b) indeed gives us the Reasons and Rules of their Astronomical Observations, computed by that *Æra*; the First of which was in the first Year of *Merodac* or the 27th of *Nabonassar*; the Second in the 28th of *Nabonassar*; and the Third in the 127th of *Nabonassar*, or the 5th of *Nabopolassar*.

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(a) *Joseph. l. 8. Cicer. The Author of the Treatise Μαθητικὴν* cited by *Laertius* in *Proem.* (b) *Lib. 4. Cap. 6, 7. and Lib. 5. P. 129.*



But we have no justifiable Authority for going further.

The Inven-  
to, and  
Propaga-  
tors of it.

(a) The Invention of Arts among the Chaldeans is generally ascrib'd to Zoroaster, i. e. (says b. Bochart) a Contemplator of the Stars; reading in Laertius's *Proem*, ἀστρολογίας ἐφευρέτω; for זכור עישר in the Persian Language signifies a Star; and Zor seems to be deriv'd from the Hebrew שור שבור, to Contemplate. Stanley (c) makes Zoroaster to signify the Son of the Stars; as Zorobabel is interpreted born at Babel. The same name is sometimes by Corruption pronounc'd Zabratas, Nazaratas, Zeran, Zaratus and Zaradas. Zoroaster the Chaldean, whom Suidas (d) calls the Assyrian, having made his Name Famous by the invention of Magical and Astronomical Sciences; it came to pass that those who did the like Service in other Countries, were dignify'd with the same Name. Such were Zoroaster the Bactrian, the Persian, the Pamphylian, the Proconnesian and the Babylonian, who were all different persons from our Chaldean Philosopher. And the mistaking one of these for another has occasion'd a vast confusion among Authors. The Bactrian (e) is said to have been King of Bactria, and subdued by Ninus the Assyrian. Diodorus calls him Oxyartes; others Zeorastes; and some old Manuscripts of Justin Oxyatres. 'Tis commonly reported, that he invented Magick and Astronomy. But 'tis possible the affinity of Names and the nearness of Times, gave occasion to some to confound him with Zoroaster the Chaldean, and so to ascribe to the Former what is only due to the Latter: For the Chaldean (f) was also contemporary with Ninus. The Persian was the first Institutor of the Magi in Persia; as the Chaldean had done before in Chaldea; whence some confound him with the Chaldean. Those who confound the Persian with Cham the Son of Noah, are much out, for we do not find the word Persian mention'd any where before the Prophet Ezekiel. The Pamphylian's true nam

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(a) Laert. *Proem*. (b) *Geograph. Sacra*. l. 4. c. 1. (c) In his Chaldaick Philosophy. (d) In *Zor.* (e) *Justin*. l. 1. *Arnob. Const. Gen* (f) *Suid. in Zor.*

was *Er* or *Erus Armenius*. *Plato* says he lay dead Ten days and came to life again; and *Clemens* citing *Plato* says, he wrote of himself, that *dying in War and being in Hades he had learn'd of the Gods*. 'Twould seem from *Arnobius's* words that he was the Nephew and Disciple of *Hostanes*. The *Proconnesian* plac'd a little before *Hostanes*, probably was that *Aristeas* (a) who liv'd in the time of *Cyrus* and *Cræsus*; of whom 'tis said that his Soul could depart the Body and return at Pleasure. *Herodotus* says, he died suddenly at *Proconnesus*, but his body disappear'd, and at the same time he was seen at *Cyzicus*, and after Seven Years return'd Home, and publish'd the Verses call'd afterwards *Arimaspiæ*, which seem to have been (b) an imaginary form of Civil Government, like *Plato's* Commonwealth. The *Babylonian* was in being when *Pythagoras* was carried Prisoner to *Babylon*. *Apuleius* (c) calls him *omnis divini Antistitem*, and *Pythagoras's* chief Master. He seems to be the same with *Zabratas* who taught (d) *Diogenes* Morality and Physicks; and with *Nazaratus* the *Assyrian*, (alias (e) *Zares*, (f) *Zaran* and (g) *Zaratas*) whom *Alexander* in his Book of *Pythagorick* Symbols affirms to have been *Pythagoras's* Master. — To return to the *Chaldean* or *Assyrian Zoroaster*. Some Authors (h) are so extravagant as to make him 5000 Years ancients than *Plato*; others (i) place him as far before the Destruction of *Troy*. Some (k) conceive him to be *Cham* Son of *Noah*, who, as the *Rabbi's* (l) alledge, was the first introducer of magical Arts and Idolatry. *Epiphanius* makes him Contemporary with *Nimrod*. *Suidas* and *Eusebius* make him Contemporary with *Ninus* who liv'd above the 3447 of the *Julian Period*. *Xanthus*, whose account seems to be most Historical, places him 600 Years before *Xerxes's* expedition into *Greece*; now that expedition happening in the first of the 75 *Olymp.* the year that *Xanthus* meant will fall upon the 3634 of the *Julian Period*. *Pliny* (m) says, *Zoroaster* laugh'd

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(a) *Suid.* (b) *Vid Clem. Alex Strom.* 3. (c) *Apul. Flor.* (d) *Porphy. Vit. Pythag.* (e) *Suid.* (f) *Cyril.* (g) *Plutarch.* (h) *Laert. Proem.* (i) *Hermippus, Hemodorus, Plutarch.* (k) *Didym. Alexandr. Agath.* (l) *R. Lev. in Genes. Rassi. Aben Esra. in Genes.* (m) *L. 36. C. 1.*

the same same day he was Born; and his Brains had so strong a pulsation that they would heave up one's hand; and that he liv'd in the desarts 20 Years upon Cheese so temper'd that it did not grow old. *Suidas* says, he pray'd he might die by Fire from Heaven, and advis'd the *Assyrians* to preserve his Ashes, assuring them that as long as they kept them, their Kingdom should never fail. *Plato* says he was the Son of *Oromases*; but forasmuch as *Oromases* was a name given to God by *Zoroaster* the *Persian*, he seems to mean the *Persian* who perhaps was call'd the Son of God, (as well as *Pythagoras*, *Plato*, &c.) with regard to his extraordinary Knowledge. The Writings attributed to him (a) are 2000000 of Verses commented upon by *Hermippus*, Oracles commented upon by *Syrianns*; *Agriculture* and *Revelations*. But the two last are reckon'd Supposititious; as well as a Treatise of *Magick* and another of *Dreams*, that are said to be his.

**Belus.**

Some ascribe the invention of Astronomy to *Belus*; but there were two of that Name; one a *Tyrian*; the other a *Babylonian* King about the 2682 Year of the World, who was honour'd as a God for his Inventions. That the *Babylonian* was the Son of *Neptune* and *Libya*, or that he brought a Colony from *Egypt* to *Babylon*, as *Diodorus* (b) affirms, is equally fabulous. But his skill in Astronomy is manifest from (c) *Pliny*. *Ælianus* (d) acquaints us that *Xerxes* was fore-warn'd of his ill Fortune by endeavouring in vain to fill with Oyl the Urn in which *Belus's* body lay, it being written upon it that ill Luck should attend him that open'd the Sepulchre and did not fill the Urn.

**Berosus.**

But after all 'tis the general opinion that *Zoroaster* was the first Author of Learning among the *Chaldeans*. He was succeeded by the *Magi*; of whom we know but little or nothing till the time of *Berosus* who introduc'd the *Chalaeick* Learning into *Greece*. *Berosus*, in Greek *Βερώσις*, is a *Chalaeick* or *Syriack* Word signifying, (e) the Son of *Oseas*; whence the *Rabbins*

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(a) *Plin.* l. 36. c. 1. (b) *Lib.* 1. (c) *Lib.* 1. (d) *Var. Hist.* (e) *30j. Scalig. in Euseb.*



call him *Bar-Hofea*, and the *Arabians Barasa*. He was (a) contemporary with *Alexander* and *Antiochus Soter*, to whom or else, to *Antiochus*  $\Theta\epsilon\acute{o}\varsigma$  his Son, he dedicated his History of the *Chaldeans*. He (b) liv'd but a very short time before *Manetha* who flourish'd under *Philadelphus*, who dy'd in the 3d of the 133 *Olymp*. This account of the Age in which he liv'd is further confirm'd by *Pliny*, (c) who says he gave account of 480 Years, which doubtless were Years of *Nabonassar*: For the *Æra* of *Nabonassar* begun in the 2d of the 8th *Olymp*. from which if we reckon 480, 'twill fall upon the latter end of *Antiochus Soter* his Reign. *Vitruvius* (d) says, *Berosus* settled first in the Isle of *Coos*, in order to propagate Learning. *Josephus* (e) testifies that he introduc'd among the *Græcians* the Writings of the *Chaldeans* concerning Astronomy and Philosophy. His divine Predictions procur'd him (f) a Statue with a Golden Tongue in the *Athenian* Gymnasium. He wrote the Antiquities of the *Syrians* and *Medes*, (g) which passes under the Title of *Chaldaicks* or *Babylonicks* in Three Books, and of which *Josephus* (h) has preserv'd, some excellent Fragments; tho' *Annius* has injuriously fasten'd a great many ridiculous Stories upon the Author in his Supposititious *Berosus*. Among the several (i) Sibyls that prophes'd at *Cumæ*, was the Daughter of this *Berosus*, (k) styl'd the *Babylonian* Sibyl.

The *Chaldeans* confin'd Learning or Philosophy to *The Chal-* certain Families, who were by a more peculiar Com- *dsick way* pellation term'd *Chaldeans*, being exempted from *of Teach-* all publick Offices, and wholly addicted to Study in *ing*. a peculiar habitation allotted for 'em. Hence (l) *Diodorus* says, *Belus* instituted Priests, whom the *Babylonians* call'd *Chaldeans*; and *Strabo*, *Cicero*, *Q. Curtius* and *Laertius*, mention the *Chaldeans*, as the Authors of Philosophy in *Syria*. These *Chaldeans* pre-

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(a) *Tatian. Cont. Gent. Euseb. Præp. Evang. l. 10.* (b) *Syncell. Voss.*  
 (c) *Lib. 6. Cap. 55.* (d) *L. 9. C. 7.* (e) *Contra Apion. l. 7.* (f) *Plin. L. 7. C. 37.* (g) *Athen. Deipn. l. 14. Clem. Alex. Strom. 1. Agath. l. 2.*  
 (h) *Antiq. Jud. v. 5. Cont. Apion. l. 1.* (i) *Onuphr. lib. de Sibyl.* (k)  
*Justin. Mari. Paren.* (l) *Lib. 1.*



serv'd their Learning within their own Families by a continued Tradition from Father to Son. Now, as *Diodorus* (a) observes, the Sons being exempted from all Business, and from their Infancy instructed by their own Fathers, whose Authority must be more influence than that of a foreign Master; not only acquir'd a full and habitual Knowledge of Things, but firmly believ'd what they were taught, without making Innovations: Whereas in *Greece* Philosophy being communicated by publick Professors indifferently to all sorts of Auditors, many of these come too late, and either forsake Philosophy in order to find means for their Livelyhood, or else out of a prospect of gain erect new Sects and contradict those that went before 'em. 'Tis true indeed the *Chaldeans* were distinguish'd into Sects; the Denomination being taken from the several Parts of the Country where they happen'd to retire, (b) as *Hipparenes* from *Hipparene* in *Mesopotamia*; *Babylonians* from *Babylon*; *Orchenes* from *Orchoe* a City in *Chaldea*; and *Borsippenes* from *Borsippe* in *Babylonia*. Now these Sects did not absolutely agree in their Assertions; tho', as *Diodorus* says well, each Sect stood firm to its own Principles without introducing any new Opinions. Farther, the learned *Chaldeans* had likewise a distinction of Sects taken from the several Sciences they profess. The Prophet *Daniel* (c) mentions Four Principal Sects; namely *Hhartumim*, i.e. *Skilful in natural Things*, from *Charad* a Persian Word signifying to know: *Ashaphim*, i.e. the *Magi* or Professors of religious Worship, from the Hebrew Root *Ashaph*; which perhaps gave rise to σοφός the first attribute given by the *Gracians* to learned Persons; *Metashaphim*, i.e. *Revealers of hidden things*, or *Sorcerers*, from *Chashaph*, i.e. *Revealing*; and *Chasdrin*, i.e. *Chaldeans*, a Title applied חסדרין to the *Astrologers*, their Study being the most eminent. To these we may add several others mention'd and prohibited by the Levitical Law, *Deut.* 18. 10. which

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(a) *Ibid.* (b) *Plin. lib. 6. cap. 26. Strab. Lib. 16. P. 739.* (c)

C. 2. 2. V. 2.

*Jachiades* takes to be particular subdivisions of the *Mecashphim*

To take a View of the *Chaldaick* Doctrine; We *The Chal-* shall begin with Theology and *Phyicks*, the proper *daick Do-* study of the *Hhartumim*, who contemplated all be-*strins.* ings as well Divine as Natural. *Zoroaster* (a) drew all things up in three Classes. 1. *Eternal*. 2. *Immortal*. 3. *Mortal*.

As for the first; There is but one *Eternal* and *Of the E-* Supream Being, the Father and Principle of all *ternal Be-* Things; (b) who is term'd *Light* and *Fire*, *Ur* in the *ing.* *Chaldee* signifying both; and 'twas upon that account that the ancient *Chaldeans* instituted the worship of *Fire*. This Intellectual *Light* or *Fire* communicated his *Fire* by way of emanation to all Creatures. (c) The next emanation from him was a Supramundane *Light*, an incorporeal infinite luminous space in which intellectual beings reside and which kindles the *Empyreum*, or first corporeal World, so that it being immediately beneath the incorporeal *Light* is render'd the highest, brightest and rarest of *Bodies*. The *Empyreum* diffuses this *Fire* thro' the *Aether*, which being next it is a less refin'd but real *Fire*, witness the more condens'd Parts of it, the Sun, and the Stars. The *Aether* transmits this *Fire* to the material Sublunary World, the Parts of which consisting of darkness are all over actuated and enliven'd by the vivificative *Fire* which penetrates to the very Center.

*Zoroaster's* second Class is allotted to such things as *Of Ævi-* are begun in time but have no end; which *Pfellus* *ternal In-* Names in this Order. *Intelligibles*; *Intelligibles* and *corporeal* *Intellectuals*; *Intellectuals*; *Fountains*; *Hyperarchii* or *Beings* *Principles*; *Unzoned Gods*; *Zon'd Gods*; *Angels*; *Dæmons*; and *Souls*. These are all (d) *Light*, excepting the *ill Dæmons*; and *Mithra* (e) alias the *Mind* presides over 'em. *Intelligibles* or such things as are un-*Intelligi-* derstood, are plac'd next the one *Eternal Being*. With *bles.* reference to this first Class; *Pfellus* says, next the one they assert a Paternal Depth compleated by Three

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(a) *Pfell. in Orac. p 51.* (b) *Euseb. Præp. Evang l. 4 c 3. Porphyr.*  
*Vit. Pythag.* (c) *Vit. Zoroast. Orac.* (d) *Euseb.* (e) *Plut.*  
 b 4 *Triads,*

Intelligi-  
bles and  
Intel-  
lectuals.

Intelli-  
gents.

Foun-  
tains.

Princi-  
ples.

Azoni

Zonai.

Angels

*Triads*, each of the *Triads* having a *Father* first, then a *Power* Middle, and a *Mind* the third amongst 'em, which shutteth up the *Triads* within it self; and these they call'd *Intelligibles*. *Zoroaster* in his Oracles gives in effect the same Description of the Triple *Triad*.

In the next place we meet with the *Intelligibles* and *Intellectuals*, i.e. those which are understood and understand also. These are divided into Three Species, namely the *Janges*, which are Intellectual Species or Ideas of all Forms, conceiv'd by the Father, and giving a pattern to the World, they themselves being also conceptive, and begetting Conceptions or secondary Notions; The *Synoches*, alias *Anoches*, which are subdivided into the *Empyrean*, *Ethereal* and *Material*, answerable to the several Worlds which they govern, for they seem to be minds giving Fire and Vital motion to these Three Worlds: And the *Teletarchs* joyn'd by the Oracle with the *Synoches*. The Third order presents us with *Intellectuals*, i.e. those which only understand. These are call'd *Cosmagogi*, as being the guides of the World, entitled to an inflexible Power. They are likewise call'd *Fountainous Fathers*, and Seven Fountains; as consisting of one call'd the *Hypocras*, a *Triad* of the three *Amilicti*, and a paternal *Triad* of the *once above*, *Hecate*, and the *twice above*.

The Fourth Rank is of *Fountains* additional to these; namely a Fountainous *Triad* of *Faith*, *Truth* and *Love*; a Fountain of Characters, Perspectives, &c.

The Fifth Rank is of *Principles*, *g.ω.ω*; of the animal productive Principles, the chief is *Hecate*, having a Principle of Souls on the right, and a Principle of Vertue on the left. In the Sixth Place we come to

the *Azoni* or *Unzon'd Gods*, i.e. those who exercise an uncontroll'd power in the Zones, and are enthron'd above the conspicuous Deities i.e. the Heavens and the

Planets; Next are the *Zonai*; or *Zon'd Gods*, which are confin'd to particular Zones, and govern the respective Circles of the sensible World. Next the

*Zonai* are the *Angels*, i.e. Messengers waiting upon the Supream God, and trembling at his Beck. *Zoroaster's*

(\*) See *Plutarch* in *Orac.* and the Anonymous Summarist of the *Oracles*.

Oracles



Oracles mention reductive Angels, which take off Souls from several Things. The *Dæmons* come next, *Dæmons*. of which the *Good* are (a) *Light*, and the *Bad*, *Darkness*. The last of *Eviternal* Beings are *Souls*. (b) *Souls*. The Rational Soul always co-exists with matter, but do's not depend upon it ; for it has a proper Substance potentially subsistent by it self; and the matter depends upon it. 'Tis a Medium between the Super-celestial Intelligences which are wholly separate from matter, and the Irrational Soul, which is unseparable from matter, and depends upon it, and consequently is liable to Mutation and Dissolution. 'Tis *Indivisible* in as much as it contemplates the supream Being, and consequently *Incorruptible*. (c) 'Tis not compounded or mix'd with any material dark Thing, so as to suffer a Dissolution into its constituent Parts. Being part of the Divine Nature or Fire, 'tis an Immaterial and Self-subsistent Form, not mov'd by any other. Its two causes (d) are the *Paternal Mind*, and the *Fountainous Soul*. (e) 'Tis seated above the Moon, that region being Circumlucid or all Over-bright ; whereas the region of the Moon is partly Lucid and partly Dark, and the *Sublunary* is all over Dark. From that upper Region 'tis often sent down to the Earth, (f) either in obedience to the Will of the Father, or by reason of *the flagging of its Wings*, i. e. its deviation from its original Perfection. (g) After the Soul is sent down to animate and adorn a mortal body ; if she performs her Office well she goes back to the same place ; if otherwise she is order'd to the darker mansions, according to the things she hath done in this Life. The Soul (h) has always about it an *Æthereal Body* or *Vehiculum*, which is animated by an irrational Soul, and furnish'd with all its faculties, and which by continual approximation it renders immortal. Now by the intervention of this body is the Human Soul joyn'd sometimes to a mortal Body.— So much for the Immortal Incorporeal Beings, which are plac'd in the *Supramundane* Light, that being

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(a) *Ibid. Euseb.* (b) *Pletho. in Orac.* (c) *Pfell. in Orac.* (d) *Pfell. Epit.* (e) *Pfell. in Orac.* (f) *Pfell. Epit.* (g) *Pleth. Orac. Psell. Epit.* (h) *Ibid.*



likewise incorporeal and extending from above the highest corporeal World upwards to Infinity. This Primary Light (a) is call'd the Image of the Paternal Depth.

*Temporal* Zoroaster places corruptible Things in the third and  
*Corruptible* last Class. *Arimanes* is President over these. They  
*Things.* comprehend the Corporeal Worlds, namely the *Em*  
*pyreal*, *Æthereal*, and *Material*, (b) the First attri-

*Empyre-*  
*um.*

*Æther.*

*Material*  
*Worlds.*

*Material*  
*Dæmons.*

buted to the *Mind*, the Second to the *Soul*; and the Third to *Nature*. The First of the Corporeal Worlds (c) is the *Empyreal* seated immediately below the *Supramundane* Light, where the Gods dwell. This is solid and round; and consists of *Fire*, to which it owes its Name. Its Fire being nearest the *Supramundane* Light is the rarest and subtilest of all Bodies. But after all 'tis fix'd and immoveable. There is but one Empyreal World, tho' the *Æther* contains three Worlds, namely, The Supreme *Æther* next the *Empyreum*, The sphere of the fix'd Stars, and the *Planetary Orb*. The *Æther* is a Fire less subtile than the *Empyreum* which penetrates thro' it. The fix'd Stars are the more compact and condens'd parts of the *Ethereal* Fire. The Planetary Orb contains the Sun, Moon, and five Planets, which the Oracles Style, Erratick Animals, and Fire. The Material Worlds, are so call'd because matter being a dark Substance, the *Empyreum* and the *Æther* consisting of Light or Fire, cannot be call'd Material, tho' they are Corporeal. Under this Head we contain Three Worlds, namely, Air, Earth, and Water. All these Sublunary Worlds consist of matter (d) which is darkness and the bottom of Nature; tho' 'tis actuated by the Vivificative Fire of the *Æther*. The *Chaldeans* some times call the Sublunary Region, (e) *Hades*, and assert the Earth (f) to be in figure like a Boat and Hollow. From what has been said, 'tis plain that they held Seven Corporeal Worlds, namely, one *Empyreal*, three *Æthereal*, and three *Material*. Under the Head of material Worlds, we may bring in the bad *Dæmons* which are said to be *Terrestrial*, wandring

(a) Proclus apud Simplic in Orac. (b) Psell. Epit. (c) Ibid. (d) Chaldeick Summar (e) Psell. (f) Diod. Sicul.

up and down, and Enemies of Mankind. (a) Air, Earth, Sea, and the remotest Cavities are full of 'em. But the Region of the Moon is too sacred for such profane Guests. Their Bodies and Figures vary very much. But in general there are Six kinds of 'em, namely, *Lelivrus* or *Fierj* which inhabits the upper part of our atmosphere, *Aerial* which wanders in the Air contiguous to us, *Terrestrial*, *Watery*, *Subterraneous*, and *Lucifugous* which is hardly sensible. The last Three are extremely pernicious to mankind, for they operate by open assault, the *Watery* drown Men, the *Subterraneous* and *Lucifugous* insinuating into the Entrails cause Epilepsies and Lrenzies. The *Aereal* and *Terrestrial* deceive the minds of Men by subtlety, and draw 'em to absurd passions, for they being Spirits apply themselves to the fantastick Spirits within us, and suggest to us their misleading notions by way of whispering without any sound or noise, after the same manner as Souls are said to discourse together. They assume various Figures and Colours, which they represent to our fancy: They awaken the remembrance of Pleasures, and excite the images of Passions: Sometimes they tickle the genital Parts, in order to inflame us with unlawful Desires. Sometimes the *Demons* assault Irrational Creatures, not out of hatred, but out of a desire to enjoy the animal heat; for those which dwell in remote Cavities are extream Cold and Dry, and the heat of the Sun or of Fire would burn and dry them up, whereas the heat of Animals is temperate and mixt with moisture. Above all the heat of men being best temper'd is most coveted by them. In order to enjoy that they insinuate themselves into Men, and their gross bulk stopping the Pores, and cramping the Spirit, renders the body disorder'd, the Principal Faculties unactive and distemper'd. If the insinuating *Demon* be one of the *Subterraneous* kind, he distorteth the possess'd person, and speaketh by him, making use of his Spirit as his own. But if a *Lucifugous* *Dæmon* insinuates into a man, it sinks the use of Limbs and Senses; for being the last of *Demons* and extremely Cold and Dry,

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(a) *Pfell. Epit.*

it numbs and chills all the Faculties. This *Demon* is call'd dumb and deaf, for that being Irrational 'tis over-aw'd by threats. The only way to be freed from it is Fasting and Prayer; for Medicine can give no assistance to possess'd persons. The *Demonick* Bodies are simple and so flexible that like Clouds they assume any Figure or Form, but the Figure not being solid is immediately dispers'd, like a Figure drawn in the Air. As they change their Forms, so by an intrinsic power they send forth various Colours into their Bodies as fear and anger do's into ours. Thus their Bodies being chang'd into what Figure, and assuming what Colour, they please; they sometimes appear in the Shape of a Man, sometimes of a Woman, of a Lion, Dog, &c. Those that live in moist Places assume the Shape of Birds, whence the Greeks term 'em *Naiades*, *Nereides*, and *Dryades*, in the Feminine Gender. Those which haunt dry Places, transform themselves into Men, Dogs, Lions, and other Animals of a Masculine Disposition. As among compound Animals, Man has a larger Phantasy than Horses and Oxen, and these a larger than Flies and Worms which know not whence or whither they move: So the *Fiery* and *Aereal Demons* have Phantasy capable of any thing; but the *Subterraneous* and *Lucifugous* have no variety of Phantasy, and transform themselves but seldom. The *Watery* or *Terrestrial* being of a middle kind between these, are capable of taking many Forms, tho' they keep to those in which they delight, the moist ones to the Effeminate and the dry ones to Masculine Forms. The *Demonick* Bodies are not compounded, yet they are capable of pain and external Injuries; for as 'tis the Spirit only in Men that occasions Feeling, since dead Bodies which have no Spirit are insensible, so a *Demon* being all Spirit is very sensible in every Part, so that it Heels, &c. Indeed if it be cut in two, its parts cohere immediately together again, as Air or Water part by a solid body; but at the time of the dissection suffers pain.

**ASTRO-LOGY.** Having taken a short View of the *Theology* and *Natural Philosophy* of the *Chaldeans*, we now go to *Astrology*, which they invented and pursued with close, being invited (as *Cicero* has it) by the pl



ness and evenness of their Country to the Contemplation of the Stars. It consists of two Parts, namely the *Meteorologick* which considers the motions of the Stars, and the *Apotelesmatick* which regards Divination. The Greeks christen'd the former *Astronomy* and the latter *Astrology*. Of *Astrology* they were not only the Inventors but compleat Masters; insomuch that all the Professors of it, in what Country soever were call'd after them *Chaldeans*. *Astronomy* was likewise their Product, tho' the *Greeks* who brought it out of the East, improv'd it very much. (a) The *Chaldeans* laid down this for a Maxim, That mankind is govern'd by the various course of the Stars, as well as by the contemplation of their figures the chief things that happen to men may be known. The *Planets* they call'd *Interpreters*, because, whereas the fix'd Stars have a settled course, these by their peculiar courses, foretel what shall come to pass, interpreting and declaring to men the benevolence of the Gods. Of the Seven Planets, they held the Sun and Moon to be the chief; asserting that the other five have less power than they in causing events. *Jupiter* and *Mercury*, they call'd *Diurnal*, in regard they assist the Sun who rules the Day. *Jupiter* and *Venus* they styl'd *Benevolent*; *Mars* and *Saturn*, *Malevolent*, and *Mercury*, *Common* to both. By the *Zodiack* they plac'd 24 Stars, one half Northern, the other half Southern. Of these they divid'd the apparent to be deputed to the living, and the unapparent congregated to the dead. They likewise plac'd 30 Stars under the course of the Planets, which they call'd consiliary Gods: one half of which oversees what's done upon the Earth and in the Heavens, and the other half oversees the places under the Earth; there being a messenger sent from each to the other every Ten Days. They divided the Circle of the *Zodiack* into 12 Parts. The method they us'd to effect the division is said to be this. Having fix'd upon a Bright Star in the *Zodiack*, they put Water into a Vessel in which a hole was bor'd and set another Vessel underneath that; So the Water ran out of one

(a) Vid. Sext. Emp. Diodor. lib. 1. Censorin. de die nat. Ptol. Vessel



Vessel into another till the same Star rose again; and so the whole quantity of the Water bore an analogy to the whole Circle. Then they took the twelfth Part of this Water, and that part of the Circle that the Star pass'd over while this twelfth Part run out of the leaky Vessel, was mark'd by some signal Star for the twelfth Part of the *Zodiack*. And the same course serv'd for taking the rest of the *Dodecatemoria*. To each of these Divisions or Signs they applied a particular Figure and Character, as to the first the Figure of a Ram and this Character  $\gamma$ , as well as a Principal God, and a Month, there being according to them twelve of each. Their joyning a deity to the Signs is conformable to what is said of the Followers of *Baal*, whom *Maimonides* conceives to be the same with these *Chaldeans*. (a) *They burnt incense to Mazaloth and all the host of Heaven.* For *Mazaloth* is the Chaldaick Word for *Zodiack*, *Maza* signifying a *Star*. *Homer's* notion (b) of the Entertainment of the Gods twelve days, and the several Houses built for 'em by *Vulcan*; seems to be the product of this Doctrine communicated to him by the *Egyptians* who had it from the *Chaldeans*. They made the First Sign *Masculine*, i.e. Co-operating toward the Generation of Males; and the Second *Feminine* as concern'd in the Generation of Females; the Third *Masculine*, and so on alternately. In imitation of whom perhaps *Pythagoras* made all odd Numbers *Masculine*, and even Numbers *Feminine*. Some divide each Sign into 12 Parts of a proportionable nature to the 12 Signs. 'Tis certain they divided every Sign into 30 Degrees, and every degree into 60 Minutes, which among them were the lowest indivisible Parts. Now every Sign having 30 deg. makes 360 in the whole Circle; and of these that in which the Sun is at the time of Nativity is call'd the place of the Birth; and 'tis of great importance in the way of Fate, which of 'em 'tis, whence the Greeks call'd these Degrees *μοίραι* in allusion to *μοίραι* the Goddesses of Destiny. Some *Chaldeans* attributed the several parts of Man's body to particular Signs as Sympathizing with 'em.

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(a) 2 Kings 23. 5. (b) *Iliad* 1.

As to *Aries* the Head, to *Taurus* the Neck, and so on. They likewise divided the 12 Signs into four Trignons, The 1. was *Aries*, *Leo*, *Sagittarius*. 2. *Taurus*, *Virgo*, *Capricorn*. 3. *Gemini*, *Libra*, *Aquarius*. 4. *Cancer*, *Scorpio*, *Pisces*. They also divided each Sign into three Parts call'd *Faces* or *Decanates*, containing 10 deg. each. Every Sign had likewise five *Terms*, the 1st of 8 deg. the 2d of 7, the 3d of 6, the 4th of 5, and the 5th of 4; which make up 30 Degrees. Holding the Planets to have more power when in their proper Houses, *Trignons*, *Terms*, and *Decanates*, they allotted each Star a peculiar House, namely to the Sun *Leo*, to the Moon *Cancer*, to Saturn *Capricorn* and *Aquarius*, to Jupiter *Sagittarius* and *Pisces*, to Mars *Aries* and *Scorpio*, to Venus *Taurus* and *Libra*, to Mercury *Gemini* and *Virgo*. When a Planet is in a Sign in which it delights, they call it its *Exaltation*, and when 'tis Diametrically opposite to that, its *Depression*, i. e. its having little or no power. The Sun's Exaltation is in *Leo*, the Moon's in *Taurus*, Saturn's in *Libra*, Jupiter's in *Cancer*, Mars's in *Capricorn*, and Venus's in *Pisces*. As to the *Trignons* or *Triplicities*, the Lord of the first is *Jupiter*, of the second *Venus*, of the third *Saturn* and *Mercury* assigning the first part of the day to the former and the night to the latter, of the fourth and last *Mars*. The Terms of the Planets in every Sign, i. e. those in which a Planet is most powerful from such a degree to such a degree are deriv'd from the Lords of the *Triplicities*. In the first *Triplicity*, the 1st *Term* is given to *Jupiter* the Lord of the *Triplicity*, the 2d to *Venus* the Lord of the following *Triplicity*, the 3d and 4th to *Saturn* and *Mercury* the Lords of the 3d *Triplicity*, and the 5th to *Mars*. In the second *Triplicity*, *Venus* being Lord has the 1st *Term*, then *Saturn* and *Mercury*, *Mars*, *Jupiter* in order. *Saturn* has 66 deg. in the Day and 78 in the Night, *Jupiter* 72, *Mars* 60, *Venus* 75, *Mercury* 66 in the Day and 78 by Night. The *Decanates* or *Faces* of the Planets have reference to those of the *Zodiack*. The first is that Planet whose Sign 'tis, the second the next Planet, and so on. Both the Signs and Planets have several mutual *Aspects*. When three Signs are interpos'd between 'em, their *Aspect* is in *Trine*, for it subtends a third

third part of the *Zodiack*, when two in *Quartile* or *Square* for the line of the Aspect cuts off the fourth Part, when one in *Sextile* for it subtends the sixth Part of the Circle. The Signs that lie contiguous do not at all behold one another. Now the *Sextile* Aspect is very weak for which reason the Sun affords little or no increase to the Birth, a Month or so after Conception; but his *Quartile* and *Trine* Aspects are very Efficacious. When four Signs lie between the place of Conception and the Sun, i. e. when he arrives at the sixth Sign, the Aspect is very weak because a line drawn from the sixth Sign to the first do's not make the side of any *Polygon*. From the seventh Sign its aspect is very Efficacious and sometimes bringeth forth a mature Birth, call'd *Septimestris*. In the Eighth Month 'tis not born, because the eighth Sign is in the same condition with the sixth. But in the ninth and tenth, from which the Sun has a *Trine* and *Quarterly* Aspect upon the Conception, it comes very seasonably. In the Eleventh Month it cannot be born because the light is very weak, and in the twelfth 'tis yet weaker. As for their way of calculating Nativities, we must know there are four Parts or Houses of the *Zodiack* to be consider'd in the way of Prognosticks; namely the *Horoscope*, i. e. the Sign which happens to be ascendant at the time of the Birth; the *Medium Cæli*, i. e. the fourth Sign inclusively from that; the *Descendant*, i. e. that which is opposite to the *Horoscope*; and the *Imum Cæli* which is opposite to the *Medium Cæli*. That which goes before any of these Houses 'is call'd, *Cadent*, and that which comes after, *Succedent*. Now the *Cadent* of the *Horoscope* is reckon'd an *Ill Genius*, and the *Succedent* *Slothful*. The *Cadent* of the *Medium Cæli*, *God*, the *Succedent* a *Good Genius*. The *Cadent* of the *Imum Cæli*, *Goddeſs*, the *Succedent* *Good Fortune*. The *Cadent* of the *Descendant* *Ill Fortune*, the *Succedent* *Slothful*. From these Suppositions, the *Chaldeans* form'd all their predictions upon Nativities; observing carefully the Sign rising in the hour of Nativity for the *Horoscope*, if by night, but the Ascendants and Sun's motions by day.



The *Chaldeans* invented many other Arts of Divination besides Astrology. Particularly, (a) *Divination from Birds*, which by after-ages was mightily esteem'd; *Interpretation of Dreams*, the practice of which is pretended to by the *Chaldeans*, *Dan. 2. 5.* *Explication of Prodiges*, and *Hieroscopy* or Inspection of the Intraills (ἱερεῖων) of sacrificed Beasts, which was practis'd by the King of *Babylon* when he look'd into the Liver, *Ezek. 21. 21.* Some (b) affirm that *Necromancy* was invented by the *Chaldeans*, that being the meaning of *Doreshel Hammetim* mention'd in the List of the *Chaldaick* Diviners, *Deut. 18. 10, 11.* To this List we must add the divining by the familiar Spirit mention'd *1 Sam. 28. 8.* where the Hebrew Word *Ob* signifies a *Bottle*, and upon that score is taken for a Spirit speaking *ex utero Pythonissæ*, whence the Septuagint render it *μαντευομαι ἐν τῷ ἐγγασευώθῳ*.

After the Astrology and other Arts of Divination invented by the *Chaldeans*, their *Magick* will deserve our Consideration. Tho' the word *Magick* (deriv'd perhaps from (c) *Mog* a Surname of the *Persian Zoroaster*) may be of a *Persian* Original, yet the Science was originally *Chaldean*; for which reason the Term *Magi* is sometimes extended to the *Chaldean* Philosophers. *Magick* is either *Natural* or *Theurgick*. The *Natural* produceth extraordinary effects by a mutual Application of natural Things. By this means they pretended to free Cities from noxious Animals, and Vines from Worms; to secure Plants from harm, &c. (d) The magical Operation consisted in Four Things. 1. Taking a Plant, Animal or Metal; as the Leaf of an Herb, or the Hair of a Beast, &c. 2. Observing the due time, such a degree or place of the Sun and Moon, &c. in which the Operation is to be perform'd. 3. Observing some determin'd Gesture or Action, as leaping, crying, burning of any Thing, &c. 4. Pronouncing certain Words Intelligible or Unintelligible. Indeed some magical Operations are perform'd by Women without observing all these Steps; as four Women singing certain Words and Gestures are said to avert

(a) *Diod. Sic. lib. 1* *Maimon. Mor. Nev.* (b) *Franc. Mirand. de rer. mag. l. 4 p. 328.* (c) *Salmas.* (d) *R. Maimon. Mor. Ne.*



Hail, &c. But in every case respect must be had to the Stars, for every Plant, Animal, or Metal, has its proper Star; and every Star delights in some peculiar Action or Speech. The *Chaldeans* were likewise very Famous for drawing Images (call'd *Tsilmenai* or *Telesmes*, from the Hebrew *Tselem* an Image) or Figures prepar'd under certain Constellations, for several purposes; some for *Averruncation* or Expulsion, some for *Prediction*. Some of these *Telesmes* (a) are yet to be seen in the Eastern Part of the World, and those very ancient. *Apollonius Tyanicus* first introduc'd those for *Averruncation* among the *Gracians*, who call'd 'em *εἰκῆα*. (b) Their Vertue was grounded on the correspondence between Celestial and Terrestrial Figures, as when a Planet enters the Celestial *Scorpion*, engraving that Figure upon a Stone, the Planet being plac'd in the *Horoscope*, and adding what else is necessary, will as they alledg'd qualify it for Preservation or Destruction. The *Telesmes* us'd for *Prediction*, (c) were Images erected to the Stars, as those of Gold to the Sun, of Silver to the Moon, &c. which were said to receive the power of the respective Stars, and inspire men with the gift of Prophecy. Every Metal, every Climate, every Tree, had such and such a Star for its God; and the dedication of Temples and Images was regulated accordingly. The *Teraphim* consulted by the King of *Babylon*, *Eze.* 21. 21. are taken to be these Prophetick Images; well as the *Teraphim* plac'd by *Michol* in *David*'s bed, and the *Teraphim* or Gods which *Rachel* stole from her Father *Laban*, *Gen.* 31. 19. lest by consulting them he should know which way *Jacob* went. The *Theurgick Magick*, which the Greeks render'd *τελεστικὴ μαγία*, was conceiv'd to be (d) a Conversation with Demons procur'd by certain material Rites and Ceremonies, in order to purify and perfect the Soul and qualify it for the Comprehension of God, and at the same time to preserve the body from Disease. The Chief of these *Telestick* Rites was *Sacrifice*,

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(a) *Gaffarel. Curios. Inoyez.* (b) *Procl. Centiloq.* (c) *R. Maim. l. 1. c. 10.* (d) *Psel. in Orac.* (e) *Jambl. de Myster. Egypt.*

which was conceiv'd to guard off the company of Ill Dæmons, and procure a communication with Good Dæmons, by vertue of which all Passion and Sickneſs was diſpell'd. Sacrificing the Stone *Mnizuris*, (a) was reckon'd an effectual Rite for diſlodging the Terreſtrial Dæmons. Another Rite (b) was the whipping about of the *Hecatine Strophalus*, i. e. a Golden Ball dedicated to *Hecate*, having a Sapphire in the miſt of it, and a Leathern Thong beſet with Characters round it. Whiſt they did this, they made their Invocations, and beſides brutiſh Cries pronounc'd ſome Words, to which they attributed great Efficacy, (c) forbidding 'em to be ever chang'd or tranſlated, becauſe that would render 'em ineffectual. The Apparitions procur'd by thoſe Rites, were of two Kinds, (d). 1. The *επιπτεία*, when Light appears to the perſon that performs the Rite in a certain Form or Figure; in which caſe he was not to truſt it as being the deluſion of a material Dæmon. 2. *διουραμία*, when the Divine Light ſeems to glide brightly up and down without any Form or Figure, in which caſe he was to liſten to its voice as being truly Prophetick. Thus was the communication with Good *Dæmons* procur'd. They had ſeveral other ways of repulſing Material *Dæmons*, both by *Words* and *Actions*. (e) By *Words*, in threatening to ſend 'em to Subterranean Abyſſes, and mentioning the name of the Angels who ſent 'em, for they were conceiv'd to ſtand in great awe of theſe Angels, and to be terrified with the very thought of going to theſe Places: By *Actions*, in ſticking up Swords or pointed Irons in thoſe places where they would not have 'em come, for as I intimated above they made *Dæmons* very ſenſible of Pain, and affraid of Diſſection.

It remains now to touch briefly upon the Religious worſhip of the *Chaldeans*, which had Three Branches.

1. The Idolatrous worſhip of the true God. 2. Of Dæmons and Spirits. 3. Of the Celeſtial Bodies and Elements. To begin with the Firſt: (f) They held

(a) *Orac. Zor.* (b) *Ibid.* (c) *Pſel. in Orac.* (d) *Ibid.* (e) *Pſel. in Dæmon.* (f) *Chald. Summ. Euseb. Præp. Evang.*

one principle of all things, which they declared to be *One and Good*, meaning the true God. This supream being they Idolatrously represented by the Name and Image of *Bell*, which among the *Chaldeans* is the same as the Phœnician (a) *Baal*, and is rendred by the *Græcians* *Zeus Jupiter*; for the *Græcians* made *Jupiter* the Chief God as well as the *Chaldeans* did *Bell*. Both of them worship'd the true God, tho' they did it in an Idolatrous manner; for which reason *St. Paul* did not preach up another God, *Act. 17 28.* but chang'd the manner of their Worship (b). There was a Square Temple dedicated to this *Jupiter Belus* at *Babylon*, with Brazen Gates, every side being two Furlongs Broad. In the middle of the Temple there was a solid Tower not hollow, of the thickness and hight of a Stadium; upon which there was set another, and another upon that, and so on to Eight. On the out-side of these were Stairs leading to every one of them, with Seats for People to rest themselves upon. In the highest Tower there was another Chappel, in which there stood a sumptuous Bed and a Table of Gold, but no Statue. Some of the *Chaldeans* averr'd that their God came and lay in this Bed. In a lower Chappel of this Temple there was a great Statue of *Jupiter sitting*, all of Gold, with a Table and Bench of Gold by it. This was valued by the *Chaldeans* at 800 Talents. Without the Temple there was an Altar of Gold, on which they sacrific'd only young Lambs; and another very large Altar upon which they sacrific'd Sheep of full Growth, and burnt Frank-Incense every Year to the Value of 100000 Talents. There was likewise in this Temple a Statue of twelve Cubits high of Massy Gold, which *Xerxes* took away, and slew the Priest who forbad him to stir it (c). The Priests of *Bell* were the same with the Prophets of *Baal*. His Festival is mention'd *2 Kings 10. 20.* and his Oracle was as much esteem'd amongst the *Chaldeans* as that of *Delphi* amongst the *Græcians*. As for the Second Kind of their Religious worship, viz. that of other Gods, Angels and Dæmons, Subordinate to

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(a) *Vid Hos. 2. 16.* (b) *Herod. lib. 1.* (c) *R. Maimonid.*



the supream God; we have already describ'd it under the head of their magical Rites. The Third Part of their Idolatrous worship, was that of the Celestial Bodies, which it is said (a) they fell into soon after the Flood. 'Tis probable this worship was occasion'd by their continual Contemplation of the Stars, and their Sense of their kind Influence. *Job*, a Neighbour to the *Chaldeans*, (b) mentions their worship of the *Sun* and *Moon*, which seems to have been ancients than that of the other Stars; for they gave a preference to the two great Luminaries, and reckon'd the *Sun* the greatest of the Celestial Gods. *Macrobius* (c) gives us an account of Three of their Idols, namely, *Adad*, *Adonis*, and *Jupiter Heliopolites*, all representing the *Sun*. To *Adad* (or rather *Hhada* which signified *One* in the *Syriack*) they joyn'd *Atargetes* a Goddess, and to these two ascrib'd an absolute power over all things, meaning by them the *Sun* and the *Earth*; for the Image of *Adad* had descending Beams, and that of *Atargetes* was represented as receiving them. *Adonis* is deriv'd from *Adon*, *Lord*; and likewise represented the *Sun*; for they call'd the superior Hemisphere of the *Earth*, *Venus*, and the inferior *Proserpina*; and when the *Sun* return'd to the superior Hemisphere, that is to say, when the Summer of that Climate came they conceiv'd that *Adonis* was restor'd to *Venus*. *Jupiter Heliopolites* was likewise a term for the *Sun*. His Image was taken from *Heliopolis* in *Aegypt*, and brought from thence by *Oppias* the Ambassador of *Delo* the *Assyrian*. This Image, says *Macrobius*, was of Gold, without a beard, which speaks its representation of the *Sun*. This last God is said to be consulted in absence by sending Table Books seal'd up; and the God return'd Resolves suitable to the Question. For the purpose, it's reported that *Trajan* sent this Image a Table Book seal'd with this Question writ in it, whether he should return to *Rome* after the Conclusion of the War. In answer to his Question, the God return'd him a centurial Vine, cut in two Pieces, wrapt up in a Napkin; And the prophecy of

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(a) *Ibid.* (b) C. 31. V. 26. (c) *Macrobius Saturn.* 1. 21.



the Oracle was justified by the Event, for *Trajan* was killed upon that occasion, and his Bones were brought back to *Rome*.— After the *Chaldean* worship of the *Sun*, That of the *Moon* succeeds: (a) The *Moon* as well as many other *Planets* were put upon the female kind; and instead of a *God* a *Goddeſs* was their Title. As *Jupiter* and *Adonis* were the Titles of the *Sun*, *Juno* and *Venus* were those of the *Moon*; as well as *Ada* and *Belta*, which are nothing else but the Feminine Termination of *Adad* and *Bell*. It wou'd seem from *Selden* (b) that the Image of *Juno* or *Venus* was design'd for that of the Air; but that not being confirm'd by other Authors, I'm at a loss to know what grounds he goes upon. Another name for the Moon was *Ailath*, signifying her being the Mistress and Queen of the Night.— (c) The rest of the Seven Planets were held to be Gods as well as the *Sun*, and the *Moon*. The highest in that Roll is *Saturn*, which *Aben-Ezra* takes to be the meaning of *Chinn*, and the *Gracians* have express'd by the name of *Remphan*. As for *Jupiter* his name was apply'd to *Bell* and the *Sun*. *Mars* above all ow'd his divinity to the *Assyrians*; and *Hestius* Christens the *Babylonian Belus* by the name of *Zeus ἐνυχίας*, *Jupiter Martius*. But *Azizus* was a more particular Name for *Mars*, who together with *Mercury* (alias *Monimus*) was worshipp'd in the Temple of the *Sun* at *Edeſſa* in *Mesopotamia*. A Cock was reckon'd Sacred to this Planet, upon the account of its Courage; and the Idol *Negol*, (d) conceiv'd by the Rabbies to have bore the form of a Cock, which was brought by the *Samaritans* out of *Assyria*, seems to relate to him. *Venus* was worshipp'd under three Names, (e) viz. *Belthes* or *Belta* which was likewise common to the Moon; *Delephat* deriv'd from the *Syriack* word *Delpha*, i. e. Coition, and *Mylitta* from the *Syriack* *Mylidtha*, i. e. Prolifick. *Herodotus* (f) says the *Babylonian* Women were oblig'd to repair to the Temple of *Venus* and there continue till some Stranger came and oblig'd them in the way of Injoyment. Those who were ugly stay'd a plaguy while,

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(a) R. Maimon. (b) De D. is Syr. (c) R. Maimon. Mor. Nev. (d) 2 Kings 17. 30. (e) Hesych. (f) Lib. 1.

perhaps two or three years, before a *Mittimus* came. But as soon as an offer was made, they could not reject the Suitour nor refuse what mony was offer'd for a *Premium*. \* *Kircher* alledges that *Succoth-Benoth* mention'd 2 *Kings* 17. 30. signifies an Image of *Venus Mylitta*; for that *Succoth* is a word for brooding Hens, as *Benoth* is for Chickens cover'd with their Wings.—Besides the Seven Planets, the *Chaldeans* worship'd all the signs of the *Zodiack*, which they call'd *Mazaloth* alias *Mazaroth*, and is render'd by the *Septuagint* μαζαρωθ. All the fix'd Stars were likewise listed in the number of their *Chaldean* Gods; and tho' we are at a loss to set down their Names, yet 'tis very probable, if not certain, that the straggling Names of the *Assyrian* Idols recorded in Scripture, had a relation to the other Stars.—Among the *Chaldean* Gods, not only the Stars, but the *Elements* bore a Figure. *Fire* in particular was a great Deity; may they conceiv'd the supream God to be all over *Fire*. *Julius Firmicus* (a) says they worship'd the Air under the name of *Venus* the Virgin; and if we credit *Macrobius* (b) they ador'd the upper Hemisphere of the Earth for *Venus*, and the lower for *Proserpina*.

This may serve for a Description of all the Parts of the *Chaldaick* Philosophy; but in regard *Persia* their neighbouring Country receiv'd their Learning (c) from them; 'twill be proper to consider what Progress or Alteration it had in that Country. The Introduction of Learning into *Persia* is commonly attributed to *Zarades*, *Zaraduffit* or *Zoroaster*, (d) the *Persian*; who seems to have liv'd in the time of (e) *Hystaspes* the Father of *Darius*, who was contemporary with *Cyrus*. But tho' we are at a loss to fix the date of his Life, 'tis agreed upon by all Authors, that he was the first reformer of the Religion of the *Persians*, amongst whom he introduc'd magical Rites.

'Tis said (f) the deference shewn him by the *Persians* was first occasioned by his appearing in the midst of a

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(a) *De error. Profan. relig.* (b) *Saturn. lib. 1. cap. 21.* (c) *Plur. de Isid.* (d) *Laert.* (e) *Agath. lib. 2.* (f) *Dion. Chrysost.* B. 1. 15

great Fire, which descended from above, and did not hurt him. *Suidas* and *Eusebius* make mention of some of his Writings; but 'tis uncertain whether he or the *Chaldean Zoroaster* was the Author of 'em. The Doctrine of the *Persian Magi* founded by *Zoroaster*, was further improv'd by *Hystaspes* of *Achaemenia* in *Persia*, (a) who liv'd in the time of *Cyrus*. *Ammianus Marcellinus* (b) informs us that he was a very wise Person; and boldly ventur'd to travel to the inner Parts of the upper *India*, where happening to come to a woody Desert possess'd by the *Brachmanes*, he learn'd of them the Discording Concord of the Stars and the pure Rites of Sacrifice. This *Persian Learning* or *Magick* (c) was first communicated to *Greece* by *Ostanes*, who accompanied *Xerxes* in his Expedition to *Greece* in the fourth Year of the 74 *Olympiad*. 'Tis true *Pythagoras* and *Plato* convers'd with the *Persian Magi* before *Ostanes* was in being: But either they did not dive into the depths of the Magical Sciences or else had a mind to conceal them.

The Institution and  
Sect of the  
Persian  
Magi.

(d) All Professors of Learning amongst the *Persians* were term'd *Magi*; tho' in regard their principal Study pointed to Theology and religious Rites, *Magus* was more frequently interpreted a *Priest* (e). These *Magi* continued down their Learning within their own Families from one age to another; and after a Succession of many Ages became so Numerous, that they made a compleat Nation, and possess'd a Country (f) peculiar to themselves. They were so much esteem'd (g) that the *Kings* of *Persia* were always initiated in their sacred Mysteries before they undertook the Government. They were Members of the King's Council, and assist'd as Judges in the Cases of Rewards or Punishments. Nay, their Interest was so great that *Cambyses* upon his Expedition to *Egypt* left the Government in their Hands (h). They disclaim'd the wearing of Gold or rich Apparel. They were commonly clad in White, and us'd no other

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(a) *Herod. lib. 1.* (b) *Lib. 23.* (c) *Plin. l. 30. 1.* (d) *Suid. in Vet. Magus. Apuleius, Hesych.* (e) *Ammian. Marcell.* (f) *Suid. Clem. Alexand.* (g) *Cicer.* (h) *Laert. Proem.*



Beds but the Ground. They fed upon Herbs, Bread and Cheese, which they carried about them in the Top of a Cane. Their chief Imployment was religious worship, for they were reckon'd the only Persons whose Prayers cou'd reach the Ears of the Gods. They branded the burning of dead Bodies for an impious Action; but made it lawful to lye with the Mother and the Daughter (a). Tho' the *Egyptian* Priests would not pollute themselves with the death of any thing except their Sacrifices; these *Magi* kill'd with their own hands any thing, excepting a Man and a Dog. Nay, they plac'd a merit in killing many Ants or Serpents and other creeping and flying Things.

The Account we have of the *Persian* Doctrine is *Their Do-*  
very Lame; tho' it appears, (b) that the *Magi* pur-*ctrine.*  
sued the Knowledge both of God and Nature. God  
(sayeth *Zoroaster*) (c) has the head of a Hawk; he is  
the first incorruptible, eternal, unbegotten, undivisible,  
most like himself, the Charioteer of every good one  
that cannot be brib'd, the best of things Good, the  
wisest of things Wise, the father of Equity and  
Justice, self taught, natural and perfect, and the sole  
inventor of sacred Nature. He divided all Things  
into Three Classes (d). The First is Eternal. The  
Second had a beginning in time but is Immortal. The  
Third is Corruptible. He asserted that there were two  
Gods, a good one call'd *Oromazes*, and a bad one  
call'd *Arimanes*: The former requiring from its votives  
Congratulatory Sacrifices, and the latter dismal and  
averting Oblations. Plants and Animals were con-  
ceiv'd to belong, some of them to the good and some  
to the bad Deity. Dogs, Birds and Porcupines were  
alloted to the Good, but the Aquatile Animals fell  
to the share of the Bad, for which reason he was  
esteem'd bless'd that cou'd kill most of them. Be-  
tween these two opposite Deities, they plac'd *Mithra*  
as a Mediator. They held that a certain time wou'd  
come, in which *Arimanes* would be utterly destroy'd

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(a) *Herod.* (b) *Laert. Proæm. Dio. Chrysoſt.* (c) *Euseb. Præp. Evang.*  
(d) *P. eih. in Orac.*



and the Earth made Even and Smooth, and in which all mankind shou'd joyn in one common Society, and speak but one Language. Amongst the other Parts of the *Persian* Learning, we must not forget their *Divination*; an instance of which *Cicero* gives concerning *Cyrus*, and *Ælian* another concerning *Ochus*. Their Chief Science indeed was *Magick*, so call'd from *Magi*, which *Plato* defines the *Service of the Gods*; for *Laertius* informs us that they were ignorant of the *Goetick Magick*. Temples, Altars, and Images in their Opinion were all madness, (a) for that they conceiv'd the Gods not to be of a human form, or capable of being shut up within Walls. Pursuant to this Opinion they perswaded *Xerxes* to burn the *Gracian* Temples. 'Tis true indeed *Strabo* makes mention of their Temples, Altars, and Images; but those must have been the product either of a diversity of Sects, or a departure from the primitive Institution. When they go to Sacrifice, they drive the Victim to a clean Place, and there invoke the God they Sacrifice to, praying not for themselves alone, but for the *King* and all the *Persians*. 'Tis not lawful to sacrifice without the presence of a *Magus*, who, after the sacrificer had cut the Victim into little Pieces, and boyl'd the Flesh, and strew'd it upon soft Herbs, especially upon *Trefoyl*, was imploy'd to Sing a Theogonical Hymn, as a powerful Enchantment. This done, the Sacrificer dispos'd of the Flesh as he pleas'd, leaving none for the Gods, who in their Opinion requir'd nothing but the Skull of the Victim. The *Persian* Gods, were *Jupiter*, the *Sun*, the *Moon*, *Venus*, the *Fire*, the *Earth*, the *Winds*, the *Water*. By *Jupiter* they understood the whole Circumference of Heaven. The *Sun* they call'd *Mithra*, whom they reckon'd the greatest of their Gods, and represented with the Face of a Lyon, in a *Persian* Habit, holding a Bull by the Horns, which seem'd to strive to get from him; signifying that the *Moon* begins to receive her Light from him when she leaves him. To the *Mithra*, (b) *Zoroaster* consecrated a natural Cave i

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(a) *Herod. Strab. Cicero.* (b) *Porphyr. in antr. Nymph.*

the *Persian* Mountains; signifying that he fram'd the World and was the King and Father of all. In the *Mithraean* Rites, (a) the seven Planets were represented by a high pair of Stairs having Seven Gates: The First of Lead, signifying slow *Saturn*; the Second of Tin pointing to the bright and soft *Venus*; the Third of Brass representing the solidity of *Jupiter*; the Fourth of Iron setting forth *Mercury* whom they took to be the stoutest undertaker, of all business as well as Cunning and Eloquent; the Fifth of Leather belonging to *Mars* in regard of its unequal and various commixture; the Sixth of Silver, and the Seventh of Gold, the former resembling the *Moon*, and the latter the *Sun*. He who was initiated in these Rites, (b) was oblig'd to go through a preparatory course of reproach and pain, to give proof of his Sanctity and Freedom from Passion. The *Persians* sacrific'd to *Venus*, (c) under the Title of *Metra*; now *Mader* signifies *Mother*; and 'tis probable this was the Mother of the Gods, which *Cicero* affirms to have been worship'd with great Devotion by all the Kings of *Europe* and *Asia*. Their Worship of the Fire they had from the *Chaldeans* (d). They had perpetual Fires which never went out, not only in Temples but private Caves, and were call'd *Pyratheia* or *Pyreia*; before which the *Magi* Sung every day, holding before 'em a bundle of Rods with which they stirr'd up the Fire when they Sung; having their Heads cover'd with woollen *Tiara's* tied down on both Sides, and hiding their Cheeks and Lips. This Fire they sometimes took for the Sun, and christen'd it *Mithra*. They likewise worship'd *Water*; for they go, says *Strabo*, (e) to a Lake, River, or Spring, where they make a Trench and kill a Victim, taking care that none of the Blood come at the Water, then laying Myrtle and Laurel upon it they burn it with Rods, and making some Prayers sprinkle Oyl mix'd with

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(a) *Origen. Cont. Cels. lib. 6.* (b) *Greg. Nazianz.* (c) *Herod. lib. 1.*  
 (d) *Strab. l. 15. Jul. Firm de error. prof. relig. Seld. de Diis Syr. Sym. 2.*  
 c. 7. (e) *Lib. 15.*

Milk and Honey, not in the Fire or Water, but on the Earth.

The Sabæan  
Sects  
and Do-  
ctrines.

As the Doctrine of the *Chaldeans* extended to *Persia* on the one hand, so it reach'd *Arabia* the *Stony* and *Happy* on the other. The Inhabitants of *Arabia* the *Happy* being descended from *Saba* the Son of *Chus*, the Son of *Cham*, were stil'd *Sabæans*; and indeed were the true native *Arabians*: for which reason the Title of *Sabæans* included all the *Arabs*; and these upon the reception of the *Chaldean* Religion and Learning fell under the Common Appellation of *Chaldeans*. *Patricides* an *Arabian* Writer attributes the first institution of Learning and Religion amongst the *Sabæans* to *Zerodast* a *Persian*, contemporary with *Terah* the Father of *Abraham*, who seems to be no other than the *Chaldean Zoroaster*. He adds that others assign'd the original of their Religion to *Tachmurat* alias *Tacharrith* King of *Persia*; and others to one *Invan* or *Javan* the Son of *Marcoli* a *Græcian*; and others again to some of the Contrivers of the Tower of *Babel*. Some (a) derive the *Sabæan* Institution from *Cham* the Son of *Noah*, he being the first Author of Idolatry and his Son the Planter of *Sabæa*. But others (b) ascribe the Original of Idolatry to *Serug*, in whose time *Hellenism*, i. e. (c) the time of Ignorance and Paganism was said to commence. Whatever be the Original of their Idolatry 'tis certain 'twas of great Antiquity, since *Job*, (d) their Neighbour and the most ancient of Authors, mentions their Worshiping the *Sun* and the *Moon*. *Terah* the Father of *Abraham*, who (e) serv'd strange Gods, is reckon'd to have been bred up in this Doctrine. And his Son *Abraham* had the same Education, (f) tho' he was afterwards oblig'd to forsake his Country by asserting a God superior to the *Sun*. The *Rabbi's* (g) have left us several Traditions, concerning the persecution *Abraham* met with upon that account; and the *Arabians*

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(a) *Lactantius*. (b) *Damasceus*. (c) *Epiphanius*. (d) *Chap. 1. V. 15.*  
(e) *Jos. 24. 2.* (f) *Joseph. lib. 1. c. 3.* (g) *Maimon. Mor. Nev. R. Solomon. Hier. R. Chain.*



have enlarg'd upon them as Truths : But they appear so Fabulous and Inconsistent, that they are beneath our regard. 'Tis plain from the Conferences between *Job* and his Friends, that in ancient times *Arabia* produc'd persons skill'd in natural Philosophy, Astronomy, and other Sciences. Where *Solomon's* Wisdom is said to have excell'd all the Sons of the East; 'tis understood of the *Arabian* Philosophers : For the *Jews* call'd *Arabia* the (a) East Country. *Kissens*, *Maimonides* and others quote many of the *Sabaean* Writings; which were full of ridiculous and extravagant Idolatry. As for their Doctrine, what we know of it, is taken from some later *Arabick* writers, who perhaps have corrupted it ; and notwithstanding its Corruption it pretends to be of a piece with the *Chaldean*. They assert'd (b) that the Stars were Gods ; that the *Sun* which governs the superior and inferior World was the greatest God and the Great Lord. They fabulously alledg'd, that *Adam* was not the first Man ; that he was a Prophet of the *Moon* and persuaded men to worship her ; that *Noah* was a Husband man but faulty for disclaiming Idols ; and that *Seth* dissented also from *Adam* about the worship of the *Moon*. Their form of worship was either daily or monthly ; the daily consisted in the Consecration of a day in the week to each Planet, the first to the *Sun* ; the second to the *Moon*, &c. As for their monthly worship ; they began the year from the month *Nisan*, and sacrific'd to their Goddess *Beltha* or *Venus*, the first three days : and so allotted distinct Provinces for several days of their respective months ; worshipping sometimes one God sometimes another, and celebrating to each a peculiar Festival. Amongst other Festivals they celebrated one to *Sammael* (by this name the *Talmudists* understand the Devil) with many Sacrifices, Holocausts, and Offerings. They had several Rites, which are expressly prohibited in the Levitical Law. For instance, they offer'd only leaven'd Bread and sweet Things, anointing their

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(a) Vid. *Gen.* 10. 30. and 25. 6, 18. *Job* 1. 3. *Judg.* 6. 3. (b) *Maimon.*



Sacrifices with Honey: They prohibited the killing of an Oxe in regard of its service in the way of Agriculture; they worship'd Devils, believing they had the form of Goats, and eat Blood as being the food of Dæmons; and consequently a fit Instrument to procure an intimate acquaintance with them. They worship'd the rising *Sun*; they shav'd themselves with Razors and fear'd themselves with Fire, and drew their new born Children through the Fire, affirming that such Children as were not so us'd wou'd die. They had married Women among them that shav'd themselves with Razors; besides several other obscene Customs.

Thus much we know of the Progefs of Learning and Philosophy in the East, before its removal into *Greece*. As for the improvement it there met with, it is the Subject of the ensuing Treatise.



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A

# Chronological T A B L E.

Shewing the

## S E R I E S and S u c c e s s i o n

## O F T H E

# Greek Philosophers.

The *Philosophical Æra*, Commencing in the  
 'Third Year of the XLIX *Olymp.* at which Time  
 the First Grecian Sages were dignified with the  
 Appellation of Σωφοί : 'Twill be needless to  
 carry the T A B L E higher.

<i>Olymp. Years.</i>	<i>Ær.</i>	<i>Phi.</i>	
XLIX	3	1	<b>T</b> Hales and his Collegues received the <i>Attribute of Wise.</i>
L	1	3	Periander dies.
LI	3	13	Pittacus dies.
LII	3	17	Pythagoras born.
LIV	1	19	Pherecydes flourishes.
	2	20	Solon dies.
LV	1	23	Anaximenes flourishes.
LVI	1	27	Chylon Ephorus, not long before his Death.
LVIII	1	35	Thales dies.
	2	36	Anaximander dies soon after.
LX	1	43	Xenophanes the Eleatick flourish'd.
LXIX	1	79	Heraclitus flourish'd; and likewise Par- menides.
LXX	1	82	Anaxagoras born.
	4	86	Pythagoras dies.
LXXVII	4	114	Socrates born.
LXXIX	1	119	Zeno of Elea flourishes.
LXXX	1	123	Democritus of Abdera born.
LXXXII	1	131	Xenophon born.

*Olym.*

# The Chronological T A B L E.

<i>Olym. Years.</i>	<i>Ær. Phi.</i>	
LXXXIV	1	139
LXXXVII	1	153
LXXXVIII	3	155
XCI	3	167
XCIV	1	179
XCV	1	183
	4	186
XCIX	1	199
CI	1	207
CII	1	215
CV	1	223
CVIII	1	235
CIX	3	241
CX		243
CXII		251
CXIII		255
CXIV	1	259
CXIV	1	260
CXIV	3	261
CXVI	1	267
CXX		283
CXXIII		295
CXXIII	3	297
CXXV		303
CXXV	3	305
CXXVII		311
	2	3 2
CXXXIV	4	342
CXXXVII		351
CXLI	2	372
CXLIII		375
CLXII		451
CLXXXIII	4	529

*Melissus the Eleatick flourishes.*  
*Plato born, Archytas of Tarentum was his Contemporary.*  
*Anaxagoras dies.*  
*Diogenes the Cynick born.*  
*Protagoras the Abderite flourishes.*  
*Socrates put to death. And soon after Antisthenes sets up a School at Cynosarges.*  
*Xenocrates born.*  
*Aristotle born.*  
*Pyrrho the Sceptick born.*  
*Eudoxus died.*  
*Xenophon dies. Democritus of Abdera dies.*  
*Plato dies. Speusippus succeeds him.*  
*Epicurus born.*  
*Anaxarchus the Abderite flourishes.*  
*Monimus and Onesicritus the Cynicks flourish'd.*  
*Crates flourishes. As also Metrocles the Cynick and his Sister Hipparchia.*  
*Diogenes the Cynick dies.*  
*Theophrastus succeeds to Aristotle's School.*  
*Aristotle dies.*  
*Xenocrates dies. Polemo succeeds him.*  
*Arcefilaus born.*  
*Zeno the Stoick flourish'd about this time.*  
*Pyrrho dies. Timon was contemporary with him.*  
*Strato succeeds Theophrastus.*  
*Chrysippus the Stoick born about this time.*  
*Menedemus the Eretrian dies.*  
*Lycon succeeds Strato.*  
*Epicurus dies.*  
*Arcefilaus dies.*  
*Aristotle succeeds Lycon.*  
*Lacydes succeeds his School and dies.*  
*Chrysippus the Stoick dies. And Zeno of Tarentum succeeds him.*  
*Carneades born.*  
*Carneades succeeds him.*  
*Clitomachus succeeds him.*

S E C T.



THALES.



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## S E C T. I.

*Containing the Lives of those who were dignified with the Appellation of Wisemen.*

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### *The Life of THALES.*

**T**HALES the wiseman of *Miletus* stands highest in the roll of the ancient Sages. He was the first Author of Natural Philosophy and Mathematicks among the *Grecians*; and was justly entituled to a preference before the other wisemen, by a superiority of speculative learning.

He was born at *Miletus*, having *Examinus* for his Father, and *Cleobulina* for his Mother. The Family of which he was descended, is given in, by some, for a Noble *Milesian* family, particularly by (a) *Plutarch* and (b) *Hermippus*; by others (c) (more justly) for an illustrious branch of the *Thetida* among the *Phœnicians*, who remov'd to *Miletus* when *Neleus* was expell'd *Athens*. The text of *Laertius* insinu-

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(a) *De Herod. Malign.* (b) *Laert. Vit. Thal.* (c) *Herod. Laert.*

ates that *Thales* himself accompanied *Neleus*, and that *Neleus* was outed of *Phanicia*: but since *Thales* was above 400 years younger than *Neleus*, and since he who built *Miletus* was never expelled *Phanicia*, we may conclude the text to be corrupt. Accordingly *Casaubon* corrects it by reading ἐκπετὼν τῆς φοινίκης; but ἐκπύπτειν cannot be applied to *Thales*, who was only a *Phanician* by descent: so that the emendation of *Palmerius Grentemenilius*, follow'd by *Menagius*, in reading ἀττικῶς instead of φοινίκης, seems more just. *Stanley* indeed chooses to alter the sentence thus, ἐπολιτογραφηθήσαν δὲ ἐν Μιλήτῳ ὅτε ἦλθεν σὺν Νελεῶ ἐκπεσόντι φοινίκης, i. e. The Ancestors of *Thales* being *Phanicians* became Citizens of *Miletus*, when *Neleus* being outted of *Athens* led thither the *Ionian* Colonies.

The time of  
his Birth. (d) He was born in the first year of the 35 Olymp. the year preceeding the Archonship of the first *Damafius*, whom some (particularly *Salmafius*) have ignorantly confounded with the second *Damafius*, (e) that was Archon in the 4th year of the 48 Olymp. There was another *Thales*, who liv'd in the 8 Olymp. reckoning from the first instituted by *Iphitus*, which preceeded that of *Coræbus* (f) 27 Olympiads. Now the confounding of the latter *Thales* with the first, and the true Epochæ of the Olympiads commencing from that of *Iphitus* with the vulgar one taking date from *Coræbus*, has occasion'd the mistakes of several Authors. Thus *Eusebius* gives in the first for a natural Philosopher, whereas the second was the first of that profession among the Grecians: *Suidas* (a) thinks the latter flourish'd in the 7 Olymp. which *Phlegon* his voucher meant of the first: And *Clement Alexandrinus* (b) mistaking this time, would have *Thales* younger than the latter Prophets; notwithstanding that he makes them contemporary with *Darius Hystaspes*, who began his reign in the last year of the 64 Olymp.

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(d) *Laert.* (e) *Vid. Selden. Marmora Arundeliana.* (f) *Phlegon. fragment.* (g) *In voce Thales.* (h) *Strom. i.*

(c) His Epistle to *Pherocydes* informs us that he *His Tra-*  
travel'd in his youth to *Creet*, which was then fa- *vels.*  
mous for the Birth of *Jupiter*, and the mysteries of  
Religion : and to *Asia*. Some say he travel'd to  
*Phenicia*, arguing from his knowledge of Astrology,  
and of the Constellation of the lesser Bear (d) by  
which the *Phenicians* sail'd. (e) In his riper years  
he travell'd to *Egypt*, where he was instructed by  
the Priests, especially those of (f) *Jupiter* : and  
learn'd his Geometry, according to *Laertius*. Ha-  
ving studied Philosophy for some time in *Egypt*, and  
ingratiated himself mightily with (g) *Amasis* the King,  
he at last lost his favour by displaying an aversion to  
Monarchy ; and thereupon return'd freighted with a  
large stock of learning (h) to *Miletus* his own Country.

(i) *Heraclides* informs us that he liv'd a *The con-*  
retir'd private life at *Miletus*. He adopted his *dust of his*  
Sister's Son, call'd by *Laertius* *Cybissus*, by *Plu-* *Life at*  
*tarch* (k) *Cybistus* ; and in some Manuscripts *Cydistus* ; *home-*  
(l) and made him his Heir. (m) Being importun'd by  
his Mother to Marry, he answer'd at first, 'twas too  
soon ; and when he grew in years put her off with telling  
her, 'twas then too late. At another time being ask'd why  
he took no care to leave off-spring behind him, his reply  
was *διὰ φιλοτεκνίαν*, (a) i. e. because he lov'd children  
too well, meaning that if he had children, he could not  
bear the loss of 'em ; or rather *διὰ ἀφιλοτεκνίαν* (b) (as  
the old *Basil* Edition of *Laertius* has it) i. e. because he  
was not fond of Children : which suits better with  
another answer of his to the same question (c) viz.  
That he did not mean to disturb his repose with vo-  
luntary cares ; and with the story related by *Plu-*  
*tarch* (d) viz. That when *Solon* put the same questi-  
on to him, he answer'd nothing, but suborn'd a Mes-  
senger to bring the feign'd news of the Death and  
Burial of *Solon's* Son, which disturb'd *Solon* mightily ;  
upon which *Thales* undeceiv'd him, and then told

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(c) *Laert.* (d) *Vossius de scientia Mathematica. cap. 32.* (e) *Plut. de plac. Philosoph. 1.* (f) *Iamblic. Vit. Pythag. 1. 2.* (g) *Plut. Symp. Sept. conviv.*  
h) *Cyris.* (i) *Laert.* (k) *Vit. Solon & Nume.* (l) *Plut. Symp. 8 & 6.*  
m) *Laert.* (a) *Laert.* (b) *Vid. Causabon & Menag. in Laert. Vit. Thales.*  
c) *Stob. Serm. 66.* (d) *In Vit. Solon.*



him, 'twas the apprehension of such disorders that scar'd him from Marriage.

*His asces-  
sion to the  
dignity of  
being ex-  
titled  
Wise.*

Thales, and the other six, were dignified with the appellation of *Wise* (e) in the 4 year of the 48 Olymp. *Damastus* the 2d being then Archon; and the 59 year of *Thales's* age. He was reckon'd the first *Wise-man*, by reason of his speculative learning; (f) since the rest merited the appellation only by their Morality and practical endowments. The 2d. was *Pittacus* of *Mylene*, who flourish'd in the 42, and died in the 3d year of the 52 Olymp. The 3 was *Bias* of *Prione*, contemporary with *Pittacus*. The 4th *Solon*, who was Archon at *Athens* in the 3d year of the 46, and died in the 55 Olymp. The 5th *Cleobulus* of *Lindus*, contemporary with *Solon*. The 6th *Mylon* of *Chere*. The 7th *Cylon* of *Lacedemon*, who was Ephorus there in the 56 Olymp. These 7 Wisemen enlarg'd their glory and fame by the modest refusal of a *Tripod* or Table of Gold. The story, as *Laertius* has it, is this. Certain Ionian young gentlemen, having bought of the Milesian fishermen a single cast of a Net; so soon as the Net was drawn up, a *Tripod* appeared: upon which a quarrel arose concerning the property of the Tripod, which could by no means be pacified, till the Milesians sending to Delphos, had this answer return'd by the Goddess,

*Is't your desire Milesian youth to know,  
How you the Golden Tripod must bestow?  
Return, and say what Phœbus here reveals;  
Give it to him in Wisdom that excels.*

They gave it therefore to Thales; he to Bias, Bias to Pittacus, untill it came to Solon; who, saying that only God excell'd in Wisdom, advis'd that it should be forthwith sent to the Temple of Delphos. This story *Callimachus* relates another way, how that one *Bathycles* an Arcadian bequeath'd a Cup of Gold to the chiefest of the Wisemen. Accordingly it was given to Thales, and so from one to another till it came to Thales again, who sent it to Didymean Apollo with this Inscription

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(e) *Laert.* (f) *Ibid.* cit. *Solon.* *Auguſt. de cit. Dei.* 8. 2.

*Me Thales sends to sacred (a) Nilean King,  
Twice to him fell the Grecian offering.*

(The prose inscription mentions *Apollo Delphinus*, which *Menagius* (b) conjectures to be an error in *Laertius*, for *Apollo Delphinus* was worship'd at *Athens*; and the *Milesians* worship'd *Apollo Didymus*.) He that carried the Cup from one to another was *Thyrion*, Son to *Bathycles*. But *Eudoxus* the *Cnidian* and *Evanthes* the *Milesian* affirm, that it was *Cræsus* who presented the Cup, and a certain friend of his that carried it from *Thales* to another, and so on; till he came to *Chilon*, who sent *Anacharsis* to enquire of the Oracle who was wiser than himself; and had this answer, that *Myson* was, whom *Eudoxus* mistakes for *Cleobulus*, and *Plato* will have to be *Periander*. *Dædachus* and *Clearchus* affirm, that *Cræsus* sent the Golden present to *Pittacus*, and so round, till it came to *Pittacus* again. *Andron*, in his *Tripas*, says the *Argives* presented the Tripod to the *Wiseſt Man*; and that it was adjudg'd to *Aristodemus* the *Spartan*, who resign'd it to *Chilon*. Some report that a Ship sent by *Periander* to *Thraſybulus* Tyrant of *Miletus*, was Shipwreck'd in the *Coan* Sea, where the Tripod was afterwards found. *Phanodicus* avers, it was found in the *Attick* Sea and brought to *Athens*, where after a long debate it was sent to *Bias*. Others say, 'twas the workmanship of *Vulcan*, who presented it to *Pelops* on his Wedding-day. Afterwards it came to *Menelaus*, and was taken away by *Paris* when he made the rape upon *Helena*, who threw it into the *Coan* Sea by the advice of a *Lacedæmonian* Sibly, (a) that foretold it would prove the occasion of much mischief and contention. Sometime after, some *Lebedians* having bought the cast of a net, in which it came up, a quarrel arose, and both parties had a hearing at *Coos*, but appeal'd to *Miletus*. The *Milesians* sent Commissioners to compose the difference: but, these being slighted, a War broke out, and after much blood

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(a) That is, *Apollo Milesius*, for the *Milesians* were a people of *Neleus*, vid. *Strab.* lib. xiv. (b) Vid. *Menag.* in *Laert.* vit. *Thalet.*

(a) *Plut.* vit. *Solen.*

the Oracle declar'd that the Tripod should be given to the wisest Man: Whereupon both the Coans and Milesians presented it to Thales. Thus was the preference of Thales confirm'd by the Oracle.

His Philo-  
sophy. Water  
is the  
principle  
of all  
things.

Thales is universally acknowledg'd to be the first pursuer of natural and mathematical learning among the Grecians. He affirm'd water to be the first principle of all things (b) because the natural seed of all living creatures is humid, and all plants are nourish'd by moisture, nay fire and the Sun it self is fed by vapors proceeding from Water. Pursuant to this opinion, he assign'd water the lowest place, in which he made the Earth to float, as being incapable of swimming upon or being upheld by the air (c); and refer'd the cause of Earthquakes to the mobility of the water, whether we call it an Ocean or the moist Element; to which purpose, Seneca (d) alleges the breaking out of Fountains in Earthquakes, for a proof of the Earth's inclining to one side upon its watery supporter, and so taking in water. However, 'tis apparent that other Grecians, before Thales, assign'd water for the principle of all things: for Plutarch and Justin Martyr, say, he defended that tenet by the testimony of Homer, viz. Ὀκεανὸς ὅσπερ γένεσις πάντεσσιν ἐτύκται. And Hesiod (e) says, πάντων μὲν πρότις ἀχάθ' ἔγενετ'. Now most of the ancient Philosophers (f) call'd the water Chaos, which, according to the Scholiast of Apollonius (a) citing Zeno, settled into slime, and the slime condens'd into Earth. This opinion was borrow'd from the Phenicians, to whom Linus, Orpheus, and probably Thales, were indebted for their Learning: For Numenius (b) an ancient Philosopher cites the very words of Moses [The spirit of God moved upon the face of the waters] to back this opinion: And Eusebius (c) tells us, The Phenicians asserted the spirit of dark air and chaos involved in darkness to be the principle of this World: which at first was infinite; but afterwards the spirit mov'd by the love of his own principles made a mixture

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(b) Plut. plac. philos. 1. 3. Stob. Eclog. Phys. 1. 13. (c) Arist. Meteor. 1. 3. Senec. natur. quest. 6. 6. (d) ibid. (e) Theogon. (f) Plutarch. ignis an aqua utilior. (a) Argenant. 4. (b) Porphy. de antro nymph. (c) Euseb. Evang. 1. 10.



or connexion, call'd Love ; from which was begotten Mow, which some call Slime, others the corruption of watery moisture ; and of this sprung the seed of all Creatures. Nor were the Indians strangers to this opinion, as (d) *Megasthenes* informs us. Some (e) have misunderstood *Thales*, as if he had own'd no God but water, because ἀρχή Principle, taken singly, implies the efficient cause ; But 'tis evident that in making Water the ἀρχή, he mean'd only the material cause : for *Plutarch* (f) arraigns him for confounding a Principle with an Element, and making Water to be both the Element and Principle of all things. Now, if by Principle, *Thales* meant Element, there's nothing of an efficient cause in the case. Besides, *Aristotle* in explaining his opinion, and the reasons he went upon, do's sufficiently clear him from that imputation.

(h) *Thales* acknowledg'd that God is the most ancient of Beings, for that he never had a beginning ; and that there is nothing more beautiful than the God. World, as being made by God. Being, (g) ask'd what was God, his reply was, That which hath neither beginning nor ending. To the question, whether the Crimes of bad Men were conceal'd from God, he answered, no, nor their thoughts neither. This is confirm'd by *Clemens Alexandrinus* (i) and *Cicero* (k), tho the latter mistakes *Thales* in making the material principle, Water, to be coeternal with the Efficient Cause, God, or the Mind, that form'd all things out of Water ; going upon the necessary conjunction of the mind and the Water. However *Cicero's* words make it out, that *Anaxagoras* borrowed from *Thales* the notion of *Mens* annex'd to matter. Being ask'd, says *Stobæus*, what was most strong, he answer'd, necessity, or, the immutable power of Providence : for he asserted the first mover to be immoveable, and *Aristotle* (a) adopts the opinion without owning its Author. Thus, 'tis apparent he own'd the Being, Omniscience, and Providence of the Deity,

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(d) *Strab. lib. 15.* (e) *Teop. Apolog. contra Gent.* (f) *Plac. Phil. 1.*  
 2. (g) *Metaphys. 1. 3.* (h) *Laert.* (i) *Stromat. 5.* (k) *Natur.*  
*Dor. (a) Phys. 8. 7.*

the Creator of the World. notwithstanding the suggestions of *Tertullian* (a), as if he had demurr'd upon a question put to him by *Craus* concerning the Deity: which is a story that comes near to what is reported of *Seneca* and *Hieron*. Tho *Orpheus* (c) had obscurely spoken of God before yet *Thales* was the first that made any enquiry into these things: But after all, even he and all the *Greeks* own'd that knowledge to the *Egyptians*, according to their own confession (d).

His opinion  
of Demons.

*Thales* (e) said, the World was full of *Demons* or spiritual substances, and the Souls of Heroes separated from the bodies, some of which were good, some bad. Above these he plac'd (f) the immortal Gods, and under 'em the Hero's. This is thought to be the meaning of that saying of (g) *Aristotle's*, repeated by *Cicero* (h), viz. *Thales thought that all things were full of Gods*. Tho *Hesiod* maintain'd this opinion before *Thales*, yet 'tis probable *Thales* had it from the *Egyptians*; as well as *Pythagoras* (i) and *Plato* (k), who maintain'd the same tenet.

His opinion  
of the Soul.

*Thales* was the first that affirm'd the Soul to be a principle endow'd with a power of moving it self (l), and other things (m). After him *Plato* (n) asserted *self-motion* to be essential to it, and that it mov'd the body and all other things, and occasion'd all alterations of diminution, augmentation, &c. by a second sort of motion. This opinion was entertain'd in the Schools (o) till *Aristotle* (p) exploded it. His allegations are these: 1. The Soul not having quantity cannot be circumscrib'd in place, and therefore cannot move: 2. Selfmotion cannot be essential to it, because it is mov'd accidentally by external objects. But the first concludes against the motion of the highest Sphere, as well as of the Soul; and the second is

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(b) *Apol. contragent.* (c) *Clem. Alex. admon. ad gent.* (d) *Herod. l. 2.* (e) *Plat. Tim. philosoph. 18. Stobæ.* (f) *Athenag. Apolog.* (g) *De Anim. 1. 18.* (h) *De leg. 2.* (i) *Iamblic. de myster. Egypt. sub initio.* (k) *Plat. plac. Phil. 1. 8.* (l) *Plat. plac. phil. 4. 2.* (m) *Arist. de Anim.* (n) *In Timæ.* (o) *Stobæ. Eclog. Phys.* (p) *De anim. l. 2.*

disprov'd by comparing the acts of memory; some of which are indeed occasion'd by external things, but objectively still, so that the motion is within; and others by a self motion without any external impulse. Besides, the further diffusion of the Soul in proportion to the encrease of the body, speaks its motion: which is further confirm'd by the nature of *Intellection*, which is a perfection, and consequently a sort of Alteration or Motion, pointed to by *Thales* (a) in that Apothegm, *The mind is the swiftest thing, for it surveys all things in a moment.* And 'twas this swiftness of the mind that mov'd *Cicero* (b) to interpret the *ἐντελέχεια* of *Aristotle*, a continual and perpetual motion. However tis remarkable that among other reasons alledg'd by *Aristotle* against this assertion, one is the possibility of the resurrection of the body. *Thales* asserted the Loadstone and Amber to have Souls, (c) because the first attracts Iron, and the second Straw; and according to him the Soul moves all things. According to *Cicero*, he was the first that held the Soul to be *Immortal* (d), and probably had that opinion from the *Egyptians*, who maintained the same (e).

*Thales* held, that there was but one (f) *World*, and that most beautiful, (for which reason *Pythagoras* (g) call'd it first *κόσμος*) as being made by God (h); which all the Philosophers acknowledg'd till (i) *Aristotle* denied it, in order to assert the eternity of the *World*. He maintain'd that night was older than day, which *Orpheus* and *Hesiod* likewise held, and had from the *Phenicians*: and for this reason the *Numidians* (k), *Grecians* (l), and *Gauls* (m), reckoned by nights. He held that the *World* was animated by a Soul, viz. God diffus'd thro every part, (n) penetrating thro the Element of Water, and moving the whole, and every particular according to its kind: That the world is contain'd in place (o), i. e. *Space*, not a superficies, as *Aristotle* defines it:

(a) *Laert.* (b) *Tuscul. Quæst.* (c) *Laertius Arist. de anim.* 1. 2. (d) *Laert.* (e) *Hierod.* 1. 2. (f) *Plutarch.* (g) *Plut. de plac. phil.* 2. (h) *Laert.* (i) *De Cælo.* 1. 10. 12. (k) *Damascen.* (l) *Iacit. de re German.* (m) *Cæsar de bello Gallico* 6. (n) *Laert.* (o) *Laert. Rhet. Sept. sap. Conviv.*



That there's no *Vacuum* in the World (*p*); which all Philosophers own, bating those who make the world to be inanimate and not govern'd by Providence : That matter (*q*) is fluid and variable : That bodies are passible and divisible *in infinitum*, and continuous, (*r*) as are also a line, surface, place and time : That *Mistion* is made by the composition of the Elements (*s*); That the Stars are earthy, (*t*) but fiery ; that the Sun is earthly, and the Moon of the same nature (*u*) and illuminated by him ; that the monthly occultations of the moon are caus'd by the nearness of the Sun shining round her : That there is but one (*x*) Earth, round like a Globe, seated in the middle (*y*) of the World, so that if it were taken out a confusion of all things would ensue : And that the inundations of the Nile are caus'd by the *Etesian* winds, which begin to blow after the Summer Solstice from the North straight upon the mouth of that River, and hindering it to enter the Sea throw it back upon the low lands of *Ægypt* : But *Diodorus Siculus* (*a*) disproves this assertion, because all the other Rivers expos'd to the *Etesian* winds are not liable to overflow, and therefore thinks the overflowing is rather occasion'd by rain and dissolv'd Snow coming from the Mountains of *Æthiopia*.

*Thales* was the first that introduc'd Geometey into *Greece* (*b*), having learn'd it of the *Ægyptians* whom the necessity of measuring their grounds after the inundation of the Nile (*c*) had oblig'd to an early pursuit of that Science. And *Pythagoras* (*d*) and the other *Grecians* ow'd their *Mathematicks* to him. He enlarg'd and improv'd the *Ægyptian* Geometry by many Propositions of his own invention ; and tis probable many of those collected by *Euclid* are his, tho the few that follow are only known to be such.

1. Every Diameter divides its Circle into two equal parts. *Euclid* makes this part of a (*e*) definition, which *Proclus* says (*f*) was first demonstrated by *Thales*. 2. (*g*) In all *Isoceles* triangles the angles at

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(*p*) *Plutarch. plac. phil.* 1. 18. (*q*) *Ibid.* 1. 9. (*r*) *Ibid.* 1. 16.  
 (*s*) *Ibid.* 2. 13. (*t*) *Ibid.* 2. 28. (*u*) *Ibid.* 3. 9. (*x*) *Ibid.* 3. 11.  
 (*y*) *Lact.* (*z*) *Plut. de plac. phil.* (*a*) *Lib.* 1. (*b*) *Apul. Florid. lib.*  
 4. (*c*) *Proclus in Euclid.* 2. 4. (*d*) *Iamblic. de Vita Pythag.* (*e*) *Ty-*  
*ramid. lib.* 1. def. 17. (*f*) *In Euclid.* 1. 2. com. 14. (*g*) *Euclid.* 1. 1.  
 Prop. 5.

the base are equal, and the equal lines being produc'd the angles under the base are equal (g). 3. (h) If two lines cut one another, the Vertical Angles are equal. This was invented by Thales, tho first demonstrated by Euclid (i). 4. (k) If two triangles have two Angles equal to two Angles, the one to the other, and one side equal to one side, they shall likewise have the other sides equal to the other sides, and the remaining Angle equal to the remaining Angle. This, says Eudemus, he was oblig'd to know for showing the distance of Ships upon the Sea. as 'tis said he did. Laertius attributes to him the description of the Rectangle triangle of a Circle: But there's no such proposition in Euclid, for the inscription and circumscriptions of triangles in Circles in the 2. 3, 4, and 5 (m) Propositions of the 4<sup>th</sup> Book of Euclid, advance nothing peculiar to Rectangle Triangles; and as for the 31 Prop. of the 3<sup>d</sup> Book, 'tis only part of that Theorem that can be refer'd to, and that very obscurely: So that it seems the Text of Laertius is corrupt, and *ὡς αὖτε* ought to be left out, and then it will run, to describe a Rectangle triangle, by which expression Vitruvius (n) refers to the 47 Prop. of the 1 Book, viz. That in Rectangular triangles the square of the Hypotenuse is equal to the Squares of the sides containing the right-angle. 'Tis true Vitruvius, Proclus and others attribute that invention to Pythagoras, but 'tis plain from the Life of Pythagoras that Laertius attributed the same Proposition to Thales, that Apollodorus attributed to Pythagoras; for which Thales offer'd an Ox in Sacrifice, according to Laertius, and Pythagoras a Hecatomb.

Thales (o) measur'd the Pyramids of Egypt by their shadow, erecting a Staff (p) perpendicular upon the end of the shadow; and by two triangles made by the beams of the Sun; demonstrating that the Proportion between the shadows is the same with that between the Pyramid and the Staff, according to the Prop. of the 4 Book of Euclid, the invention whereof

His taking  
the height  
of the Py-  
ramids of  
Egypt.

(g) Procl. l. 3. com. 9. (h) Euclid. l. 1. Prop. 15. (i) Procl. l. 3. m. 9. (k) Euclid. l. 1. p. 26. (l) Procl. l. 3. com. 31. (m) Pgm. geometr. (n) Lib. 9. cap. 2. (o) Laert. (p) Plutarch plac. phil.

ought to be ascrib'd to *Thales*, upon the score of his being oblig'd to know it, in order to take altitudes; as well as the 26 Prop. of the 1. Book, which *Proclus* attributes to him, upon the account of his taking distances. Some Authors (a) fancy these Pyramids did cast no shadow at all; but the real truth is, that for three quarters of the year they had none at noon.

*His Astro-  
nomy.*

*Orpheus*, *Hesiod*, and all the other *Grecians* before *Thales* knew little of Astronomy, besides the rising and setting of the Stars. It would seem, *Thales* learned his Astronomy from the (b) *Ægyptians*, since in his *Epistle* to *Pherecydes* he acknowledges that he made a voyage into *Ægypt*, to converse with them: *Tho Pliny* (c) thinks he had it from *Phenicia* (d). He first observ'd the course of the Sun from *Tropick* to *Tropick*, that is, the *Solstices* and *Equinoxes*: For 'tis said he wrote two Treatises concerning the *Tropick* and *Equinoctial*. And accordingly *Plutarch* (e) ascribes to him the invention of the *Zones* and the *Obliquity* of the *Zodiac*. He first observ'd the apparent diameter of the Sun, or the angle made in the eye, to be the 720 part of its Orb. This, says *Apuleius*, he shew'd to *Mandraytus* of *Priene*, and refus'd any other recompence but the honour of the invention. The text of *Laertius* upon this head must certainly be corrupted, since there's nothing more ridiculous than the vulgar reading, which implies the Sun to be 72 times lesser than the Moon; for it's certain he knew the cause of *Eclipses*, and consequently that the Sun is greater than the Moon. *Casaubon* and *Menagius* agree in reading it, *ὅτι πρὸς τὸ πᾶν ἡλίου μέγεθος τὸ πᾶν σελήνης*. But according to *Stanley* the text seems rather to require (f) *ζωδιακῆς* for *σεληνιαῖς*, or something to that effect. He first found out the *Lesser Bear* (g), as according to *Higynus* first call'd it *ἀρκτὺς*. He was the first that foretold *Eclipses*, saith *Laertius*, as *Edemus* affirms in his *History of Astrology*, which is

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(a) *Solon*. *Polyhist.* cap. 25. *Auson.* *Hyd.* 2. *Ammian.* *Marcel.* lib. 1. *Cassiodori* *Var.* 7. *form.* 15. (b) *Arist.* *de Cælo* 2. 12. (c) *L.* 5. 6. (d) *Laert.* (e) *de plac. phil.* (f) *Ancimed.* in *Arenar.* (g) *Laert.* *Achill. Tat.* *Iliad.* in *Arct.*



the reason that Xenophanes and Herodotus so much admir'd him. Now the testimony of *Herodotus*, is, that when the Lydians and Medes were fighting: the day on a sudden became night; which alteration Thales the Milesian had foretold the Ionians. The time of that memorable Eclipse is variously determin'd, and 'tis doubted whether the uncertainty of the Astronomers or of the Chronologers, occasions the variety. *Plutarch* likewise affirms that *Thales* was the first that observ'd the Eclipse of the Sun, from the interposition of the Moon, and that of the Moon from the interposition of the Earth. He distinguish'd the Seasons of the year, says *Laertius*, limited the month to 30 days, and divided the year into 365 days; which calculation he seems to have learn'd in Egypt, that being the form of the Egyptian year, according to *Herodotus* (a), from which the Italian differs by the addition of 6 hours, and the Gregorian, which is the most perfect, by the addition of 5 hours, 49 min. and 12 seconds.

Being much addicted to *Astrology*, some censur'd *His Astrology*. him for preferring it before wealth; (b) whereupon, foreseeing the great plenty of Oyl that would happen the next year, he farm'd all the Plantations of Olives round about (c), and by that means gain'd a vast sum of Money: And so vindicated his Profession by shewing that it were easie for Philosophers to be rich if they would; but that Wealth was not their aim. *Plutarch* alludes to this when he says, 'tis reported that *Thales dealt in Merchandize*. He went often to contemplate the Stars, and one night as he was going from his own house upon that design, his Maid led him purposely into a Ditch, and when he fell told him (d), *Thou art like indeed, Thales, to discover what is above at such a distance in the Sky, that canst not see a ditch just before thy nose*.

*Amasis* the Egyptian, having put some questions to the King of *Æthiopia*, *Thales* disprov'd the *Æthiopian's* answers, and advanced others of his own, to this effect; (a) The ancientest of all things is God; *His Moral Sentences.*

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(a) *Lib. 2.* (b) *Arist. Polit. 7.* (c) *Cicer. de Divin. 1.* (d) *Plat. Laert.* (a) *Sept. sap. conviv.*

and not *time*, since a part of *time* is yet to come, which must of necessity be younger than any thing now in being: *The Wisest is time*, since it invents and discovers all things, past, present and to come; not *truth*, which is the object of Wisdom: *The most common, Hope*, which remains with those that have nothing else; not *Death*, which is not *common* to the living: *The most profitable, virtue*, which makes every thing useful; not *God*: *The most hurtful, Vice*; not the *Devil*: *The most powerful, necessity*; not *fortune*, which is so easily chang'd: *The most easie*, what ever is most agreeable; not *pleasure*, since it often cloy's us. He affirm'd (b) that the swiftest thing is the *mind*, which surveys all; the widest, place; and the fairest, the World: That *Life* and *Death* are all one, and for that reason, that he did not choose to die: That night is elder than the day by a day: That neither the crimes nor the thoughts of bad Men are conceal'd from the Gods; that Perjury is worse than Adultery: That the knowledge of ones self is the most difficult thing; giving orders to others (*ὑποτίθεσθαι*) the easiest; and the enjoyment of our own desires the sweetest: That the greatest rarity in the World is a Tyrant stricken in years; That seeing our enemies in distress, is the greatest support to us under our own misfortunes; That avoiding what we censure in others, is the way to live honestly; That a healthy body, a plentiful fortune, and a docile genius are the greatest instruments of happiness; That improbable news should not be related; That (c) we ought not to credit our enemies in credible, nor distrust our friends in incredible things; That (d) falsehood is just as far distant from truth, as the eyes are from the ears; That few words are a sign of Wisdom; that the readiest way to stop the mouth of Calumny, is to pitch upon what is most worthy, and apply the mind to that; That (e) a surety is always in danger of losing That we ought to be equally mindful of our absent and present friends, to study the beautifying of the mind not the face, and not to seek riches by unlawfu

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(b) *Laert.* (c) *Sympos. sep. xp.* (d) *Stob. Serm. 62. 104.* (e) *Stob. Serm. 28.*

means; That we ought to be true to our trust; That we ought to pay the same deference to our Parents, that we expect from our Children; That idleness is uneasy, intemperance prejudicial, and ignorance unsufferable; That we ought to conceal domestick ills, avoid envy and credulity, use moderation; and that Governours should rule themselves. His Motto according to *Laertius* was *know thyself*; according to others (f) *if thou be a Surety loss is nigh*.

Tho *Thales* was the only Man of the seven Sages that *His Politics* was not a Governor of a City; yet he was much applauded for his judgment in State Affairs; particularly (g) for advising the *Ionians* to build one common Council-hall in *Teos*, but still with a salvo to the honour of the other Cities; and for dissuading the *Milesians* from entering into a League with *Croesus*, which prov'd the preservation of the City, when *Cyrus* obtain'd the Victory: Tho indeed 'tis said, (h) he assisted *Croesus* in transporting his Army over *Halys*, by cutting out a trench at the back of the Army, and running it in the form of a half Moon into the old channel, so that the water being set off into the trench, went round the Army, and came into its channel again. He was a great enemy to Tyrants, and look'd upon all Monarchs as such, and plac'd the honour of a Prince in becoming better by ruling good Men. His opinion of *Monarchy*, *Democracy*, and *Oeconomick*, is deliver'd thus. (a) *That Prince is happy who lives till he is old, and dies a natural death: That Commonwealth is best ordered where the Citizens are neither too rich nor too poor: That house is best wherein the Master may live at ease.*

Some say he left nothing behind him in writing; *His Writings* others attribute to him a *Treatise of Natural Philosophy* (b), another of *Nautick Astrology* (c) (by some scrib'd to *Phocus the Samian*;) two *Treatises of the Tropicks and Equinoctials* in verse, refer'd to by *Lobon Argive*, who wrote of the Poets; one of *Meteors*, mention'd by *Suidas*; *A History of his own times*, ac-

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(f) *Didymus apud Clem. Alex. and Hicynus fab. 221.* (g) *Herod.lib.*  
 (b) *Herod.* (a) *Stab. Serm. 147. 141. 143.* (b) *Aug. de civ. dei.*  
 ) *Laert.*



according to *Johannes Antiochenus* (d); some loose Verses cited by *Laertius*; two Epistles; one to *Pherecydes*, importing that he and *Solon* would come and confer with him at *Syrus*, upon the subject of a discourse *Pherecydes* was about to publish, relating to the mysteries of Religion; and another to *Solon*, inviting him to come and live at *Miletus*, and, in case he thought *Priene* more convenient, offering to remove thither, to attend him.

*His Auditors and Scholars.*

His principal Disciples were *Anaximander* a Milesian, *Anaximenes* as he owns himself in an Epistle to *Pythagoras* (e), and *Pythagoras* the Samian (f), who began his travels with a journey to *Miletus*, where *Thales* (g) receiv'd him in a distinguishing manner, and after instructing him in the Mathematicks, advised him to go to *Ægypt* to converse with the *Memphian* Priests.

*His death.*

He died in the 1 year of the 58 Olymp. and the 92 of his age, as he was beholding the (h) Olympick Games; his old age not being able to bear the heat and thirst he there encountered. He was buried (i), pursuant to his own Will, in an obscure part of the *Milesian* field, which he foretold would afterwards become the Seat of their forum. *Laertius* mentions the following Epigram, as engraven upon his Tomb.

*Viewing the Olympick Wrestlers, stout and strong,  
Elefian Jove withdrew him from the throng.*

*Kind Heaven, to bring him nearer, whose dim eyes  
Had lost from Earth the prospect of the Skies.*

A Statue was erected to his honour, bearing this inscription,

*This Thales is, of whom Miletum proud  
Gave him a birth above the common croud;  
Astrologer most ancient he, and then  
In wisdom far surpassing other Men.*

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(d) *Lib. 6.* (e) *Laert. Vit. Anax.* (f) *Iambl. de vit. Pythag. 1.*  
(g) *Ibid.* (h) *Laert.* (i) *Plut. vit. Solon.*

*Demetrius* mentions (k) five more of the same name, viz. an Orator of *Calates*, a Painter of *Sicyonia*, a third contemporary with *Homer*, a fourth mention'd by *Duris*, and in late times a fifth by *Dionysius in Criticis*.

## THE Life of SOLON.

*Solon* was born at *Salamis* ; (l) but was firnam'd *A- His Coun-*  
*thenian*, with reference to his Family and the *try and*  
place of his Residence. His Father was *Ercestydes* *Family*,  
a noble *Athenian*, descended from *Codrus*; who had  
another Son nam'd *Droptides*, of whom *Plato* descend-  
ed. His Mother was a kin to the Mother of *Pisistrat-*  
*us* (m). He neither had nor valued (n) wealth:  
For his Fathers Liberality (o) had brought the Estate  
so low, that he was oblig'd to turn Merchant; and  
'tis probable his living in the way of Merchandise en-  
titled him to that freedom and openness of Temper,  
and accusom'd him to give that range to his Poetical  
Humour, that did not well suit with the gravity of  
a Philosopher.

He raised himself by many considerable Exploits, *His Ad-*  
which equally proclaimed both his Valour and his *ventures*  
Wisdom: Particularly by the recovery of *Salamis*. *upon Sala-*  
The *Athenians* and *Megarians* had long disputed *mis, Cyr-*  
their reciprocal claim to *Salamis*, (a) till at last the *rha and*  
*Athenians* being weary of the tedious War, decreed *the Thra-*  
that it should be Death for any Man to propose the re- *cian Cher-*  
newing of the same. *Solon* could not brook the ignomi- *sonelus*  
nous Edict; but counterfeiting himself mad came into  
the *Forum* with a croud of People, and recited an

(k) *Laert.* (l) *Laert.* (m) *Procl. in Timæum.* (n) *Arist. Polit. 4. 11.*  
*Luc. in Scythia. Palæol. Orat. 1.* (o) *Plat.* (a) *Pausan.*

Elegant Poem of a hundred Verses, two of which were these,

*Then haste away to Salamine amain,  
With Courage warm'd, lost Honour to regain.*

The Verses made such an impression upon the *Athenians*, that they renewed the War, and made *Solon* General. *Solon* with his Cousin *Pisistratus* sailed to *Colias* at the Head of the *Athenians*, and suborn'd a deserter to run over to the *Megarians*, and give 'em intelligence, that the *Athenian* Ladies of the best Quality, who were then celebrating the Festival of *Ceres*, might easily be surpris'd at *Colias*. So soon as the *Megarians* upon this advice set out for *Colias*, *Solon* commanded the Women to retire, and an equal number of beardless Youths to put on their habit with Daggers hid under their Garments. While these danc'd and play'd by the Sea side, the *Megarians* landed, thinking to carry off the Women; but quickly found 'em to be Men, (b) and were all cut off. Others say, (c) *Solon* shipped 500 *Athenians* in Fisher-boats, with one Ship of thirty Oars for a Convoy, and having come to an Anchor near *Salamis*, took a *Megarian* Ship that had been sent out to get intelligence of the matter; and Mann'd it with stout *Athenians*, ordering them to stand in for the City with all possible secrecy. Accordingly they made up, and took the City, while he attack'd the Enemy by Land. Some add that he took two *Megarian* Ships, and having mann'd 'em with *Athenians* in *Megarian* Armour (d) surpris'd and slew a great number. However, according to this account (e) they did not quit the Field; but after great expence of Blood, on both sides, 'twas mutually agreed upon that the difference should be refer'd to the *Lacedemonians*. *Solon*, to make good the *Athenian* claim to *Salamine*, prov'd before the Judges, that *Phylæus* and *Eurifaces* Sons of *Ajax* delivered the Island to the *Athenians*, upon their being naturalis'd at *Athen*

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(b) *Polyan. lib. 1. Plut.* (c) *Plut.* (d) *Ælian. var. hist. 7, 19.* (e) *Plut.*



and alledg'd the burial of their dead with their Faces to the East, and in separate Coffins, (f) as further evidence of their being retainers to the *Athenians*, that being a custom peculiar to them, whereas the *Megarians* buried with their Faces to the West, and put three or four into one Coffin: to all which he added the inscriptions upon their Tombs, as being ingraven in *Athenian Characters*. Upon these convincing proofs, the Judges sided with *Solon*. *Solon* soon after gain'd a mighty Reputation among all the *Grecians*, in the business of *Cyrrha*. (g) The *Cyrrheans* having put many affronts upon *Apollo*, and alienated part of his Consecrated Land, *Solon* solicited the *Amphyctiones* to vindicate the honour of the Gods. In compliance with his motion, the whole *Grecian* Army invested *Cyrrha* under the command of *Clisthenes* the *Sycionian*, whom *Solon* was ordered to accompany as his Counsellour. During the Siege, (h) the Oracle being consulted, made answer that the Town would not be taken till the Sea washed the hallowed Ground. Upon this, *Solon* mov'd that the *Cyrrhean* Field, which the Sea washed, should be consecrated to *Apollo*. He likewise diverted the River (i) *Plistus* which furnished *Cyrrha* with water; but afterwards finding that the besieged made shift for water another way, poyson'd it with Hellebor, and then set it back into the old Channel. By this means the besieged drinking of the Water were seized with Loosnesses and obliged to surrender. 'Twas *Solon* likewise that (a) put the *Athenians* upon laying claim to the *Thracian Chersonesus*.

The *Cylonian* faction at *Athens* (b) being at perpetual variance with the Family of *Megacles*, upon the account of his falling upon the Complices of *Cylon*, and murdering them in the Temple; rais'd great commotions in the City; which would have been of bad consequence, had not *Solon* interposed and perswaded them to submit to the decision of Archons.

His dexterity in composing differences at home; and his accession to the dignity of Archon.

(f) *Laert.* (g) *Plut.* (h) *Polyæn. lib. 3. Pausan.* (i) *Pausan.*  
 1) *Laert.* (b) *Plut.*

sion of 300 Citizens. During these commotions the *Megaraeans* recovered *Salamis*, and the City was threatened and frightened by ominous apparitions, and infested by a plague. The Oracle advis'd 'em to make a review (c) and valuation of the City; upon which *Epimenides* was sent for, who came, and having conversed with *Solon*, put him upon making Laws. This *Lustratio* happen'd in the 46 Olympiad, (d) not in the 47. since *Solon* was Archon after it in the 3 year of the 46 Olympiad. Afterwards the dissensions between the Rich and the Poor rose to a great height: The commons (e) were so pinched for want, and so cruelly treated by the rich Usurers, that they were oblig'd to pawn their own Bodies, and sell their Children, and some of them to leave the City. In this juncture a Monarchy was looked upon as the only Remedy, for putting a stop to the oppression of the rich, and supplying the necessities of the poor: for satisfying at once the *Citizens* that set up for *Democracy*, the *Countrymen* that stood for *Oligarchy*, and the *Marines* that were for a mixt kind of Government. Accordingly the greatest part assembled into a Body, and intreated *Solon* to take upon him the charge of the Commonwealth, and compose the differences of the People. *Solon*, after demurring for some time, accepted of the *Archonship* in the 3 year of the 46 (f) Olympiad; and carried himself so evenly both to the rich and poor, that the Heads of both Factions courted him to declare himself *Tyrant*. But neither their solicitations, nor the remonstrances of his Friends who chid him for being scared by the name of Tyranny, could prevail with him to accept of the Government.

His Law  
called Si-  
tachia.

Though he declin'd the Tyranny, yet he was not wanting in giving 'em such Laws as they were fit to receive. (g) Indeed he was very cautious in making many alterations, and confined himself only to such as he thought his force and interest could keep up. The first thing he enacted was the S

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(c) *ibid.* (d) *Laert.* in *Epimen.* (e) *Ibid.* (f) *Laert.* (g) *Plut.*

*facbia* (b) or a redemption of Bodies and goods, which the poorer sort had been oblig'd to pawn; and a general release of all publick and private Debts; prohibiting the taking security upon the Body for the future. He had unluckily acquainted (i) *Conori*, *Clinias* and *Hipponicus*, his intimate friends, with the design, before it was put in execution: Upon which discovery, they borrow'd great sums of Money and bought Land; and when the Edict was publish'd enjoy'd their purchase without satisfying their Creditors. But the imputation that there-upon *Solon* lay under, as being concern'd in the fraud, was quickly wip'd off by his exemplary remission of 5 Talents ( *Laertius* says 6, and *Polyzelus* 15 ) which he had out at Interest. The *Sisachbia* disoblig'd both parties; (k) the Rich by cancelling their bonds, and the poor by baulking their expectations of a Levelling of Estates, in imitation of that at *Lacedaemon* introduc'd by *Lycurgus*. But *Lycurgus* being the 11th from *Hercules* was a man of vast Authority, fortune, and interest in the Commonwealth; and being supported by such mighty advantages, back'd his Edicts more by force than Persuasion: Whereas *Solon*, being one of a lower station, had no other ground to go upon but the faith and confidence of the Citizens in him. But after all, both parties were convinc'd of the general good of the Edict, and laying aside their private differences, sacrific'd together, calling the sacrifice *Σεραβεία*.

*Solon* being invest'd with an unlimited power of His divid-  
making Laws, first of all Repeal'd the severe and ing the peo-  
bloody Laws of *Draco* (l) which entail'd death ple into  
upon every slender crime, and indeed upon all of- clus-  
fences without distinction; bating only that against and erect-  
Murder which he still kept up. Then he made a ing Courts  
review and valuation of the People, drawing them of Judica-  
up in 4 ranks. (m) The first consisted of those whose ture.  
stock amounted to 500 measures of dry and liquid  
fruits, who were assess'd in one Talent; the 2d of  
those who were worth 300 measures, and pay'd half

(h) *Laert.* (i) *Plut.* (k) *ibid.*

(l) *Plut. Arist. Rhet.* 2. 23. *A Gell.* 11. 18. (b) *Pollux.*



a Talent; the third of those who were worth 200 measures; these pay'd 10 *Mina*. The rest were call'd *Thete*: they pay'd nothing, and were excluded from the Magistracy, but still allowed to vote in the *Common Council*, which receiv'd Appeals from the ordinary *Courts of Judicature*. He reform'd the *Court of the Areopagites*, (c) allowing none to sit there but those who had been *Archons*; and in order to curb the People, who were puff'd up by the general release from their debts, erected a Court of 400 Members, *i. e.* 100 chosen out of every Tribe, who were to examine all decrees before they were reported to the People. *Pollux* (d) says, he erected a Court of 1000 men, for judging upon all indictments, and *Demetrius* (e) *Phaleræus*, that he constituted the *Demarci*, first call'd *Nauclari*.

*His Laws  
and Insti-  
tutions.*

Having thus modell'd the Government, his next care was to furnish 'em with suitable Laws, of which the *Athenians* glory'd more than of their Publick ornaments, (f) and kept 'em up while *Athens* stood; and even foreign Nations esteem'd 'em so much, that the *Romans* (g) sent Commissioners to *Athens* to transcribe 'em. The sum of what we know of his Laws is as follows. (h) A Personal Injury might be resent'd at Law by an indifferent Person. All persons (i) that were infamous before *Solon's* Accession to the Government, were restor'd to their Reputation and other priviledges, excepting those who were banish'd for Murder, Theft, or aspiring to Tyranny, or were condemn'd by the *Epheta*. When dissensions came to prevail, and the People split in two factions, forfeiture of goods and Banishment (according to *Cicero*, (k) death) was entail'd upon those who affected a neutrality; by which Law the (l) good and wise being oblig'd to Embarque in Parties, were laid under a sort of necessity of moderating their respective factions, in order to an accommodation suitable to their wisdom and good-

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(c) *Meursius Areopag. cap. 3.* (d) *lib. 8. cap. 6.* (e) *Schol. Aristoph. in nub.* (f) *Tacit. Annal. 3.* (g) *Liv. lib. 3. Aurel. Vict. de vir. illustr. c. 21. Ammian. Marcell. l. 22.* (h) *Plut.* (i) *Plut.* (k) *ad Attic. 30. 1.* (l) *Plut. Aul. Gell. l. 2. cap. 12.*

ness. A nearest Kinsman to an Heiress might oblige her by Law to marry him; and she could oblige him to the same, (m) or else to give her 500 drachms by way of Dowry: and if the man prov'd impotent, she had liberty (n) to entertain any one that was nearest a Kin to him; by which Law impotent misers were scar'd from Marrying an Heiress for her Mony. He who Married an Heiress was oblig'd to visit her at least thrice a Month. The Bride was order'd to be shut up in a Room with the Bridegroom, and to take share of a Quince with him, in order (says (a) *Plutarch*) to sweeten her Lips and voice. Excepting the case of a rejected Heiress, no Dowries were allowable, (b) but three gowns and a small matter of household furniture; mutual Friendship and Issue being reckon'd the only just Motive and end of Marriage. Invectives against the dead (c) were Criminal, notwithstanding any provocation from their children. Reflections (d) upon the living in, publick Courts, or at shows or sacred solemnities, were punish'd by a fine of 5 drachms; 3 to the Plaintiff, and 2 to the publick Treasury. He that had no children was allow'd to leave his Estate to who (e) he pleas'd, providing he was not influenc'd by Sicknes, Potions, Slavery or a wheedling Wife. When a Woman went abroad, she was allow'd to take with her only 3 Gowns, Meat and Drink to the value of an *Obolus*, and a Basket not above a Cubit high: She was not to Travel by Night without a Chariot and flambeaux. Women were prohibited to tear their Cheeks at the Funerals of those they were not related to. The sacrifice of an Ox at Funerals, and burying more than three garments with the dead, was unlawful; as well as approaching the Tombs of Foreigners at any other time but that of the Funeral. These Laws restraining the pomp of Funerals and the excess of Mourning, (f) were transfer'd into the 12 *Roman Tables*. The

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(m) *Diod. Sic. lib. 12 Terent. Hec. Act. 1. S. 2. item Phorm. act. 2. S. 3.* (n) *Plut.*

(a) *In Præcept. conjug.* (b) *Plut. Pollux. 1. 12. 15.* (c) *Plut. Demost. orat. in Leptin.* (d) *Plut.* (e) *Plut. Demost. Orat. in Leptin.* (f) *Cicer de leg. lib. 2.*

Son was not oblig'd to maintain the Father, (g) unless he brought him up to a trade. The *Areopagites* were order'd to enquire into every Mans way of living; idle persons were oblig'd to appear at any Man's suit, and upon the third conviction were punish'd with infamy. The Sons of Concubines were not oblig'd (h) to maintain their Fathers, as deserving no other reward but the pleasure of begetting, which was their only Motive. Whoever catch'd an Adulterer with the Wife or Concubine of any Man, (i) might kill him or exact Money of him. He that ravish'd a free Woman was fin'd in 100 drachms. He that pimp'd for a common Whore, pay'd 20. No man could give his Sister or Daughter to be a Whore, without he first catch'd her in the fact. The Reward of the wrestlers was contracted, (k) as being only 500 drachms to him that won at the Olympick, and 100 for the Victor at the *Isthmian* games: For these were look'd upon as dangerous and expensive Victors, that vanquish'd their Country rather than a publick Enemy. Whoever brought in a He-Woolf was rewarded with 5 drachms, and one was the reward for a she one; (l) in order to promote pasture. The *Athenian* grounds being destitute of springs and running waters, 'twas allowable to make use of any common Well (m) within the distance of 4 furlongs, but at a greater distance they were oblig'd to dig for themselves; and if they digg'd ten Fathom deep, without finding Water, they were allowed to fill a pitcher of Six Gallons twice a day at their Neighbours Well. Whoever planted a young Tree (n) was oblig'd to observe the distance of 5 Foot from his Neighbours ground; and if it was a Fig or an Olive Tree, 9 Foot was the distance: If he digg'd a Hole or a Ditch, its depth was the measure of its distance; if a Well (a) a Fathom; if he built a House or Wall, for the former he was to leave 2 Foot, and for the latter 1 Foot. A hive of Bees was to

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(g) *Plut. Vitruv. pref. lib. 6.* (h) *Plut.* (i) *Plut. Isthias in orat. de caede Erzias.* (k) *Plut.* (l) *ibid.* (m) *ibid.* (n) *ibid.*

(a) *Caius lib. 4. ad leg. 12. 12b.*



be 30 Foot distant from the Neighbours hives. Whoever exported goods out of the Country, was to be curs'd by the Archons (b) or fin'd in 100 drachms. The freedom of the City was granted to none, but such as were Expel'd their own Country for ever, (c) or came to *Athens* with their whole Families to carry on some Trade; and these were regal'd, though not often, in the Publick Hall, and if they slighted the invitation were punish'd for their contempt. Infamy was the punishment of those who wasted their patrimony or refus'd (d) to provide for their fathers. Such as frequented the company of common Women, were (e) incapable to plead at the Bar, or to Vote in assemblies. The Children of those that were slain in War were to be (f) provided for and brought up at the Publick charge; and the Parents (g) of those who died the same way were allowed the like. The guardians of Orphans were prohibited (h) to cohabit with their Mothers; and he who was to succeed as next Heir upon the Orphan's decease, was incapable of being a guardian. He who put out the Eye of a one ey'd Man, was (i) to lose both his own. A Seal-graver could not keep the impression of the Seal (k) after it was sold. 'Twas death for an *Archon* (l) to be taken in drink. Any man privately Convicted of Theft, was to give double retribution, and to lye five days and five nights in Chains (m) if the Convictor pleas'd. 'Twas death to steal any thing from the *Lyceum*, the publick schools, or the Havens. Theft in a person formerly found guilty of Crimes punish'd by Chains, was death. A Night-thief might be kill'd or wounded in the pursuit. Brothers and Sisters of one Father were allow'd to Marry; (n) but those of one Mother were prohibited. An Adultress was not allow'd (o) wear ornaments, or to come into Temples; or if she did, the People were commanded to pull off her Ornaments and beat her. Whoever surpris'd

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(b) *Plut.* (c) *ibid.* (d) *Laert.* (e) *ibid.* (f) *ibid.* (g) *Plut. Menexen.*  
 (h) *Laert.* (i) *ibid.* (k) *ibid.* (l) *ibid.* (m) *Demosth. Orat. in Timocr.*  
 (n) *Philo de leg. spec. lib. 2.* (o) *Aeschin. Orat. in Timarch.*

an Adulteress, (p) could not Marry her without Infamy. In funerals (q) the dead body was to be laid out in the House, and carried off next Morning before Sun-rise, the Men going before, and the Women following: And no Woman without the degree of Consens, could meddle with the goods of the deceas'd, after the removal of the Corps; neither could any Woman under 60 Years of Age, baiting Consens, accompany the Corps to the grave. Whoever lighted on a Corps unburied, (r) was oblig'd to throw Earth upon it. If Children were not dutiful to their Parents, (s) these could disinherit 'em and turn 'em out of doors. Cowards, Deserters, and such as declin'd service in War, were to be Expell'd the precincts of the *Forum*, (t) and prohibited to wear garlands or to enter into the Temples. The sale of perfumed unguents (u) was unlawful. The Citizens were to plead modestly, (x) and that by turns according to their Seniority. No Citizens of *Athens* could be tried (y) out of the City. No young man (z) tho' never so wise could be either Magistrate or Councillor. The Crimes of Magistrates were to be punish'd out of hand, (aa) but those of the People slowly. These are the remains of *Solon's* Laws, as they're handed down to us. He enacted nothing about the Gods or their worship (bb), neither did he make any Law against *Parricides*, (cc) thinking none would be so wicked. The Laws of *Solon* relating to private Actions, were (a) carved in oblong quadrangular Tables of Wood, and plac'd in the *Prytaneum* in cases call'd *ἀγέρες* from their turning about upon a Pin like a Wheel: and those relating to Sacrifices and publick institutions (b) were carv'd out in Triangular Tables of Stone call'd *κύβους*. Both the one and the other were written (c) after the manner of Ox

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(p) *Demosth. in Neer.* (q) *Demosth. Orat. in Macartat.* (r) *Ælium Vir. Hist.* 2. 42. 5. 14. (s) *Libani. Declam.* 18. *Dionys. Halicarn.* L. 2. (t) *Æschyn. in Ctesiph.* (u) *Athen. deipn. lib.* 15. (x) *Æschin. in Ctesiph.* (y) *Libani Declam.* 13. (z) *Stob.* 112.

(aa) *Demosth. in Aristogit.* (bb) *Maxim. Tyr.* 39. (cc) *Cicer. Orat. pro S. Rosc.* (a) *Aul. Gell.* 2. 12. *Plut. Etymol.* (b) *Ammon. de dige.* 2. 2. (c) *Dysim. apud Harp. & Suid.*

en turning with the Plough. He engag'd even the Senators to swear (d) to keep up these Laws for 100 years, or if otherwise to dedicate a golden Statue of equal weight with themselves at *Delphi*. — He was the first that taught the *Athenians* (e) to accommodate their Months to the motion of the Moon, by calling the 30 day or the day of the Conjunction of the Moon with the Sun, ἡν καὶ νέεα, or casting the part of that day preceeding the conjunction in to the last Month, and the rest to the beginning of the next. He illustrated *Homer* beyond *Pisistratus*, (f) by giving his Verses such a contexture as to unite the end of one Verse with the beginning of the next. He was the first that Licens'd bawdy-houses (g) and erected a Temple to *Venus* with the incomes of the Licenses. He was likewise (h) the first that taught Soldiers to march with Measure and Musick.

*Anacharsis* coming to *Athens* in the 47 Olymp. His reflection of *Anacharsis*. His travels to *Ægypt*. *Solon* went straight to *Solon's* house, and desir'd his friendly and hospitable offices to a stranger. *Solon* told him, friendship was best contracted at home; to which *Anacharsis* reply'd, that since he was at home he should not then decline it. *Solon* mov'd by the witty reply, gave him a very kind reception (i), and entertain'd him for some time. *Anacharsis* finding *Solon* busy'd in making Laws, told him that written Orders were only cobwebs that keep in the weak and poor, but prove no obstacle to the Rich: To which *Solon* made answer, that 'twas the interest as well as the duty of the Citizens to observe the Laws he gave. After the promulgation of his Laws, (k) he was teas'd with the importunities of the Citizens, some wanting to know the meaning of such and such Laws, and others advising him to alterations. In order to avoid this inconvenience, he obtain'd the Liberty of ten years absence, as being Master of a ship. Having put to Sea, he arriv'd at *Ægypt*, (l) and studied *Philosophy* with *Psenophis* of *Heliopolis* and *Sonches* of *Sais*, of whom (says *Plato*) he learn'd the *Atlantick* Language: and when he put

(d) *Plut.* (e) *Laert. Plut.* (f) *Laert* (g) *Athen. deipn.* 13. (h) *Sext. empiric. advers. mathem.* 6. (i) *Plut. Laert.* (k) *Plut.* (l) *ibid.*



questions to the first about Antiquities, the *Egyptian* told him *the Greeks were always Children*. From thence he went to *Cyprus* (m) and persuaded *Pholocyprus* a King of that Country to transfer the Town *Epea* built by *Demophoon*, in which he liv'd, from the rugged ground it stood upon to a pleasant Valley below it: Which accordingly *Pholocyprus* did, and chang'd the name of the Town to *Soli* from *Solon*; and by the assistance of *Solon* had it admirably well contriv'd and Peopled. *Solon* likewise visited *Thales* at *Miletus*, where *Thales* justify'd his not marrying, by affecting *Solon* with the sham news of his Son's death. And 'twas either upon this imposture, or else upon the real loss of his Son, that a friend of his twitted him for weeping, since it avail'd him nothing; and he reply'd (n) *therefore I will because it avails me nothing*. He went likewise to (o) *Creet* perhaps to Visit *Epimenides*; and to *Delphi* (p) where he met the rest of the Wise-men; as well as at *Corinth* whither he went upon *Periander's* invitation, long before *Pisistratus* came to Reign, for that place of *Dion Chrysost.* (q) misinterpreted by *Meursius*, imports only, that, *Solon fled not the Tyranny of Periander, though he did that of Pisistratus*.

His being dignified with the appellation of Wise. And His moral Sentences. *Solon* was dignified with the appellation of *Wise*, along with *Thales* and the other *Wise-men*, (a) in the fourth year of the 48th *Olymp.* *Damasias* the 2d being then *Archon*. His excellency lay (b) in the knowledge of *Politicks* and *Morality*. His *Apothegms* are these. (c) *Speech is the image of action. He is a true King who is strongest in power. Laws are like to Spiders Webs, which hold whatever is light and weak, but are easily snapt asunder by what is big and ponderous. The favorites of Tyrants, being advanced and disgraced by the Tyrant at his pleasure, are like Counters, which sometimes stand for a greater number, sometimes for a lesser. To the Question, which was the best way for a Man to preserve himself from doing injury? He answer'd, if they who were unprovok'd had*

(m) *ibid.* (n) *Laert. Stob. serm. 121.* (o) *Epist. Thal. ad Pherecr.* (p) *Laert.* (q) *Orat. 37.*

(1) *Laert.* (b) *Plat. vit. Solon. & Vit. Themist.* (c). *Laert.*

the same sense of the injustice, as they who were injured. He was also wont to say that Plenty sprang from wealth and beget contempt. He conceiv'd that City to be best govern'd (d) where the People eagerly prosecute wrongs done to others as to themselves; and where the Citizens obey the Magistrats, and the Magistrats the Laws. He plac'd the greatest glory of a King or Tyrant in shifting his Monarchy for a Democracy; and esteem'd that family the best, the Riches whereof were fairly got, honestly kept, and spent without grudge or repentance. He esteem'd those happy (e) who act honestly, live temperately, and are furnish'd with a competent measure of outward things. He said; Rewards and Punishments were the essential parts of (f) a commonwealth. Men, said he, ought (g) to abate their concern for private misfortunes upon the consideration of the general calamities of the World; for should all Men throw their misfortunes into one common stock, every Man would choose rather to withdraw his own, than to take an equal share. Being ask'd by *Periander* at a drinking Match, whether his silence was owing to his folly or to the want of discourse? he reply'd, (h) *no Fool can be silent in his Cups*. Man, said he (i) ought to fear nothing, but that his end exclude not Philosophy. In accusing one who had mov'd a pernicious Law, (k) he said, Laws were the same thing to the Commonwealth, that Money is to private Persons; and since in all Cities Adulterating the Money of private Persons was death, much more should corrupting the Laws or the Money of the Commonwealth be capitally punish'd; especially considering that several Cities may use Money allay'd with Brass or Lead without any prejudice; but unavoidable Ruine would ensue upon the using of Laws so adulterated. 'Tis reported that when *Mimnermus* wish'd for a Life of 60 years free from care and trouble, *Solon* twitted him, and (l) advis'd him

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(d) *Plut. vit. Solon. Sympos. Sept. sap.* (e) *Arist. Eth. 1. 8.* (f) *Cicer. Epist. 15. ad Brut.* (g) *Val. Max. 7. 2.* (h) *Stob. Serm. 34.* (i) *Johan. Salisb. polycr. 8. 14.* (k) *Demost. orat. in Timocrat.* (l) *Lact.*

to enlarge his wish to 80 Years. His moral Precepts are these. (m) *Nothing to Excess*; (this was said to be (n) his distinguishing sentence;) *avoid being a judge, else the hatred of the condemn'd Criminals will pursue you; fly pleasures, for they are the source of sorrow; In your conversation keep a nicer regard to Virtue and Probity than to an Oath; Seal words with silence, and silence with opportunity; avoid lying; set your mind on serious things; reverence your Parents, Honour the Gods, assist your Friend, and avoid bad Company; enter not into friendship in haste, but, the choice once made, break it not rashly; if you'd know how to Command, learn to Obey; undergo yourself, the forfeitures you impose on others; give not the most acceptable, but the most wholsom, Counsel; be not arrogant, make reason your guide, conceal what you see or know, and conjecture hidden things from apparent.* To all these we may add his admonition in Verse mention'd by Laertius.

*Beware, for wicked man must still be watch'd,  
Lest Secret mischief in his heart be hatch'd,  
When smooth he speaks, and with a smile as  
fair  
As new born Flowers, exhaling fragrant Air.  
Man's double Tongue can flatter or can howl.  
When prompted by a black corrupted Soul:*

*His opposition to Pisistratus and The-  
spis.* In Solons absence, his Laws were still observ'd, but the inconstancy and ambition of the People divided them into three factions, (a) viz: The Citizens headed by Pisistratus; The Countrymen by Lycurgus, and the Marines by Megacles. Solon returning was so weak that he could not speak in Publick, but had private and separate conferences with the heads of the factions, in order to a reconciliation. This happen'd in the 50 Olymp, at which time The-  
spis began to act Tragedies (b), and Solon himself, indulging his ease and diversion in his latter days, went to see him Act; and after he had seen it, forbid

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(m) Stob. serm. 3. (n) Clem. Alex. from Laert. (a) Plut. (b) ibid.



him to Act or teach the making of Tragedies, (c) as being an unprofitable and fabulous Fort of Learning, saying, that lies spoken in jest with impunity, would quickly come to be us'd in serious matters. In the mean time, *Pisistratus*, whom *Solon* respected both as his Kinsman and as a Man of excellent qualities, his ambition alone excepted; this *Pisistratus*, I say, wounded himself (d) and expos'd his wound in the Market-place, pretending he had receiv'd it from his Enemies; (a piece of dissimulation, that *Solon* imputed to the example and influence of *Theſpis's* Tragedies) and by that means persuaded the People to grant him a life-guard of 400 Men, which he soon enlarged; and at last possess'd himself of the Tower, and put *Megacles* and his Enemies to flight. *Solon* in the interim saw through the design, but all his Remonstrances could not prevail with the People; some were not so wise as to perceive the dissimulation, and others who knew it had not Valor sufficient to oppose it; which gave *Solon* occasion to say, *Men of Athens, I am wiser than some, and more courageous than others.* The Senat who were all of *Pisistratus's* Party, cry'd out he was Mad; which put him into such a Passion, that, as it were, in a Poetick Rapture, he utter'd these Lines.

*In a short time my Madness will appear,  
When truth discovers what ye will not hear.*

At last seeing *Pisistratus* establish'd in the Tyranny, he went and hung up his useless Armor before the Magazin (e); and after he had vented his indignation in this short Expression, *O Country, I did my utmost to assist thee both in word and deed;* Departed into a voluntary exile; during which he wrote to the *Athenians* the following Lines.

*If for your Folly y' have severely paid;  
Ne're with your sufferings the just Gods upbraid;  
Your selves abetted and assistance gave,  
To those that now a sordid race enslave.*

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(c) *Laert.* (d) *Plut.* (e) *Laert.*

*Foxes you'd be, and Foxes counterfeit,  
And yet among ye not one Man of Wit.  
The Man's fair Tongue, and flattering speech  
you mind.*

*But ne're discern what's by the Man design'd.*

*His Tra-  
vels into  
Lydia and  
Cilicia.*

Upon Solon's departure from Athens, he received invitations from many: Particularly *Pisistratus* sent him a Letter pressing him to return, promising his friendship and the chief place in his affections; pardoning *Solon's* opposition, as being meant for the good of his Country, and proceeding from his not understanding in what manner *Pisistratus* intended to Govern; justifying his claim to the Government by his being descended of the *Codrian* line, and recommending his administration in observing *Solon's* Laws, demanding but the ordinary revenues, and pardoning all his Enemies. To which Letter *Solon* sent the following Answer. *I do not believe thou wilt do me any injury: For before thou was Tyrant, I was thy Friend; and now no more thy Enemy than any of the Athenians, who always hated Tyrannical Government. But whether Monarchy or Democracy be best, let every one think as he pleases; certainly I must acknowledge thee to be one of the best of Tyrants. But I do not think it convenient for me to return to Athens; since it would ill become the person who set up popular Government himself, and refused the Tyranny when offered, to approve thy actions by a penitent submission to thy Rule.* *Cræsus* also sent and invited him, to whom he sent the following Answer: *I must gratefully acknowledge thy benevolence and bounty towards us: And by Minerva, were it not but that I am so great an admirer of Democracy, I would rather choose to make my abode in thy Kingdom than at Athens, under the Tyranny of Pisistratus. However since we cannot but think it a pleasure to live where Equity and Justice reigns, I shall hasten to attend thy commands, not a little Covetous to be thy Guest.* Accordingly *Solon* went to Sardis where, after he had seen all the Treasure and Splendor of the Court, (a) *Cræsus* put the question to him

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(a) *Plut. Lact.*

who was the happiest Man he had met with in all his Travels, expecting Solon would give him the preference. Solon answered; *Tellus the Athenian*, who lived in a well governed State, had Children that were good and vertuous, and after he had seen his Grandchildren, died nobly in the battel between the *Athenians* and *Eleusinians*; and was honourably interr'd in the place where he fell. *Cræsus* thus baulk'd ask'd him, *Who he placed in the next degree of Happiness?* He answered, *Cleobis and Bito two Argivans*, born to a competent Fortune, and endowed with such an uncommon strength of Body, that procured 'em an equal victory in the publick Games, and enabled them in want of Oxen to draw their Mother in a Chariot to celebrate the Festival of *Juno* in the Temple; where, after they had sacrificed and feasted, they layd down to sleep in the Temple, and never wak'd, and their Images were afterwards set up at *Delphi*. *Cræsus* was incens'd to see the happiness of private Persons prefer'd before his; but *Solon* told him that a wealthy man is not always the most fortunate, unless he were sure to end his days in the same state, which no Man can promise that considers the severity and alterations of Providence; so that it was not possible for him to make a just estimate of the Kings happiness, till he had heard he had ended his days happily. (b) Upon this, *Solon* was ungratefully dismiss'd by *Cræsus*, and when *Æsop*, who was then at *Sardis*, told *Solon* (c) that he should either tell Kings nothing at all, or else tell 'em what they like; *No*, says *Solon*, *either nothing at all, or else what is best for them*. Some report (d) that *Cræsus* sitting upon his Throne in all his Royal Robes, ask'd *Solon*, whether he ever saw a more splendid sight; and that he made answer *Yes*, *Cocks*, *Pheasants* and *Peacocks*, as being adorned with the beauty and gallantry of Nature it self. Afterwards (e) when *Cræsus* was condemned to be burnt alive by *Cyrus*, he remembered *Solon's* notion of happiness, and as he approached to the Pile cry'd out, *Solon*, thrice: And *Cyrus* coming to understand the reason of his outcry,

b) *Herodot.* (c) *Plut.* (d) *Laert.* (e) *Herod.*



applied *Solon's* admonition to himself, and saved *Cræsus*; so that *Solon's* caution preserved one King and instructed another. *Solon*, says *Laertius*, taking his leave of *Cræsus*, travel'd into *Cilicia*, where he built a City, which he call'd by his own Name *Soleis*, and peopled with several *Athenians*, who in procels of time corrupting their native Language, were said to *Solæcise*. These People were called *Solenses* by way of distinction from the *Cyprian Solii* mention'd above.

*His Death.* His desire of knowledge continued with him to the very last day of his Life, (f) on which he listned very attentively to the discourses of his Friends about him; and desired (g) his Brothers Son to teach him an *Ode* of *Sappho*, that he was delighted with. He died in *Cyprus* (h) Aged 80 years and very (i) decrepit, ordering his friends to carry his Bones to *Salamis* (k) to be burnt, and to sow the Ashes over the Land. For which reason *Cratinus* in *Chiron* introduces him speaking after this manner, (l)

*This Island I possess (so fame resounds)  
Sown o're the fertile Telamonian bounds.*

His Statue was erected (m) at *Athens*, and another at *Salamis* in the same habit wherein he made speeches at *Athens*, hiding his hand within his Garment; perhaps the same that bore this Inscription; (n)

*She that the Pride of unjust Medians tam'd,  
Fair Salamis for Naval Combat fam'd;  
More famous she for Solon's birth became,  
Whose sacred Laws immortaliz'd his name.*

*Laertius* consecrates the following Epigram to his Memory;

*Fam'd Solon's Body Cyprian Fire did burn,  
His Bones at Salamis are turn'd to Corn.*

(f) *Valer. max* 8. 7. (g) *Stob.* 29. (h) *Laert. Suid. lib.* 5. cap. 3. (d) *Ælian. Var. Hist.* 8. 16. (k) *Plut.* (l) *Laert.* (m) *Pausan. Attic.* (n) *Laert.*

*His Soul into a nimble Chariot made,  
The Tables of his Laws to Heaven convey'd:  
Not to be wonder'd at, for well they might,  
The weight of all his Laws was then so light.*

He delivered his Laws in a (o) Rhetorical form, *His Writ-*  
and is taken notice of by Cicero (p) and others as an *ings.*  
Orator of the first rank: He was likewise a happy (q)  
Poet, insomuch that Plato (r) says, if he had not been  
diverted from the pursuit of Poetry by the distracti-  
ons of the State, neither Homer nor Hesiod had gone  
beyond him. His writings in Prose (s) were his  
*Laws* and *Harangues* to the People. His *Poems* were  
his (t) *Exhortations to himself*, his *Elegies*, his *Sala-*  
*mis* of which § 2, 2000 verses of the *Athenian Com-*  
*mon-wealth*, (u) his (x) *Jambicks*, his (y) *Epodes*, his  
*Elegies* to (z) K. Cypranor. He begun an account  
(a) of the Atlantick Language, but did not live to  
finish it. Besides his Epistle to *Pisistratus*, and that  
to *Cræsus*, *Laertius* has two more; one to *Perian-*  
*der*, and another to *Epimenides*; the former dissuad-  
ing *Periander* from putting to death several that  
he suspected of lying in wait for his Life, represent-  
ing to him that there might be some conspirator  
whom he did not yet suspect, who, to prevent the  
danger of the Kings suspicion, and to oblige the  
Citizens, would be egg'd on to put the conspira-  
cy in Execution; and advising him rather to  
remove the cause; or else, if he had a mind to con-  
tinue a Tyrant, to provide a great strength of stran-  
gers, and then having no caule to fear, there would  
be no need of putting his Subjects to death. The E-  
pistle to *Epimenides* imports that neither divine  
Rights nor Laws could benefit a Common-wealth  
without the influence of those who govern'd the  
multitude; and that such was the fate of his Laws,  
when *Pisistratus* aspir'd to the Tyranny, whose  
crafty dissembling humour he exposes, and relates

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(o) *Arist. orat. Plat. 2.* (p.) *In Brut. item de orat. lib. 1.* (q) *Plut.*  
(r) *In Timæo.* (s) *Laert.* (t) *Laert. Arist. in. Orat. Περὶ ἑαυτοῦ.*  
*Suid.* (u) *Laert. Pausan. Attic.* (x) *Laert. Athenæ. Aristid.* (y) *Laert.*  
(z) *Antib. vit. Arat.* (a) *Plut.*

the particulars of his opposition to him ; concluding he labour'd in vain to free the Poor from mercenary service, since now they were all Slaves to *Pisistratus*.

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## T H E Life of C H Y L O N.

*His Parentage, Office and Character.*

**C**Hylon the *Lacedemonian* was the Son (a) of *Demagetus*, whom *Stobæus* by a mistake (b) calls *Pages*. He was famous for two predictions ; one, (c) when *Hippocrates* was offering Sacrifice at *Olympia*, and the Cauldrons boyled without Fire, advising him either not to marry, or, if he had a Wife already, to renounce his Children ; which advice *Hippocrates* slighted and brought up his son *Pisistratus* who usurped the tyranny at *Athens* : The other prediction was, of *Cithera* a *Lacedemonian* Island (d) which he wished to be swallowed up in the *Abyls* ; after which *Demaratus* advised *Xerxes* to keep an Army always in that Island, which had been the ruin of *Greece*, had *Xerxes* followed his Counsel : and during the *Peloponnesian* War, *Nicias* placed a Garrison in the Island, which prov'd a continual plague to the *Lacedemonians*. He was an old Man in the 52 Olymp. (e) and was the first of the five annual *Ephori*, in the 56 Olymp *Euthudemus* being then Archon at *Athens*. Some mistaking the first of the five *Ephori* of that year for the first of that office which was instituted (f) in the 6 Olymp. have assigned that 6 Olympiad

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(a) *Laert.* (b) *Serm.* 28. (c) *Herod. lib.* 1. *Laert.* (d) *Laert. Herod.* lib. 7. 235. (e) *Laert.* (f) *Plut. vit. Lycurg.*



(g) for the time of his Magistracy. His Brother took it ill that he was not made an *Ephorus* too, but *Chylon* check'd him thus, (h) *I know how to put up injuries, but you do not.* When his life was almost at an end, he professed to his Friends he was no way conscious to himself of having done an ill or unjust thing. Only one thing he was doubtful of; when he was a judge, and a friend of his was arraigned before him, he advised his Friend to appeal to the Law, to the end he might not loose his Friend; or, as *A. Gellius* (i) has it, perswaded the other judges that sat with him to absolve his Friend, when he in his own judgment condemned him; and thus, by perswading his Collegues to what was contrary to his own judgment, both saved his Friend, and acted up to the duty of a Judge.

He taught, that vertue consists in the foreknow- *His Moral*  
ledge of things by ratiocination, (k) that the learn- *Sentences*  
ed differ from the unlearned in good hopes. To *and*  
the Question what was difficult, he replied, to keep *Precepts.*  
a secret, to spend a Man's leisure time well, and being wronged to brook the injury. Being invited to a Feast, he would not promise to come till he knew his Company, (l) for, said he, tho promiscuous company is unavoidable in a Ship or a Tent in the Field, at a Feast it is impertinent. He asserted (m) that we ought to bend our thoughts upon immortal, not transitory, things; that that commonwealth was happiest, where the Law was more minded than the Law-givers; that the Government of a Family ought to resemble a Monarchy. (n) Hearing a Man say he had no Enemy, he asked him if he had any Friend, implying the reciprocal connexion of Love and Hatred. His Moral Sentences are these. (o) *Know thy self; speak not much in thy drink, or govern thy tongue at a feast; avoid threatening language, for it is effeminate; speak not ill of thy Neighbour lest you hear*

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(g) Scalig. in Euseb. p. 67. (h) Laert. (i) Lib. 1. cap. 3. (k) Laert.  
(l) Plat. Sympt. s. pr. 122. (m) Ibid. (n) Plat. de anim. (o) Stob. Serm. 28.

what will trouble you; visit a friend more readily in his misfortunes, than in his prosperity; be not prodigal upon the solemnity of Marriage; speak well of the dead, reverence old Age; hate an inquisitive Man; prefer loss before sordid gain, for by the one a Man suffers but once, by the other always; if strong and valiant, be meek and humble, since it is better to be lov'd than fear'd; govern your Family discreetly; let not your tongue run before your wit; master your passion; desire not impossibilities; despise not divination; avoid shaking your hand in discourse, for it denotes a frenzy; in the street make not too much haste; be reconciled to those who have wronged you, but resent contumelies; obey the Law and study peace and quiet; love (p) with such reserve as if hereafter you should hate; and hate as if afterwards you should chance to love. Pliny mentions 3 of his Precepts (q) as being consecrated at Delphi in Golden Letters, viz. Every man ought to know himself, and to desire nothing too much; and to avoid debt and strife which are always accompanied by misery. He affirmed Gold to be the touchstone of the mind; and when Æsop asked him, what Jupiter was doing, made answer, (r) *humbling the lofty and exalting the lowly.*

*His Death and Writings.* He died at Pissa (s) overcome with age and joy, embracing his Sons returning victorious from the Olympick Games. His funeral was solemnized (t) by the whole assembly there present, who strove to outdo one another in Encomiums; and among the rest was *Laertius*; viz.

*Thy Praises mighty Pollux we resound.  
For Chylo's Son by thee so fairly Crown'd.  
What tho his Father then for joy expir'd?  
A Fate like this should be by me desir'd.*

Upon his Statue was engrav'd this *Anagram*.

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(p) Lib. 7. cap. 32. (q) A. Gell. (r) Laert. (s) Ibid. (t) Lib. 7. p. 32.

Chilo the Great did Armed Sparta breed.  
Of all the Greeks the wisest Man decreed.

He was a Person of few words, (u) whence *Aristagoras* calls short speeches *Chylonean*. (x) He writ almost 200 verses of Elegies; and a Letter to *Periander*, importing that a Tyrant is safer in foreign Expeditions than at home, where he seldom dies without the stab of a Conspiracy.

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T H E

# Life of PITTACUS.

*Pittacus* of *Mitylene* in *Lesbos* was the Son of *His Birth*, *Hyrrhadius* a *Thracian*, and a *Lesbian* Mother. *Parentage*, He was born in the 33, and flourish'd in 42 O- *Dignity*,lymp. at which time he and the Brothers of *Alcæ-Laws* andus the Poet (y) kill'd *Melanchrus* Tyrant of *Lesbos*. *Exploits*. In the contest between the *Athenians* and *Mityleneans*, he being (z) General of the *Mityleneans* and several times worsted in Battel, (a) Challeng'd *Phryno* the *Athenian* General to a Duel; and having hid a net under his Buckler, suddenly threw it over *Phryno's* shoulders, who was a tall robust Man, that had been victor in all the Olympick exercises; and by that means having slain his Antagonist recovered the Field. 'Twas from this stratagem of *Pittacus*, that the *Roman* Gladiators, (b) called *Retiarii*, took their rise. The *Mityleneans* being

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(u) *Laert.* (x) *Ibid.* (y) *Laert. Suid.* (z) *Ibid.* (a) *Laert. Strab.*  
(b) *Lips. Saturn. Festus in Retiar.*



then invaded (a) by their banish'd Persons headed by *Actimenides* and *Alcaeus* the Poet; (b) surrendered the Government into the hands of *Pittacus*; and (c) offer'd him the property of what part of the *Achæan* field he pleased. *Pittacus* darting his Spear, demanded only as much as that passed over; which he consecrated to *Apollo*, or, as (d) *Soficrates* writes, reserved part of it for himself, saying the half was more than the whole: Which expression he borrowed from *Hesiod's* Preface to one of his Poems entitled *Ἐργὰ καὶ ἡμέραι*; where *Proclus* one of *Hesiod's* commentators, gives this interpretation, that tho the half be less than the whole in quantity, yet it is more in worth and esteem, when justice and equity recommend it. During his Government he shewed a great deal of Clemency (e) to *Alcaeus* the Poet, who had treated him scurrilously, by throwing several nicknames upon him, (f) as *Splay-foot*, *Flat-foot*, *Cloven-foot* from the clefts in his feet; *Gairick*, perhaps from his affected gate; *But*, from the dimness of his sight; *Agasyrtus*, from his slovenly habit. He made many Laws, particularly one (g) forbidding a Man to attend the funeral of those he was not akin to; and another (h) punishing any offence given in drink, with a double penalty, by reason that the Island abounded with Wine. He exercised himself by grinding of Corn with a hand mill, commending that for a healthful exercise. Hence (i) *Thales* says he heard a Slave at *Lecbos* sing a Song call'd *Ἐπιμαίλιον* alluding to the Kings exercise. In his latter days being obliged to head an Army, he said (k) it was hard to continue good; (*Laertius* has it, *hard to be good*.) Having (l) govern'd ten years, and established Peace, (m) he resigned the Government, thinking the necessities of the People did not need his further service; and lived ten years after that in a private capacity. When *Cræsus* was building

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(a) *Arist. Polit.* 3. 14. (b) *Val-max.* 6. 5. (c) *Plut. de Malig.* *Herod. Laert. Hist.* (d) *Laert.* (e) *Val-max.* 4. 1. (f) *Laert.* (g) *Cic. de leg.* 2. (h) *Arist. Polit.* 2. 12. (i) *Polux. Hist. Sympos.* 7. Sept. & *Plato Provlog.* (l) *Laert.* (m) *Val-max.* 6. 5.

a Navy to invade the Islanders, *Pittacus* went to *Sardis*, (n) and made as if the Islanders had designed an expedition against the *Lydians* upon horseback; and when *Cræsus* laid he wished they would put the design in execution, told him that he had not more reason to wish to see the Islanders on Horseback in the Continent, than the Islanders had to see the *Lydians* at Sea: Upon which *Cræsus* drop'd his design, and contracted a Friendship with the *Ionian* Islands.

His Apothegms were these: (o) The Gods cannot withstand necessity; Commanding declares the genius of a Man; 'Tis the part of a Wise Man to foresee and prevent misfortunes, but of a valiant Man to bear 'em patiently; that (p) Commonwealth is in best order, where the good are in places of trust and Authority, and the bad are not; that Prince happiest, whose Subjects are more afraid for *him*, than of *him*; that House in the best condition, that wants for nothing whether necessary or adorning. (q) Being demanded what was best, he answer'd, to do well the business in hand. To *Cræsus's* Question, which was the largest Dominion, he answer'd that of party-color'd Wood, meaning the Law carv'd on wooden Tables. The most desirable thing, said he, is *time*; the most certain, *what is past*; the most obscure, *future*; the most faithful, the *Earth*; the most faithless, the *Sea*; the most insatiable, *gain*. When a *Pho-ian* wanted an honest Man, he said, he might seek long enough before he found one. He advis'd (r) *Pentander* to avoid drinking, for fear of discovering himself to be what he was, and not what he seem'd. When a young Gentleman came to take his advice, whether he should Marry a Woman of great Wealth and Quality, or one equal in both to himself, as having both such in his offer, (s) *Pittacus* having felt the inconvenience of an unequal Marriage, insinuated he should Marry his equal, by sending him to the boys playing in the streets, who were calling upon

*His moral Sentences, and Precepts,*

(n) *Herod.* 1. 27. (o) *Laert.* (p) *Plut. Symp.* 7. *Sap.* (q) *Laert.* (r) *Athen. Deipn.* lib. 10. (s) *Laert.*

one another to pitch upon their respective matches. His moral Precepts were these; (t) Mind opportunity; never talk of thy designs before hand, lest thy Miscarriage be derided; make use of thy Friends; do not wish well to an Enemy; backbite not a friend upon a small difference; never upbraid any Man with Misfortunes, for fear of a just reprehension; restore what is committed to thy trust; avoid the Commission of what you censure in others; love your Neighbor; acquire honestly; be obsequious; love Discipline, temperance, prudence, truth, experience, diligence, society, and Piety. (u) A wicked Man ought to be encounter'd with a Bow and a Quiver full of Arrows, since his Tongue is always treacherous. (x) In Prosperity make all the Friends you can, and trust very few in distress.

*His Death.* (y) He died in the 3 year of the 52 Olymp. Aged about (z) 80 years; and was Buried at *Lesbos*, with this Epitaph engrav'd on his Tomb;

*Here lies the far fam'd Pittacus, for whom  
The mournful Lesbians made this sacred tomb.*

*His Relations and his Writings.*

He had a Brother who dying without Issue left him an Estate; whereupon he refus'd a sum of Money proffer'd him by *Cræsus*, saying, *he had more by half than he desir'd.* His Wife was *Draco's* Sister, an ingenious proud Woman. At a time when he had invited some Friends to Eat with him, she came in and threw down the Table; whereupon he told his guests, (a) *Every one of you has some misfortune, and he's the happiest that has no more than this.* His Son, namely *Pyrrhus*, was kill'd casually with a blow of a Hatchet in *Cuma* (b) as he sat in a Barber's shop, where they us'd to enquire after News in those times: And when the Criminal was brought before *Pittacus*, he set him at Liberty, saying, *Pardon is better than Repentance.* His Writings, were his *αἰσώμενα*, 600 Elegiack verses, Laws address'd to his

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(t) *Stob.* 28. (u) *Laert.* (x) *Auson.* (y) *Laert.* (z) *Suid.*

(a) *Plut. de Anim. tranquil.* (b) *Laert.*



countrymen; and his Epistles, particularly one to Cræsus, now extant; importing that though without being he was well satisfied that Cræsus was the richest Monarch in the World, and himself did not want Gold; yet he would visit him in order to be acquainted with a generous and hospitable Person.

## THE Life of CLEOBULUS.

Cleobus a Lindian (c) was Tyrant of Lindus, Son His Birth, to Evagoras; and descended of Hercules. He Death and his wife, handsom, and strong (d) to an uncommon degree. He rebuilt the Temple of Minerva, founded by Danaus. His daughter (e) Eumetis, alias Cleobulina, was famous for her witty questions, verses, and riddles; and by her wisdom and humanity, tempered the severity of her father's government. He was skill'd in the Egyptian Philosophy, and composed (f) 3000 verses of Songs and obscure problems. He died in the (g) 70 year of his Age, with this epitaph engrav'd upon his Tomb.

*Wife Cleobulus was no sooner gone,  
But Sea girt Lindus did his loss bemoan.*

An Epistle of his to Solon is yet extant, inviting Solon to Lindus, as being a Democratical City, and Sea Town, whither his friends might repair with ease. There is likewise extant his *Enigma* upon the sea, viz.

(c) Laert. (d) Suid. (e) Plut. Conviv. Sept. sap. (f) Laert. ibid.

one another to pitch upon their respective matches. His moral Precepts were these; (t) Mind opportunity; never talk of thy designs before hand, lest thy Miscarriage be derided; make use of thy Friends; do not wish well to an Enemy; backbite not a friend upon a small difference; never upbraid any Man with Misfortunes, for fear of a just reprehension; restore what is committed to thy trust; avoid the Commission of what you censure in others; love your Neighbor; acquire honestly; be obsequious; love Discipline, temperance, prudence, truth, experience, diligence, society, and Piety. (u) A wicked Man ought to be encounter'd with a Bow and a Quiver full of Arrows, since his Tongue is always treacherous. (x) In Prosperity make all the Friends you can, and trust very few in distress.

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(c) Laert. (d) Suid. (e) Plut. Conviv. Sept. sap. (f) Laert. ibid.



*One Father has twelve Sons, and each of these  
Has sixty Daughters varying in the face;  
For some are white, and some in black disguise  
Immortal too, and yet not one but dies.*

The vulgar reading of *Laertius's* Text makes only 36 daughters, viz. *παῖδες τριήκοντα*. Which must certainly be corrupt; for, at that rate, every Month would consist only of 15 Days and as many Nights: besides, the first syllable of *τριήκοντα* being short would not stand in verse: for which reasons *Stobæus* reads it *Κοῦραι ἑξήκοντα*, and *Casaubon* approves of his Emendation: But that of *Menagius's*, viz. *παῖδες δέκα τριήκοντα*, seems to be more natural.

(g) He is said to be Author of the following Epigram upon *Midas*; and *Simonides* censures him upon it, for equalling a statue in diuturnity to such durable things.

*I am that Brazen Virgin, fixed here  
To Midas Tomb, that never hence must stir;  
Who till the liquid Waters cease to flow,  
And the tall Trees in woods forbear to grow;  
Till Phæbus once forget his course to run,  
And the pale Moon forsake her mate the Sun,  
Till Springs of Rivers stopt, their streams no more  
Into the dry'd up Sea shall headlong pour:  
Must here remain by a perpetual doom,  
To tell that Midas lyes beneath this Tomb.*

*His Sentences,  
and Precepts.*

His moral sentences were these; (h) The happiness of a Prince lyes in trusting none about him; and of a Commonwealth, in the People's fearing scandal more than the lash of the Law; and that of a Family, in loving rather than fearing the Master. (i) Vertue and Honor ought to be our chiefest study; and vanity and ingratitude our aversion; We ought to be kind to our friends, to make 'em more such, and to ob-

(g) *ibid.* (h) *Plut. Sympos. 7. Sap.* (i) *Laert.*

Enemies to gain their friendship; We ought to give our daughters liberal Education, that when they come to be Married they may prove Virgins in years, and matrons in discretion; We ought to beware of being upbraided by our friends or insnar'd by our Enemies; When a man goes abroad he should consider what he has to do, and when he returns home what he has done. His moral Precepts are these; (k) 'Tis the duty of all Men to be more desirous to hear than to speak; to be lovers of instruction rather than illiterat; to hear willingly, and trust slowly; to marry among equals, for he that Marries a Wife above his rank must be a slave to her Relations; neither to caress nor contend with a Wife in the presence of strangers, the one being a sign of folly, the other of madness; not to chide servants when they're drunk, since it shows as if a Man were in drink himself; not to laugh in compliance with one that derides others, lest they incur the hatred of the Person derided; the more one has in his power to desire the less; to (l) forgive much in others, but nothing in our selves; (m) to mind the seasonableness more than the multitude of words.

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(k) *Stob. Serm. 28. Lacrt.* (l) *Auson.* (m) *ibid.*

# T H E Life of B I A S.

*His birth,* (n) *Bias* of *Priene* Son to *Tutamis*, having redeemed some *Messenian* Virgins with his own Riches accession to the Title of and provided for them as his own daughters, was by *Wife*, and them (or, as some say, their Parents) declar'd to be instances the wisest, upon the finding of the golden Tripod mentioned in the Life of *Thales*: Which Tripod *Bias* sent to *Apollo* as being wiser than himself, or as some say consecrated it to the *Theban Hercules*, himself being a *Theban* by descent. He display'd his wisdom when *Alyattes* besieg'd *Priene*, by turning out of the Town two fat Mules, and shewing to the Enemies spie heaps of Sand cover'd with Corn; by which means *Alyattes* thinking the Town was (o) well provided made a Peace with the *Prieneans*. Soon after he sent for *Bias*; but *Bias* sent him word, he might go eat Onions, meaning that it was proper for him to weep. When *Cyrus* invaded *Greece*, (p) he wisely advis'd the *Jonians* to Sail to *Sardinia*, where they might build one common City, and screen themselves from bondage: And the contempt of his Counsel prov'd their ruine. When *Priene* was invaded, the inhabitants fled and carryed off their best effects. But *Bias* (q) said his best goods were in his mind and so left his Effects behind him. He entertain'd correspondence with *Amasis* the *Egyptian* King and being desir'd (r) to cut off the best and worst part of a victime sent him by that King, return

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(n) *Laert.* (o) *Laert.* where for *ἐυθύνειαν* read *ἐυθυνία* (p) *Herod.* 170. (q) *Val. Maxim.* 7. 2. (r) *Plut. conviv. Sept. Sap.*



the tongue. *Periander* having invited him to *Corinth*; while he was there (s) *Amasis* sent to him to know how he should drink up the Sea, for the doing of which the King of *Ethiopia* was to give him several of his Cities: *Bias* made answer, that it was beneath the dignity of so potent a Prince to drink up the Sea for a few inconsiderable Villages: but if he had a mind to insist upon it, he should first oblige the *Ethiopian* to stop the Rivers from running into the Sea, till he had drunk it off, since the bargain was for the present Sea.

His Moral sentences were these (t): Gain is the most delightful, Hope the sweetest, and brooking an alteration for the worse the hardest thing to Mankind. A difference between Enemies is more easily adjusted than between friends. He's unfortunate, that cannot brook misfortune. 'Tis a disease of the Soul to court impossibilities, and be unmindful of other Mens miseries. Complaisance and Familiarity to our Neighbors begets Love and respect: Whereas a haughty demeanor proves many times the occasion of mischief. Courage is the gift of nature, Wealth the benignity of fortune, but wholesome Counsel to one's Country is the gift of a prudent mind. He advis'd irreligious Persons at Sea not to invoke the Gods in a Tempest, lest they should understand they were there. Being ask'd by an irreligious Person what Piety was, he made no answer, because the other ask'd what did not concern him. A handsome Wife, said he, (u) will be common, and an ugly one is a punishment. The pursuers of vain knowledge are like Owles (x) sharp-sighted in Vanity, and blind at the approach of true light. (y) A clear conscience is the greatest good. The Covetous Man is poor, but the contented Man is rich; chastity is a Wife's best dower; he's wise that can hurt, and he's not; and he's a fool that would hurt, but cannot. —[His Moral Precepts were these. (z) Men should love as if hatred were to come; and so live, as

*His moral  
Sentences,  
and Pre-  
cepts.*

(s) *Plut.* (t) *Laert.* (u) *Aul. Gel.* 5. 11. (x) *Stob. Serm.* 28. (y) *Au-  
g.* (z) *Stob. Serm.* 28. *Laert.*

if the life were to be both long and short. Be slow in resolving, but steady in pursuing resolutions. Do not speak too fast, for repentance follows it. Impute your good Actions to the Gods. Be neither simple nor subtle. Yield to persuasion rather than constraint. If you are poor, do not censure the Rich, unless you can get by it. In your youth get Wealth, in Age wisdom.

His Wri-  
tings and  
Death. He was an admirable barrister, but never Pleaded an unjust cause. (a) Hence the justest side was call'd *Prienean*. He expir'd at the Bar, leaning upon his Nephew, after he was tyr'd by declaiming. He wrote 2000 verses of the Affairs of *Jonia*. The *Prieneans*, consecrated a Temple to him, by the name of *Tutmeion*; and built him a stately Tomb with this inscription.

*This Marble by the fam'd Priene rear'd,  
Jonia's Glory covers here interr'd.*

To which *Laertius* adds another, viz.

*For Bias this, whom in a gentle dream  
Hermes convey'd to the Elysian stream.  
Yet not till Age upon his hair had snow'd;  
When spent and pleading, in the Sultry croud,  
His friend's just cause, he went aside to rest  
His drooping head against his Nephew's breast:  
Whence in a trance expiring his last breath,  
He fell asleep into the arms of death.*

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(a) *Laert.*

THE

Life of PERIANDER.

**P**ERIANDER was Son to Cypselus Tyrant of Corinth, *his Geni-*  
 (b) who was so called from the Corn Measure, *ny. Taren-*  
 under which his Mother Labda hid him, from the *tyge and*  
 ten Commissioners of the Bacchiadae that were sent *50. b.*  
 to make away with him, upon a response from the  
 Delphick Oracle predicting his future Tyranny.  
 (c) Our Philosopher being thus descended of the  
*Heraclidae*, was born at Corinth in the last year of  
 the 29 Olymp. and succeeded to his Fathers Crown  
 (d) in the 4 year of the 37 Olymp.

(e) His Humour was at first meek and easy; but  
 afterwards it prov'd very uneasy, being inrag'd by the *His Genius*  
 discovery of his incestuous amours with his Mother *and Hu-*  
*mour.*  
 Cratæa; who, being in Love with him, pressed him  
 to encourage the Love of a beautiful Lady, that  
 would come to his Chamber in the dark, but out  
 of modesty could not discover her self: in this man-  
 ner he enjoyed her often, till at last his curiosity  
 mov'd him to hide a light in the Room when she  
 came, by which he discovered her to be his Mother,  
 when she was asleep. Being hindred by an apparition  
 to display his cruelty upon her, he turn'd it  
 upon his Subjects, and became more bloody than his  
 father. To which his correspondence with Tiresias  
 Tyrant of Miletus, whom he (f) had sometime  
 visited in his Travels, contributed not a little. For  
 having sent a messenger to know of him how to Estab-  
 lish his regal Power: Tiresias gave no answer

(a) Herod. lib. 5. 92. (c) Lact. (d) Aristot. Polit. 5. (e) Lact.  
 and Herod. (f) Lact.



but struck off the Ears of Corn in his presence, which *Periander* understood to signify the cutting off of the principal Men in the City, whether Foes or Friends; and *Therobulus* by a subsequent Letter, confirm'd his happy interpretation. (g) He was the first that made use of a Life-guard; and prohibited his Subjects to keep Servants, lest they should be idle, or to sit in the *Forum*, lest they should Plot against him. (h) He built Ships with three Banks of Oars, and was always in War abroad, and at home roll'd in the blood of his Subjects. (i) He attempted to dig down the *Isthmus*: but did not compass his end. (k) Having vow'd a statue of Gold if he won the Chariot-race at the Olympick games, he supplied his want of Money for the performance of his Vow, by despoiling the Women of their Jewels and Rings, when assembled at a solemn festival.

His acci-  
dent to the  
city of  
Corinth.

When the Wisemen met at *Delphi* (l) he sent a Letter inviting them to *Corinth*. Accordingly they came and were nobly entertained in a Hall adjoining to the Temple of *Venus* without the City. *Plutarch* says, that he and *Cleobulus* of *Lindus*, by their interest and authority, intruded themselves into the society of the Wisemen, who were originally but five and testified their dislike of the additional two by Consecrating the 5th Letter of the Alphabet to *Apollo*.

His moral  
sayings.

Tho' his Actions were not Moral; he had several Moral sayings: viz. (m) 'tis only proper for tradesmen to mind gain; he who rules safely must be guard with love not arms; 'tis dangerous for Kings either to give up their Crowns, or to be deposed; none of sound Judgment will covet Government; Democracy approaching to Aristocracy is the best form of Government; a good mind in a humane Body is greatest thing in the narrowest bounds; Peace good thing, precipitancy dangerous; Pleasure is transitory, but vertue immortal; moderation in Prosperity, and prudence in adversity, are great duties.

(g) *Laert.* (h) *Laert.* (i) *Laert.* (k) *Laert.* (l) *Plut.* (m) *Plut.*

We ought to be the same to our Friends in their misfortunes as in their splendor ; we ought to conceal secrets, not to perform what we promise amiss, to use new Diet and old Laws, to conceal our misfortunes least our Enemies rejoyce, to fear many if we are fear'd by many, and rather to die than to want. He writ 2000 verses of moral Precepts. His Motto was, *Premeditation do's all.*

(m) *Arion* the greatest Lutanist of that Age having lived long with *Periander*, went to *Italy* ; where having got great Riches, he hired a *Corinthian* Vessel to transport himself and his Riches to *Corinth*. When the Ship was out at Sea, the Seamen combin'd to throw him over board, and if he had a mind to be buried in his own Country, allowed him to leap into the Sea himself. *Arion* being reduc'd to this quandary put on his best Cloaths, and taking up his Lute played a tune called the Morning Hymn on the stern of the Ship, and then leap'd into the Sea: But as the story goes was carried safe on the back of a Dolphin to *Tanarus*, and from thence came to *Corinth* in the very same habit, and confronted the Seamen that pretended they had left him in *Italy*. However *Periander* erected at *Tanarus* a statue of a Man sitting upon a Dolphins back.

(n) Having seen *Lysis* daughter to *Procleus* tyrant of *Epidaurus*, giving drink to her Fathers workmen, and her Petticoat without her Gown ; he fell in Love with her, Married her, call'd her by the name of *Melissa* ; and long after that kicked her to death when she was big with Child, by the instigation of his Concubines whom he afterwards burnt. After *Melissa's* death he sent to *Tresporos* upon the River *Acheron*, to enquire of her by Necromancy, where a certain depositum was laid ; she refused to rise because she was cold and naked, her burying cloaths being unburn'd : Whereupon *Periander* summoned all the *Corinthian* women to assemble in *Juno's* temple in their richest Ornaments to celebrate a

(m) *Herod. l. i. Ant. Gell.* (n) *Athen. Deipn. Laert.* (o) *Herod. 5.*

Festival, where he strip'd 'em of all their Ornaments and burned 'em upon *Mccliffa's* grave. This done she gave a satisfactory answer to his question.

(p) By *Mccliffa* he had one daughter, and two Sons, *Cypselus* a fool, and *Lycophron* a Man of Sense. The two Sons were entertained for some time by their Grandfather *Procleus* at *Epidaurus*; and upon their departure for *Corinth*, their Grandfather bid them remember who slew their Mother. This made such an impression upon *Lycophron* that he would not speak to his Father; whereupon *Periander* turn'd him out of doors; and asked *Cypselus* what the Grandfather said to them. *Cypselus* had been so stupid as not to mind the Grandfathers Advice when it was spoken, but upon his Fathers interrogatories, call'd it to mind, and told him of it. Upon this discovery *Periander* prohibited any of his Subjects to enter in *Lycophron* under the penalty of an arbitrary fine to *Atelle*; so that his Son was forced to wander up and down in the publick walks, where after some days he met with his father; who press'd him by the considerations of his vagabond and starving condition, and of his duty to his Parents, not to carry his resentment so far upon an Action that reflect'd more Misfortune upon the Father that offend'd than him that was innocent. His Son refusing still to speak with him, he sent him to *Corcyra*; and declar'd War against *Procleus*, whom he afterwards took Prisoner. At last being in years he sent first a Messenger and then his Daughter to invite *Lycophron* to come home and invest him with the Government: But he absolutely refus'd to *Corinth* while his Father lived there. After this it was mutually agreed upon, that *Periander* should go and live at *Corcyra*, and *Lycophron* supply his room at *Corinth*. But when the *Corcyrians* understood, they flew the young Prince to prevent *Periander's* coming among them. In resentment of his Sons death, *Periander* sent 300 *Corcyrians* to *Ajantes* to be gelded; but the boys being dnt



by storm into *Samos*, were advised by the *Samians* to take shelter in the Temple of *Diana*, where they were fed with cakes of Meal and Honey thrown in by the *Samians* at a Festival ; till the *Corinthians*, their keepers, were gone. Some say, the *Gnidians* came and rescued 'em by beating off the *Corinthians*. However it is certain the *Samians* conveyed the Children safe to *Corcyra*.

(*q*) In the 80 year of his Age; Being gall'd by so many disappointments, and designing to conceal the place of his Burial; he commanded two young Men to kill and bury the first Man they met upon such a Road such a Night; and four to follow with Orders to kill and bury the former two; and after them a greater Number to do the like by these four. By which means meeting the first he was slain himself. However the *Corinthians* gave him a supposed Tomb with this Inscription.

*His Death.*

*For Wealth and Wisdom Periander fam'd,  
Now Corinth holds, the place where once he reign'd  
Close to the shore he lyes, and that same earth  
Conceals him now, that gave him once his birth.*

(*1*) *Laert.*

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E 3

T H E

T H F

Life of *ANACHARSIS*.

*His Life,  
Deeds and  
Writings.*

(r) *ANacharsis*, a *Scythian* was Son to *Gnurus* brother to *Cadovides* King of *Scythia*; his Mother being a *Græcian*; by which means he spoke both the Languages, and was the only Learned Man of that barbarous and illiterat Country. Pursuant to the Custom of his Country he had no other house but a Chariot; whence (s) he compared his dwelling house to that of the Sun. He was sent (t) by the King of *Scythia* to *Athens* in the first year of the 47 Olymp. where his countryman (u) *Troxus* recommended him to *Solon*, who gave him a very welcome reception, and instructed him in all the Sciences. (x) He was mightily esteemed by the *Græcians* for his Wisdom and Temperance, and was by them lifted into the number of the Wise-men: And was the only stranger that the *Athenians* made free of their City. Being invited among the rest to *Periander's* Feast at *Corinth*, he drank liberally according to the custom of his Country, and demanded the prize of drinking (y) because he was first drunk: For drinking he, as a *Fæce*, and he who comes first to the end is entitled to the reward. (z) Upon his return from *Greece* to *Scythia* he put in at *Cyzicum*, where he saw the People celebrating a Festival to the Mother of the Gods, and vow'd if he got safe home, to sacrifice in the same manner. Accordingly upon his return

(r) *Plutarch* de *Exilio* c. 7. (s) *Plutarch* de *Exilio* c. 4. 46. (u) *Plutarch* de *Exilio* c. 7. *Clem.* *Alex.* *Strom.* l. 5. *Julian.* l. 2. (y) *Plutarch* de *Exilio* c. 10. (z) *Plutarch* de *Exilio* c. 76.

to *Scythia*, he retired to *Hyllæa* a place cover'd with Trees, where he performed the rites of the Goddess with a Timbrel and a (a) Cymbal about his neck. A *Scythian* espying him, gave notice of it to his Brother *Saklius* the King, who came and to punish his effeminacy and prevent his infection shot him thro' with an Arrow. He was hated in *Scythia* for being fond of the *Grecian* Customs and Laws, to which purpose when he was dying, he said, his wisdom had preserved him in *Greece*, but the envy of others had ruin'd him at home. He was so open and free in discourse, that the *Scythian* Phrase became a Proverb, implying freedom of speech. The *Grecians* erected several statues to his honour. He writ 800 verses of frugality and martial affairs. (b) There's an Epistle of his exant to *Croesus*, importing that he would come to *Sardis*, not for Money of which he had enough, but in order to procure the honour of the King's friendship: And another to (c) *Hanno*, representing the coarse way of feeding and living in *Scythia*, and the small occasion he had for his gifts. He invented the use of Tinder and the Anchor; but the Potter's Wheel (d) is none of his invention since it is mentioned by *Homer*.

His Apothegms were these. (e) A Vine bears three grapes, the first Pleasure, the second of Drunkenness, the third of Repentance. 'Tis strange that in *Greece* the differences of Artists should be decided by those that are not artists. A view of the unseemly actions of drunken Men, is the most effectual dissuasive from Wine. He wondred why the *Grecians* who punished injuries, honor'd the wrestlers; why they drank in little cups at the beginning of their banquets, and quaffed in large bowls when their stomachs were full; why those who forbid lying, lye so frequently in putting off their wares. The Forum, said he, is a proper place for cheating; one that cannot bear wine when he's young, will not bear Water when he's old; the Tongue in Man is both good

his apothegms.

(a) Clem. Alex. admon. ad gētes. (b) Lucan. (c) Clem. Alex. st. m. 2. c. 1. Inscul. quest. 7. (d) Strab. l. 7. (e) Lucan.



and bad: He doubted whether People at Sea were to be reckoned among the living or the dead; and having heard that a Ship was four Inches thick, said, the Seamen were so far from death; and that Ship was the safest that lay at Anchor in the Harbour. When an *Athenian* twitted him with his Country: My Country, said he, is a disgrace to me; but you are a disgrace to your Country. He said there were Gods among the *Scythians* that understood all Languages; and admired the *Grecians* for leaving the smoak upon the Mountains, and carrying the wood into the City. He told the King of *Scythia*, that (e) all the *Grecians* studied all kinds of wisdom, bating the *Lacedaemonians*, who only knew how to give and receive prudently, and that (f) they made no other use of Money but to account with it. He wondred why in their convocations wise men propos'd business, and fools gave the decisive sentence (h). When a pot-companion told him his Wife was not handsom, he bid him put less Water in his Wine, and he would make her handsom (i). He told the *Scythian* King, that the *Grecian* Vine grew so fast, that it would have reached *Scythia* by that time, (k) if the *Grecians* had not lopp'd it every year. Being at a Feast (l) he would not smile at the artifices of Jack puddings, but laughed heartily when an Ape was brought in, saying, that beast is ridiculous by nature, but Man is only so by Art. When he slept he used to hold his Privities in his left hand, and cover his Mouth with his right hand: implying that we ought to curb both especially the latter (m).

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(e) *Hærod.* 4. 46. (f) *Plut. de profec. virtut. fert.* (h) *Plut. vit. Solan.* (i) *Sæcl. serm.* 16. (k) *Athen. Deipn.* l. 10. (l) *ibid.* (m) *Athen. Strom.* 1.

## THE

## Life of MYSON.

(n) *MYSON* the Son of *Strymon*, a Tyrant, was born at *Chene*, a Village in *Oetea* or *Sparta*, according to some, and according to others at *Etea* in *Creet*. When *Anacharsis* enquir'd of the Oracle, who was wiser than himself? *Apollo* answer'd, *Oetean Myso*. Whereupon *Anacharsis* went and found him a fitting up his Plough in the summer time; and having told him that 'twas not a season for Ploughing; *I know it*, replies *Myson*; but 'tis time to prepare. He was reckon'd a Man-hater, and retir'd to a solitary place, where being observed to smile, he said he did it because no body was there besides himself. The obscurity of his birth occasion'd the attributing many of his sayings to *Pisistratus*, by most Authors, excepting *Plato*. He was wont to say, that words were made for things, not things for words; and therefore words were to be measur'd by things, not *à contra*.

(n) *Laert.*

THE

## T H E

Life of *EPIMENIDES*.

*Epimenides* was certainly a *Cretan*. (o) But 'tis uncertain who were his Parents, or in what Town he was born. Being sent by his Father into the field to fetch home a Wether, he retir'd to a Cave in the heat of the day, where, as the story has it, he slept (p) 57 or (q) 50 or at least (r) 40 years, and when he awak'd was surpriz'd to see all things chang'd in the field, as fancying he had not slept above an hour or two; and Being with much ado known by his Brother, was by him undeceiv'd of his error. Others say (s) he only retir'd from the World for such a number of years, and spent his time in cutting up Roots. 'Tis said (t) he had an admirable dexterity of counterfeiting resurrection from Death to Life; and (u) was never seen to Eat being fed by food from the Nymphs which he kept in an Oxe's hoof. He is said to be the first that purified Houses and Fields, by Processions and Sacrifices; and upon that account was sent for by the *Athenians*, when the Oracle commanded 'em to purifie the City in the time of a raging plague in the 46 Olympiad. Accordingly he came and purified the City; by turning loose some black and white Sheep and ordering them to be sacrific'd wherever they had

(o) *Valer. max.* 8. 13. (p) *Apollon. Hist. comm. cap. 1.* *Plin.* 7. 1. *Laert.* (q) *Varro de ling. lat.* 6. *Tim.* an seni sit gerenda resp. *Tim.* de anim. (r) *Laert.* *Swid.* (s) *Laert.* *Swid.* (t) *Laert.* *Swid.* (u) *Laert.* *Swid.*



pend to fall, so that the Plague relented. Others say, he put a stop to the Plague by putting to death two of the *Cylonian* Faction, whose impiety he took to be the occasion of the Pestilence. However in memory of this unaccountable expedition, the *Athenians* erected several Altars to an unknown God. At *Athens* he convers'd with *Solon*, and put him upon making Laws, and rectified several rites relating to their Mournings, Funerals and Sacrifices. (x) He is said to be the first that erected Temples, particularly one at *Athens* to the *Eumenides*; and another design'd for the Nymphs, but by a particular voice laid claim to by *Jupiter*. (y) He foretold the fatality of the haven *Munachia*; many years before it became a receptacle to a *Macedonian* Garrison: And predicted that the *Persians* would not invade *Athens*, for several years, and that when they did, they would retire with loss, which was verified long after in the battles of *Marathon* and *Salamis*. He likewise prophecy'd the defeat of the *Lacedemonians* and *Cretans* by the *Arcadians*. These things did so enlarge his Character and Fame, that the *Cretans* sacrific'd to him as their God. The *Athenians* had a great esteem for him, and offer'd him a Talent and a Ship to transport him to *Creet*; but he would have nothing but a branch of Olive, and a League between the *Cnossians* and *Athenians*; which done, he return'd home, and died, Aged 157 (z) years, according to the *Cretans* 299. The *Lacedemonians* preserv'd his body within their City, pursuant to the advice of the Oracle: Which being taken up many years afterwards, was found mark'd all over with characters, whence the skin of *Epimenides* was us'd as a Proverb for abstruse things. He wrote (a) in verse of Initiations and Lustrations, of the History of the *Curetes* and *Corybantes*, of the Ship *Argos* and *Jason's* expedition to *Colchis*, and of *Minos* and *Rhadamanthus*: In Prose, of Sacrifices and the *Cretan* Commonwealth. The verse cited by *S. Paul. Tit. 1. 2.* is taken out of his

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(x) *Laert. Strabo.* (y) *Plut. vit. Solon.* (z) *Laert. citing Phelegon.*  
*Strabo. 1. 2. 2.* (a) *Suid.*

account of Oracles (b) and Responses. He writ an Epistle to *Solon* inviting him to *Creet* where there was no Monarchy to vex him, and alledging that the People of *Athens* would be so mindful of *Solon's* Laws, as not to brook the severity of *Pisistratus* Government; or at least to prevent the descent of the Tyranny to his Successors. There's yet another Epistle to *Solon* extant under his name, (c) concerning the *Cretan* form of Government erected by *Minos*: Which *Demetrius* alledges to be spurious, upon the consideration of its lateness, and its being writ not in the *Cretan* but in the *Attick* Language.--- (d) There were two more of his name, one a writer of Genealogies, and another that wrote the History of *Rhodes* in the *Dorick* dialect.

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(b) Hieronym in S. Paul Tit. 1. (c) Laert. (d) Laert.

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## THE

## Life of PHERECYDES.

*P*heresydes Son to *Badys*, was born in *Syrus* one of the *Cyclades* Islands in the (d) 46 Olymp. and was contemporary with *Allyattes* King of *Lydia*. He enlarg'd his reputation, by (e) foretelling an Earthquake from the Water of a Well that one of his Scholars gave him to drink; by (f) predicting a shipwrack just before the storm arose; by (g) foreseeing the taking of *Messana*, and advising his friend *Perilaus* to remove from thence. By orders from *Hercules* (h) in a dream, he advised the *Lacedemonians* to value neither Gold nor Silver: And *Hercules* appearing to the Kings commanded them to obey him. (i) He maintain'd the immortality of the Soul, and held (k) water to be the principle of all things. Most Authors say, he was *Pythagoras*'s Master. (l) Some report that he was found dead in the *Magnesian* grounds when the *Ephesians* conquer'd 'em. But the more general opinion is that he died miserably, being eaten up with lice; and some time before his death avoided all company, and when *Pythagoras* or any body else came to visit him, put out his finger at the key hole, saying *χρὸς δὴλα*. *The Skin will tell you how I am*. And this Expression was ever afterwards taken by the *Criticks* in a bad sense. (m) *Aelianus* says this disease was inflicted upon him for having said in the Island of *Delos* that though he did not sacrifice

(d) *Suid.* (e) *Laert. Apollon. Hist. comm. cap. 5.* (f) *Apollon. ibid. Laert.* (g) *Laert.* (h) *Laert.* (i) *Cic. Insc. Quest. 1.* (k) *Achil. Tut. Ifig. in Attil.* (l) *Laert.* (m) 4. 28. and 5. 2.



to their God, he would live as happily as those that did. He writ of the Origin and Succession of the Gods, and there's a Letter to *Thales* extant (n) under his name, recommending the perusal of that work to the Wisemen: But the Letter is justly suspected to be spurious. *Pythagoras* bury'd him, and put this Inscription upon his Tomb.

*In me all wisdom ends, if there be more;  
And that Pythagoras enjoys the store;  
Tell him the truth that Pherecydes speaks;  
It springs again in him among the Greeks.*

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(n) *Laert.*

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SECT.

## SECT. II.

Containing

*The Lives of the Ionick Philosophers.*

### *The Life of* ANAXIMANDER.

(o) **A**NAXIMANDER, Son to *His Life*  
*Praxiades* was born at *Miletus* in *Ionia* in the 3d. year of the 42 Olymp. (p) Being *Thales's* kinsman and Scholar, he (q) handed down his Master's Philosophy, which was call'd *Ionick* from *Thales's* Country. (r) He was the first teacher of Geometry next to *Homer*; (s) he knew the obliquity of the Zodiack, and (t) the Equinoctial Solstices; and (u) invented Horoscopes and Dials, which in all probability (x) serv'd only to fix the Tropick and Equinoctial points, for the division of the day into hours was not then known. He foresaw the Earthquake that levelled *Lacedemon* with the ground, (y) and advis'd the Citizens to betake themselves to the open field. (z) Having heard that the boys laugh'd at his singing, therefore, said

(o) *Laert.* (p) *Cic. Acad. quest. 4. Suid.* (q) *Strab. lib. 1. and 4.* (r) *Suid. Strab. lib. 1.* (s) *Plin. 2. 8.* (t) *Suid.* (u) *Laert.* (x) *Salmaj. Plin. Epistle* (y) *Cicer. divin. Plin. 2. 79.* (z) *Laert.*

he, we must learn to sing better. He was the first that publish'd Geographical Maps, which *Laertius* calls, *delineating the circumference of Sea and Land*. He wrote a Treatise of (l) Nature, another of the Sphere and some other things. (m) He died soon after the 2d. year of the 58 Olymp.

*His Opinions, of the first Principle, of the Heavens and of Meteors.*

He held infinity (a) to be the principle or element of all things: but did (b) not determine whether that infinity was Water, or Air, or any other particular body: He only said it was a (c) simple body, infinite in magnitude, not number; of which the whole was immutable, while its parts were subject to alterations, and an infinity of worlds dissolv'd into their primitive principle. He was of opinion that the (d) Gods have a beginning and ending, but are long liv'd; that there is an infinite number of Worlds, which some (e) apply to the Stars; that the Heavens are a mixture of cold and heat; that the Stars are Globes of Air full of fire (f) mov'd by the Spheres in which they are fasten'd; that (g) the Sun is highest, the Moon next, and then the fix'd Stars and Planets; (h) that the Sun is equal in bigness with the Earth, being a mouth or hole that discovers the fire enclos'd within a hollow circle 28 times bigger than the Earth; and the stopping of this hole is an Eclipse of the Sun; that the circle of the Moon is 29 times bigger than the Earth, and being hollow contains fire which issues out obliquely at one part as through a tunnel, the stopping of which mouth in her conversions causes her Eclipse; that the Moon has a slender light of her own, (i) but shineth in the light borrow'd from the Sun; that (k) wind is the liquid part of the Air stirr'd or dissolv'd by the Sun; that Thunder is (l) wind enclos'd within a thick cloud breaking violently through it, and

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(l) *Suid.* (m) *Laert.* (a) *Cic. Acad. quest. 4. Plut. de plac. Phil.* 3. *Laert. Justin Mart. Paran. ad Grac.* (b) *Laert.* (c) *Simpl. in Phys.* *Laert.* (d) *Cic. de nat. Deor.* (e) *Plut. Stob.* (f) *Stob.* (g) *ibid.* (h) *Plut. plac. Phil.* 2. 20, 21. (i) *Laert.* (k) *Plut. plac. Phil.* 3. 7. (l) *Senec. Quest.* 2. 18.



Lightning, is the agitation of the Air ensueing there-upon; that the Æther has an influence upon all inferior things; that the first creatures were bred up in moisture enclos'd within sharp thorny barks, but became dryer as they grew older; and at last, the bark being broken, surviv'd it for a little time.

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## THE Life of ANAXIMENES.

(a) *Anaximenes* the *Milesian* Son to *Enriſtratus*, His Life. disciple and ſucceſſor to *Anaximander*, flouriſh'd in the (b) 55 and 56 (c) Olymp. So that *Apollodorus* (d) is out in dating his birth from the 63 Olymp. *Laertius* has preſerv'd two Letters of his to *Pythagoras*, one crying up the memory of *Thales* the inſtitutor of the *Jonick* Philoſophy, and regretting his unfortunate end in falling down a precipice as he went to contemplate the Stars: The other applauding *Pythagoras* his choice in retiring from *Samos* to *Crotona*, where he enjoy'd a perfect tranquility; and expreſſing the impoſſibility of minding the contemplation of the Stars at *Miletus*, where they liv'd in perpetual dread of ſlavery from their Tyrants or perdition from the *Medes*. He wrote in the *Jonick* Dialect, with a plain unaffected ſtyle.

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(a) *Laert. Simplic. Cic. acad. quaest. Plin. 2. 76.* (b) *Suid.* (c) *Euseb.*  
(d) *Laert.*

His Opin-  
ions.

(e) He held the Air or spirit to be the principle of all things, and our Souls to be Air; and that this Air (f) being infinite, begot first Earth, Water and Fire, and out of them all other finite things. He maintain'd that the outward surface of Heaven is Earthly; that the stars are forc'd back by the thick resisting Air, and move not above or under, (g) but about the Earth, and are only visible by vertue of the Earthly bodies mix'd with 'em. His opinions of the Sun and Moon were the same with *Anaximander's*. He explain'd Lightning and Thunder (h) by the Sea's shining when it is broken with Oars. He affirm'd that clouds are Air condensated, and rain is squeeze'd from condensated clouds; that Snow is rain congeal'd, and Hail is rain condensated by a cold wind; that the Rainbow is occasion'd by the refraction of the Sunbeams upon a thick cloud; that Earthquakes are occasion'd by the breaking off of its pieces (i) by vertue either of rarifying heat, or excessive drying cold; for he call'd the rarefaction of matter heat; and its condensation cold. (k) Thus, said he, our breath compress'd by the Lips is cold, but rarify'd with an open mouth is hot.

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(e) *Plut. de plac. Phil.* 2. 11. 2, 23. 2, 19. 2, 24. 3, 5. 3, 15. (f) *Cic. acad. quest.* 4. *De nat. deor.* 1. (g) *Laert.* (h) *Stob.* (i) *Arist. meteor.* 2. *Senec. Nat. quest.* 6. 10. (k) *Plut. de primo frig.*

## THE Life of ANAXAGORAS.

*A* *Naxagoras* (a) Son to *Hegefibulus* or *Eubulus*, His birth was born at *Glazomenæ* in the 1st year of the 70 Olym. He was eminent for his birth and riches; but was so fond of Philosophy that he quit his Estate; (b) desiring his relations to take care of it, and withdrew himself from civil Affairs, to contemplate the Sun and Moon and the Heavens, for which end he said he was born, since the heavens were his Country that justly demanded his greatest care. In pursuit of the study of Philosophy he went to *Athens* in the 1st year of the 75 Olymp. in the Archonship of *Colliades*, whom *Laertius* by a mistake calls *Callias*.

He affirm'd that the material principle of all things is one and many, (c) i. e., infinite, similar, contrary self subsisting parts; because nothing can proceed from a principle that is not; and contraries proceeding mutually from one another, must needs be originally contain'd in each other: So that every thing is compounded of its homogeneal præ-existent parts, as Gold of gold atomes, Bones of indiscernible little bones, &c: The World being full of such particles, which he call'd *ομοιομερᾶς*. He said, this infinite matter consisting of those similar parts was divided and put in order by a divine infinite (a) self moving mind that was the cause of all things. — His opinion with reference to the *Heavens*, was, that the higher parts of the World being in continual motion are (b) full of fire, and properly call'd *Æther*; that this fiery

*His opinions of the first Principle.*

*of the Heavens.*

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(a) *Laert.* (b) *Plut. contra usur. Lysand. Cicer. rufcal. quæst 5. de Orator. 3. Plato Hipp. maj.* (c) *Plut. plac. Arist. Phys. 3. 4, 7. (a) Laertan. fals. rel. 1. 5. Cic. nat. deor. 1. August. civ. de. 8. 2. (b) Arist. Met. 1. 3.*



Æther sucketh up stones from the earth (c) by virtue of its rapid motion, which are kindled into Stars, and accordingly that the Sun is a burning plate or stone much bigger than the *Peloponnesus*; (d) that the condensation of the Air near the Poles, which is increased by the pressure of the Sun, (e) occasions the motion of the Stars and Sun from East to West; that the Moon has a fiery nature interwoven with darkness (f) which occasions the inequality of her face; and that she is habitable and enlighten'd by the Sun; (This opinion of the Moon's being illuminated by the Sun was ancients (g) than *Anaxagoras*, tho' indeed he pretended to be the first broacher of it;) that the *via lactea* is the inherent light of those Stars (h) which receive no light from the Sun it being intercepted by the shadow of the Earth, while the light of the other Stars is Eclips'd by the Sun's illumination. With reference to *Meteors*, he held, that, Comets are the conjunctions of Planets; (i) that falling Stars are sparkles of Æther, and that many other things fall down from the Æther which are intercepted by the clouds, particularly lightning (k) which appears when the clouds brush against one another; that thunder proceeds from the collision of hot and cold, æthereal and aerial, clouds, and thunder bolts from the greatness of the light upon a black cloud; that the rarefaction of Air by the Sun occasions winds, as the more corporeal fire do's whirlwinds; that (l) the Rainbow is the refraction of the Sun's light upon a thick dark cloud; that Snow (m) is not white but black, because the water it is made of is black; that an Earthquake is occasion'd by the agitation of the Æther in the cavities of the Earth, which having a natural propensity to ascend, meets with opposition near the superiour parts of the Earth which are contracted by rain, while the inferior by which it entered retain their primitive

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(c) *Plut. plac. Philos.* 2. 13, 16 (d) *Plut. plac.* 2. 20. *Laert. A. hil. Tat. Isagog. in Arat.* (e) *Plut. plac.* 2. 23. (f) *ibid.* 2. 25. 30. *Laert.* (g) *Plato in Cratyl.* (h) *Plut. plac. phil.* 3. 5. *Arist. met.* 1. 8 (i) *Arist. met.* 16. (k) *Plut. plac. phil.* 2. 5. *art.* (l) *Arist. met.* 2. 7. *Plut. plac. phil.* 3. 15. *Senec. nat. quaest.* 6. (m) *Cic. Acad. quaest.* 4.

laxity and spongyness. - As for the Earth; he main-<sup>of the</sup>tain'd (n) that the infinite mind allotted the lowest <sup>Earth.</sup> station to the Earth and all heavy bodies, the highest to fire and all light ones, and the middle region to the Air and Water, as being of a middle nature between the heaviest and the lightest; and accordingly that the Sea had its station upon the flat surface of the Earth, and the Sun exhal'd the moisture; that the primitive humidity being burn'd up by the Sun, after the exhalation of its unctuous part, became Salt; that the world's inclining to the South, soon after the Creation, occasion'd the difference of habitable and inhabitable climates; that the Elements (o) are mix'd by opposition; that the Snow of *Æthiopia* being congeal'd in winter and dissolv'd in Summer occasions (p) the inundations of the *Nile*; that all living creatures sprung at first from a mixture of moist, hot, and earthy, (a) and then Generated Males on the right, and Females on the left side of the womb: that their motion is from the Soul, (b) which is Aereal and dies upon its separation from the body; that (c) 'tis the body alone that sleeps; (d) that all manner of skill lies in the dexterity of the hand; that the (e) voice is caus'd by the repercussion of the Air, as well as the Eccho; that the (f) redundancy of bile overflowing the Lungs, &c: occasions all acute diseases.

*Anaxagoras* is famous for two prædictions; one <sup>His Pre-</sup>(a) of the falling of a stone from the Sun at the <sup>dictions.</sup> River *Agos* in *Tenace*; which happen'd according to the Marble at Arundel-house (the best standard for Chronology, since it was graven about the 129 Olymp.) in the 4th year of the 77 Olymp. in the Archonship of *Tenaces*; and which some (b) give in for a celestial body's fall by some irregularity in the circular motion of the heavens that keeps 'em up, and others (c) for a stone snatch'd up by a whirlwind, and afterwards drop'd. The other Prediction confi-

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(n) *Iert. Plat. plac. phil.* 3. 16. and 2. 8. (o) *ibid.* 1. 11. (p) *ibid.* 42. (a) *Lact.* (b) *Plut. plac. phil.* 4. 1. (c) *ibid.* 5. 25. (d) *Phil.* (e) *Plut. de amore. fra.* (f) *Arist.* (g) *Plut. vit. Lyfand.* (h) *ibid.* (i) *Aristot. met. L. 7.*

sted in going in a shaggy gown to the Olympic games in fair weather, (k) and so foreseeing the rain that surpris'd the rest of the company.

*His* His Scholars were, (l) *Pericles* the Son of *Xan-*  
*Scholars.* *tippus*, who learn'd natural Philosophy of him, and by deriving from him the knowledge of Physical Causes was freed of many superstitious fears, such as that of a Ram with one horn, which he took to be a prodigy: *Archelaus* Son to *Apollodorus*, whom *Laertius* by a mistake gives in for the first introducer of natural Philosophy to *Athens*, and at the same time acknowledges that his Master *Anaxagoras* pursued natural Philosophy at *Athens* thirty years: *Euripides*, who left his painting trade to hear *Anaxagoras*, and afterwards finding his Master persecuted for his opinions, deserted him, and turn'd Poet: *Socrates* Son to *Sophoniscus*, who, upon *Anaxagoras*'s leaving the City, applied himself to *Archelaus*: and *Metrodorus* of *Lampsacum*. *Democritus* offer'd to be his Scholar, but being denied admission became his profess'd Enemy, and charg'd him with being a Plagiary in his opinions of the Sun, the Moon, the World, and the Mind.

*His Trial* He was arraign'd, (m) some say, by *Cleo*, for af-  
*and Death.* firming the Sun ( which they ador'd ) to be a mass of Iron; others, by *Thucydides*, for entertaining a treasonable correspondence with the *Persians*. Tho' *Pericles* pleaded for him, and sav'd him from death, yet he was banish'd the City after a thirty years abode in it, and remov'd to *Lampsacum* where he liv'd 22 years more, and then dying (n) desir'd the Magistrates would give the boys liberty to play every year in that month on which he died. The *Lampsacians* gave him a very solemn Funeral, with this Epitaph.

*Here he, who th' utmost bounds of Earth and  
Skies.*

*For Truth and Knowledge rang'd, entomb'd lies.*

(k) *Suid. Laert.* (l) *Cicer. Plut. vit. Pericl.* (m) *Laert.* (n) *Plut. instruat. poli.*



Having at one and the same time receiv'd the news of his own condemnation and the death of his two Sons; he said, (o) *he knew he begat his Sons mortal, and Nature had long before decree'd that both he and they should die.* Being ask'd if the Sea would ever overflow the mountains of *Lampsacum*? (a) *Yes*, said he, *unless it want time.* To one that told him he had lost the *Athenians*, (b) *Not so*, said he, *but they me.* When his friends ask'd him if he would have his Corps carried to *Clazomenæ*, he replied *No*, (c) *the descent to the infernal shades is every where alike.* Beholding *Mausolus's Tomb*, a sumptuous monument, (d) said he, *is a great Estate Metamorphos'd into Stone.* He said, (e) the time before our Nativity and Sleep were two Emblems of death. (f) He was never seen to laugh or smile. He was the first that affirm'd *Homer's Poem* to consist of *Vertue and Justice.* (h) He publish'd the first book of *Natural Philosophy*, quoted by (i) *Aristotle, Plato and Athenæus*; and censur'd by *Plato* for ascribing the offices of the mind to *Aereal and Watry beings.* (k) During his Emprisonment he compos'd a *Treatise of the Quadrature of a Circle.*

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(o) *Cicer. tusc. quæst. 3. Plut. de ira cohib. Plut. consol. ad Apolon. Simpl. in Epictet. Valer maxima. 5. 10. Laert.* (a) *Laert.* (b) *ibid.* (c) *Cicer. tusc. quæst. 1. (d) Laert. (e) Stob. (f) Laert. (g) ibid. (h) Laert. Clem. Alexandrin. (i) Arist. Phys. 1. 5. Plat Hipp. maj. Athenæus l. 2. (k) Plut. de Exsul.*

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T H E

Life of *ARCHELAUS*.

*Archelaus* (a) an *Athenian* or else a *Milesian*, Son to *Apollodorus* or *Mylon*, and Scholar to *Anaxagoras*, taught at *Athens* not only natural Philosophy, but likewise some things of Morality relating to Laws, Justice, &c. He asserted (b) the universe to be infinite, heat and cold to be the causes of generation, the Stars to be burning Masses of Iron, the greatest of which is the Sun. He maintain'd that all things consist of Incorporeal and Corporeal Principles; that all Animals are generated of a Chylous slime dissolv'd by fire; that Earthquakes are occasion'd by the wind emprison'd within the narrow passages of the Earth, and endeavouring an egress; that the standard of Justice and Injustice is *Law*, not *Nature*.

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(a) *Laert.* (b) *Stob. Plut. plac. phil.* 1. 3. *Senec. nat. quæst.* 6. 12.



SOCRATES.



## S E C T. III.

### *The Lives of the Socratick Philosophers.*

### *The Life of SOCRATES.*

**S**OCRATES (a) Son to *Sophroniscus* a Stone cutter, and *Phanaretta* a Midwife of a bold generous temper, was born at *Alopece* an Athenian Village that retain'd its inhabitants notwithstanding *Thesens's* decree for gathering all the People within the Walls of one City. The year of his Nativity was the 4th of the 77 Olymp. (b) *Apsephion* being then Archon, whose name by corruption is *παῖνος* (c) in *Diodorus Siculus* instead of *Ἀψέφίων* which some by a mistake have altered into *παῖδωνος*. The day of his birth was the sixth of the Month *Thargelion*, (d) on which *Diana's* birth was celebrated, and the City of *Athens* surveyed. If we suppose the beginning of the *Grecian* year after the Olympiads to fall on the first of *Hecatombaon*, and that the New Moon of *Hecatomba-*

(a) *Laert. Plat. Theatet. Alcib. Laert.* (b) *Plat. Apolog.* (c) l. 11. *Archont. 2. 7.* (d) *Ælian var. Hist. 2.*

His Edu-  
cation.

or the Olympick period did never precede the Summer Solstice, and withal that the civil year was then Lunary; we'll find that, pursuant to the order of Months given in by *Petavius*, the sixth of *Thargelion* in that year will fall upon Tuesday the twentieth of *May* in the year 4247 of the Julian period. 'Tis said, (a) his Father being advis'd by the Oracle never to thwart his Son, but to leave him to the conduct of the guide within him; slighted the advice, and kept him at his own trade, contrary to his inclination. His Father dying (b) left him 80 *Minae*, which were lost by the mismanagement of his guardians: So that necessity oblig'd him to work at a Trade that was his aversion. 'Tis said, the three Statues of the Graces in their habits (c) and that of Mercury at the gate of the Tower of *Athens*, were done by him. At his spare hours he applied himself to Philosophy, (d) which *Crito* a rich Philosopher observing, supplied him with Money for carrying on his study of Philosophy, without being oblig'd to work. Tho' he prefer'd the pursuit of wisdom and the interest of his Country to wealth, and his poverty was once so notorious as to become a proverb, (e) yet at last he became Master of a house and fourscore *Minae*, which *Crito* put out to interest.

His Masters.

His first Master was (f) *Anaxagoras*, and after his departure from the City *Archelaus* (g) with whom he travel'd to *Samos*, *Pytho*, and the *Isthmus* *Damon* whom the *Athenians* banish'd for his excellence in Musick (h) was likewise one of his Masters To these add (i) *Prodicus* the Sophist, *Diotima* a learned woman suppos'd to be inspir'd with a prophetic Spirit, who taught him the nature of Love and how to trace the beauty of the Soul from that of the Body; (k) *Aspasia* a *Milesian* Woman who taught both *Pericles* and him the spirit and perfection

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(a) *Plut. de gen. Socrat.* (b) *Apolog. Socrat.* (c) *Pausan. l. 9. Pl. 36. 5.* (d) *Laert. vit. Crit.* (e) *Liban. Apolog. Soc. Ælian. var. Hist. 2. Plut. de utilit. virtut. Idem. compar. vit. Aristid. & Caton.* (f) *Laert.* (g) *Cic. tusc. quæst. 5.* (h) *Plut.* (i) *Plat. men.* (k) *Ibid.*

of Eloquence; (l) *Euenus* for Poetry, *Ichomachus* for husbandry, (m) *Theodorus* for Geometry; *Aristagoras* a *Melian*, and *Connes* who taught him to play on the Violin in his old Age, (n) and was there-upon hooted at by the boys, as being the old man's Master.

Tho' he had a (o) fix'd School-house, yet he fail'd not to make Lectures in all publick meetings in the *Forum*, and the publick places for walking and exercises, and in the very Prison. Being of opinion that the Soul having a previous existence to that of the body, became stupid by its immersion in matter, and needed discourses gradually rais'd from sensible objects to rouse it; he taught by way of (p) *Irony* with a pleasant facetious turn, and (q) *Induction*, by which he insensibly persuaded his hearers, arguing upon their own concessions, and engag'd 'em in such concessions, (r) that they could not get off without giving him an account of the whole Conduct of their lives: and upon this score he compar'd himself to a barren Midwife that having nothing within her self assisted others in bringing forth what lay conceal'd within them; and by reason of his pretended barrenness refus'd to take money. His disputes were copy'd by his Scholars, particularly *Xenophon*, whose copy is much exacter than *Plato's*, whose liberty is justly censur'd.

Tho' *Porphyrius* decryes his learning, alledging that he could scarce write or read; yet *Xenophon*, *Plato*, *Laertius*, *Idomeneus*, and *Cicero*, justifie his Title not only to the various kinds of Learning, but likewise to Wit and Eloquence. In Sciences he lopt off all speculations that had not an immediate (a) tendency to practice, as observing that all disputes take rise from such things as concern not Mankind, but are above their reach, and when reacht cannot be practis'd. Thus, said he, the infinity of one or more beings

*His School and manner of teaching.*

*His Philosophy.*

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(l) *Maxim. Tyr.* (m) *Plat. Theætet.* (n) *Cicer. Epist.* 9. 22. *Plat. Euthyd.*  
 o) *Arist. nub. Pluto.* (p) *Quintil. l.* 9. c. 2. *Cic. de orat.* 2 (q) *Cicer. de invent.* 1. (r) *Liban. Apolog.* (a) *Xenoph. mem.* 1. 710.



is a thing above our reach, and all enquiries into the necessity by which things were made have no tendency to practice, since we cannot make or form any of those things enquired after. (b) In Arithmetick he allowed the practical Rules, in Geometry measuring, In Astrology the knowledge of the Stars and Seasons, as being at once easie and useful; but disprov'd all their abstracted propositions as useless. (c) In fine he gave Philosophy a new turn, and considering man as the only Subject of Philosophy, divided his doctrines, into *Metaphysical* respecting his divine speculations, and *Moral* with reference to his conversation.

*His Metaphysics.* His sentiments relating to the former were these. (d) Philosophy leads us to true happiness in contemplating *God*, and diverting the Soul from the external senses. The principles of all things, are, *the Intellect of the World, the Intellect of God, and Matter.* *God* is a perfect Being, the author of all perfection and happiness; though we know not what he is, we know what he is not. Our surveying distant thing, at once, both with the Eye and the Mind, is an argument that *God* their Author knows all things. The wise contrivance of the frame of the World, and the care of its parts to preserve and propagate themselves, argue that *God* made the world. The upright form of Man's body, the gift of speech, the excellency of his soul in forethought and prediction, the variety of his sense, and the subjection and service of the other Creatures; are Arguments of the Deity's particular regard to man. His uncontrollable power, and the impressions of fear and hope in all Mens minds, conclude for future reward and punishments. His common benefits of light, water, fire, and the fruits of the Earth, are proof of his care of all creatures. Thunder, Wind, and the soul of Man acting upon external things by an invisible influence, may furnish us with a just notion

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(b) Xenoph. mem. 4. Plato de leg. (c) Laert. Cicer. academ. quest. (d) Vid. Plat. Theat. Plut. plac. philos. 1. 3. Xenoph. memor. 1. et 4. Aristoph. in nub. Stob. Eclit. 262. & Cicer. de amicitia.

of Gods governing where he is not seen. The Soul being always movable and uncompounded is immortal; and being pre-existent to the body, lost its eternal Idea's by uniting with the stupifying matter, So that all learning is only a remembrance or recovery of these. The body being compounded is dissolved by death; but the Soul passes into the other world, the good to impregnable bliss, and the bad to condign punishment.

His Morals respect Man either as a single Person, <sup>His Morals.</sup> or as a Father of a Family, or as a member of the Commonwealth. His Maxims and Precepts of the first rank are as follows, Wisdom (*e*) and doing good procures respect: Idleness is pernicious, but Industry in any Art or Calling whatsoever is at once acceptable to God, and useful to mankind: Men of the best natural parts must learn and meditate as well as those of weaker capacities: Justice and Happiness, (*f*) Honesty and Profit are inseparable. When *Memnon* gave him in a long list of several Virtues, he insinuated, that though he named a great many, he could not tell what one was. (*g*) To the question if the King of *Persia* was happy, he answered, that all happiness consisted in Learning and Virtue. He wondred at the (*i*) care of Stone-cutters in making Stones resemble Men, while they suffered themselves to resemble Stones. He singled out handsome Auditors, as thinking that the beauty of the face speaks the beauty of the mind (*a*) Nobility, said he, consists in a good temper of Soul and Body, (*b*) and praise is due to those who excel, as incense is to God. He advis'd young (*c*) men to view themselves in a glass, that if they were handsome they might study to deserve it, and if deform'd cover their deformity with Learning. (*d*) He said, that to begin well was no small matter, but at the same time 'twas next to it (meaning that the best beginnings were accompany'd by errors that ought to be corrected)

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(*e*) Xen. mem. 1. (*f*) Clem. Alexand. Strom. 2. 417. Cicer. de offic. lib. 1. g. 1. (*g*) Plut. de amic. mult. (*h*) Plut. de lib. educ. (*i*) Laert. 1. 1. in Greg. Stob. (*a*) Stob. 218. (*b*) Stob. 1. (*c*) Laert. (*d*) Laert. 1. 1. Allobro. in notas in Joann.

according to *Aristotle's* explication of τὸ παρὰ μὲν, i. e. *Parvo proximum*, lib. 9. *polit. cap.* 3. (e) Two Brothers should be more helpful to each other than two hands, feet, &c. because they can do it at a distance. (f) Envy blasts Fame, and strikes at the good fortune of those whose misfortunes were formerly pitied. (g) Nothing is pleasant or unpleasant by Nature, but by Custom; and the seeming deformity of things is owing only to their disagreeing with the measures of those that judge of 'em. (h) He who lives in a City or a Family, must of necessity be sometimes afflicted. (i) As a Woman cannot conceive without a Man, so good hopes without industry will come to nothing. (k) Life is as a Stage, on which we should continue so long as the show and acting is agreeable. (l) Freedom from care is the support of old Age. (m) We ought to choose Candid, and avoid Censorious Companions; to undertake nothing that we cannot perform, but when we do undertake any thing, to do our utmost in going about it. (n) All Virtue is true Wisdom, and the omission of a known duty is stupidity and folly. (o) To be ignorant of our selves, or to seem to know what we do not know, is next to madness, and the reverse of that is the only Wisdom. (p) Travels are of no use, unless a man Travel with himself. (q) Wisdom is the composure of the mind, for fools are troubled even in prosperity; and they are wise who do not easily err. (r) An ignorant rich man is a Golden Slave; for riches do not recommend a Man no more than rich furniture does a bad Horse. (s) Ingratitude is the greatest crime, and obedience to Parent the greatest duty. (t) The Gods ought to be worshipped according to the law of the Society in which one lives: (u) to do otherwise is Superstition, which is the Daughter of Pride. (x) Our petitions to the

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(e) *Xen. mem.* 2. (f) *Stob.* 139. *Xen. mem.* 3. (g) *Stob.* 144. *Xen. mem.* 3. (h) *Stob.* 240. (i) *Stob.* 26. (k) *Stob.* 892. (l) *Stob.* 26. (m) *Xen. mem.* 2. (n) *Xen. mem.* 3. (o) *Xen. mem.* 3. *Cicer.* (p) *Ser. Epist.* 103. (q) *Stob.* 28. (r) *Stob.* 32. (s) *Xen. mem.* 3. (t) *Xen.* 1. 722. (u) *Stob.* 42. (x) *Xen. mem.* 1. 722. 4. 804.



Gods should be in general, since they know best what is good for us; and our Offerings should bear a proportion to our ability, since integrity is more acceptable than magnificence. (y) A soft life weakens the body and enfeebles the mind; but voluntary hardships dispose us to a chearful undergoing of those that are necessary. (z) Going a journey on foot is a small matter; if we consider that many men walk as much every day within doors. (a) Death is not an ill thing, for it is either a deep Sleep, or a long Journey from one's Country, or an absolute annihilation; all which are desirable, since they free us of the slavish affections of the flesh, or make us unsensible of pain, as well as pleasure. (b) Strength is the motion of the Soul along with the Body. (c) He used to say that liberty is a sister to sloth; going upon an observation, that the *Indians* and *Persians* were lazy, but *Phrygians* and *Lydians* industrious. Seeing the gates of *Corinth* strongly barr'd, he ask'd if Women dwelt there. With reference to *Incontinence*, (a) he advis'd men to avoid the company of the fair, whose poison is more dangerous than that of Scorpions; and who are more to be suspected when they pretend love than when they revile. As to *Temperance*; (b) he said it promoted the knowledge of the Soul, and whetted the appetite, and rendred men at once both excellent and happy. Eating, said he, without hunger, and drinking without thirst, sinks both the Appetite and the Understanding; and the particle *ἐν ὥχρῳ* implies that feasting relates only to such things as are easily come at, and at the same time friendly to the mind, as well as to the body. He said, those who purchase early fruits, mistrust their coming in due Season. The vertue of a young man, said he, consists in not over-doing any thing, and hunting for pleasure not in others but in our selves. As for *Contentment*, (c) he said, it was the riches

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(y) *Xen. mem.* 1. (z) *Xen. mem.* 3. (a) *Plat. Consol. ad. Appollon.*  
 (b) *Stob.* 48. (c) *Ælian. Var. Hist.* (a) *Xen. mem.* 1. *Stob.* 183. (b) *Xen.*  
*mem.* 3. *Laert. Stob.* 37. (c) *Stob.* 28. 37. 40. *Ælian. Var. Hist.* 9.

of Nature, and resembled a short and pleasant way; that affords a great deal of pleasure, and occasion little or no trouble: To stand in need of the fewest things, is the nearest degree to the Divine Nature, which wants nothing; and to be free from irregular desires, is a greater perfection than to abstain from what one covets. He decried *Covetousness* (d) and taking of money, as being an acknowledgment of the meanest degree of servitude. Wisdom, said he, is prostituted as well as Beauty, by being exposed to sale. He compared covetous persons to fowls that choak themselves by over eating, and to the setting sun that benefits no body; their wealth, said he, is like the feasts made for the dead, who have all, but enjoy nothing, or like fig-trees growing on a precipice, which do service to nothing but Kites and Crows. Riches are not to be managed without Reason, no more than a Horse without a Bridle; and as Wine is tainted by a Vessel, so are these by the Conduct of their Owners. He charg'd *Pride* (e) with representing things in an inverted posture, and said it rendred the way of prosperity very slippery. He recommended *Patience* (f) under misfortunes, by alleging that if all the misfortunes of mankind were call'd into a publick stock, to be distributed among all men by equal shares, those who are now the most impatient would then prefer their former share. He compar'd *Flattery* (g) to a painted armour that's only for show, and not for use, and affirmed those to be the most faithful Friends who reprove as well as praise, and those to be in the readiest way to glory who endeavour to be, as well as to seem, good. He recommended *Conversation* (h) as a kindler of Love but confin'd freedom of discourse to its proper persons, and branded the engrossing of the whole discourse for arrogance, and in conversing with those in Authority thought it most proper to speak softly, and at a distance. As for *Justice*, (i) he said

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(d) *Xen. mem.* 1. *Stob.* 54, 55, 77, 78, 230, 231. (e) *Stob.* 43. 24  
 (f) *Plut. de Consol. ad Apollon.* (g) *Stob.* 64. 69. *Xen. mem.* 1. (h) *Stob.*  
 37. 67. 134. 296. (i) *Xen. mem.* 4. *Stob.* 52.

Equity and Law were the same thing to the Gods, and converting goods ill gotten to good uses resembled the Consecration of Sacrilege. With reference to *Friendship* (k) he said, it was the most fertile of all possessions, and wondred that those who keep an Inventory of their Goods, keep none of their Friends. Every man, said he, should endeavour to serve his Friend to the utmost of his power, for the Vengeance of God attends those who violate the rules of Friendship. The way to procure Friends, continues he, is to endeavour to be what one would seem to be, for wicked persons are incapable of Friendship: The greatest support to old age, is a good old Friend, and the vigorousness of the senses. ---In the second rank of his Morals are those called *Oeconomicks* (l): Upon which head he said; Wives must obey their Husbands, and Men the Laws of their Country. Whether a man marries or not, said he, he'll repent it, for it is with marriage, as it is with fish in a net, *Those that are in, want to be out, and those that are without want to be in.* A man having beaten his Servant; he ask'd him to consider whether he did not deserve more to be beaten himself. He said, houses should be contrived only for safety and pleasure, without painting and colouring which rather diminish than enlarge the pleasure: The north side should be built lowest, and the south highest, the former to avoid the shock of the Winds; and the latter to give an easier admission to the Winter Sun.---Next are his *Politicks*, (a) in which class we meet with the following Sentences. Those who are incapable of serving in a Military or Civil capacity, ought still to be under restraint. A true King is not he that wears a Crown, but he that knows how to Govern. 'Tis the Office of a good Citizen to enrich the Commonwealth in time of Peace, to subdue its Enemies in War, in Embassies to make Friends or Foes, and in Sedition to appease the People by Rhetorick. When one commended the vulgar multitude, he said they were like a vast sum

(k) Xen. mem. 2. Laert. Stob. 163. (l) Stob. 193, 183. Xen. mem. 1. (a) Xen. mem. 1. mem. 3. 779. mem. 4. 813. Laert. Clem. Alex. Strom. 1. Stob. 141. G . of



of Money, where a Man refuses to take the pieces one by one, but never scruples to carry away the whole heap. The Law is not made for the good. That City is strongest which has most good Men, that best Govern'd in which the Magistrates agree, and, in fine, that is the best City which proposes most rewards for Vertue, and the Citizens live best where Law and justice is impartially executed.

*His Familiar.*

It is confirmed by the most reputable Authors, (b) that *Socrates* had a Familiar *Demon* or Spirit that waited upon him and screened him from danger. *Plutarch* (c) tells us that *Simmius* and *Socrates* were one day walking in the streets, with more company, when *Socrates* on a sudden interrupted his discourse, and turn'd off to another street, desiring his Company to follow him, as being caution'd by his Familiar so to do; but the rest of the Company slighting the influence of his Familiar continued where they were till they were over-run by an herd of Swine. This Spirit was a Guardian not only to *Socrates*, but likewise to his Companions. (d) Thus *Charmides* was dissuaded by *Socrates*, upon the Authority of his heavenly voice, from entering the Lists at the *Nemean* race; and the accident he there met with justified the *Demons* Prophecy. (e) *Timarchus* being Condemned for the murder of *Nicias*, acknowledged at the place of Execution, that his untimely end was owing to his disobedience to *Socrates's* voice, which stopt him twice when he offered to rise and leave his Company in order to commit the then designed murder. (f) *Crito* not returning when *Socrates* called him back, had his eye wounded by the bough of a tree. (g) 'Twas by the influence of this Spirit upon the minds of his Companions, that *Aristides* the son of *Lyfimachus*, and *Thucydides* the son of *Melissus*, attain'd the habit of Learning without verbal instruction. (h) By this Divine Spirit he foretold the defeat of the *Athenian* Army in *Sicily*, and of *Thra-*

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(b) *Plut. sap. cap. 2. Plat. Xenoph. Cicer. de divin. lib. 1.* (c) *Plat. de gen. Soc.* (d) *Plat. Theag. Ælian. Var. Hist. 8. 1.* (e) *Plat. Theag.* (f) *Cic. de Divin. 3.* (g) *Plat. Theag.* (h) *ibid.*

*lylus*, in the War with the *Ephesians*. Though most Authors, bating *Athenaus*, vouch for the verity of this Spirit, yet they are not agreed upon the name and nature of it. *Socrates* himself christen'd it *Damon*: *Plato* sometimes calls it his *Guardian*. After the name of *Damon* (a) became odious, *Apuleius* styl'd it his *God*. But it is plain from *Socrates's* first Epistle, and many other places that he did not take this Spirit for a *God*, but a Messenger sent from God, by the mediation of which the sign was convey'd to him. It is uncertain what this Sign was. (b) Some say it was *sneezing*; others Conjecture that it might be some inarticulate and uncommon sound convey'd to him: Others again say it was only his mind or inclination that sway'd him to such and such things. *Maximus Tyrius* and *Apuleius* take it to be one of these Spirits which have the particular care of Men; and in pursuance of that thought (c) *Lactantius*, (d) *Eusebius*, (e) *Eugubinus* and (f) *Ficinus* assert it to have been his good Angel. (g) This Spirit never push'd him on to any thing, but only restrained him from doing what he had a mind to do. (h) *Collins* takes it for an evil Spirit, alleging, that it never dissuaded him from vice; but the story of *Timarchus* mention'd but now disproves the Allegation.

(i) *Socrates* never travel'd but upon Military Expeditions. Tho' *Athenaus* calls in question his Military Services, yet the Testimonies of *Plato*, *Xenophon*, and *Antisthenes*, are too weighty to be look'd upon as fabulous, *Vid. Casaub. in Laert.* He serv'd in the War between the *Athenians* and *Lacedaemonians*, occasioned by the revolt of *Corcyra* and *Potidea*; which commenc'd in the last year of the 87th. Olymp. and surpass'd (k) his fellow Soldiers in hardiness; he went for bare-footed in the sharpest frost, and never augmented his cloathing; he bore hunger and thirst to a miracle, but when he was tempted to

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(a) *Aug. de civ. dei.* (b) *Plut. de gen. Soc.* (c) *Lactan. de orig. error.* 2. 15. (d) *Euseb. in psalm. 91.* (e) *Eugub. de Peren. philo.* 25. (f) *Ficin. Argum. ad Apol. Socrat.* (g) *Cic. de divin.* 1. (h) *Coll. de anim. pagan.* 4. 14. (i) *Laert.* (k) *Plut. Symp. Athenaus.*

drink, drank all his Companions down, and always went off sober ; sometimes he fell into contemplative raptures, particularly one cold morning he was observed to be seiz'd with a rapture in the Fields, and to continue in the same posture till next morning that the sun arose, at which time he saluted the Sun, and walk'd off. In this War he signaliz'd his valour by three personal Engagements, one at the siege of *Potidaea*, in which he rescued *Alcibiades* from imminent death ; another at the Battle of *Delium*, (l) where he fought on foot, his Horse being shot under him, and when the *Athenians* were put to flight, carried off *Xerophon* upon his shoulders, and after he had sav'd him, rather retir'd than fled, for he walk'd off but slowly, and frequently look'd behind him, designing to turn upon his pursuers, if there had been any. Upon his retreat he came to a place where two ways met, and was Counsell'd by his *Damon* (m) to avoid one of 'em, as being dangerous ; of which he gave notice to his Companions, some of whom complying with his advice went along with him, and were sav'd ; but others despising his Counsel, went the other way, and falling in with a party of the Enemies, were all cut off, save one. (a) The third Engagement was at the siege of *Amphipolis*, in the first year of the 89. Olymp.

His Conduct in the time of Democracy and Oligarchy.

(b) His *Damon* dissuaded him from meddling in publick affairs, only in his old Age he was made a Senator for the *Antiochian* Tribe, to which *Alopece*, the place of his nativity, belong'd. In the 3d. year of the 93d. Olymp. he came in course to be President to the Senate, (c) and when the nine *Athenian* Commanders were tried, and unjustly condemn'd for not taking up and burying the Corps of those who were drowned in the Sea fight with the *Lacedemonians*, at *Arginusæ*, he alone signaliz'd his Constancy and Justice, in voting against the sen-

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(l) *Laert. Plat. Strab. Plut.* (m) *Plut. de damon.* (a) *Plat. Apol. Laert. Thucyd.* (b) *Plat. Apol.* (c) *Xenoph. Hist. Græc. 1.*



tence of Condemnation, notwithstanding the threats of the People ; and declin'd writing the Decree, pretending that he could not Write : Which perhaps occasion'd *Porphyrius's* aspersions, that he was scarce able to Write. (*Plato* and *Laertius* say that these Commanders were ten in number ; but *Xenophon* says nine. It seems there were indeed ten, but only nine of 'em were Condemn'd, *Vid. Menag. in Laert.*) When *Athens* was taken by *Lyfander* the *Lacedæmonian*, and the form of Government converted into an Oligarchy (d) of 30 Governours, or rather Tyrants, who cut off above 1300 of the best Citizens, seiz'd and confiscated the richest Possessions, and fill'd the City with Blood and Oppression ; In that fatal juncture, *Socrates* was the only man of Note that did not fly the City, but stay'd to encourage and comfort the oppressed, and shew an example of Constancy and Greatness to those that would imitate him. When *Theramenes*, one of the Tyrants, was accus'd by *Critias* of betraying his trust in opposing the Cruelty and Injustice of his Collegues, and was dragg'd by a band of Soldiers from the Altar, to which he had fled for shelter : *Socrates* with two Companions endeavour'd to rescue him ; but upon *Theramenes's* remonstrances that if their love to him occasion'd their death, he would look upon it as the last misfortune of his life, *Socrates* finding that none of the People came to assist him, retir'd and yielded to the stronger force : So that *Theramenes* was carried to Prison, and was there put to death by poyson. He frequently rallied upon the outrages of the Tyrants, particularly he check'd (e) a Friend of his for affecting to be taken notice of under their Government, and told *Antisthenes* (f) that himself and he were happy in having done nothing great or remarkable, by reason that in Tragedies we see the greatest Men made Sacrifices to Ambition and Cruelty, but no Poet ever brought a hog to be kill'd upon the Stage. He

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(d) *Diadorus Siculus* l. 14. (e) *Laert.* (f) *Alian. Var. Hist.*

compar'd (g) ill Governours who impair'd the number of the Citizens, to prodigal cowherds that diminish'd and impoverished their herd. This Raillery provok'd *Critias* and *Charicles* (a) to prohibit him to discourse any of the young Men. Upon which he ask'd 'em whether he might not put questions to them upon what he did not understand, and whether their prohibition extended to things well spoken, or only to such as were amiss? Whether he might not buy of 'em, or ask 'em indifferent questions, as, *Where Critias liv'd?* or the like; and in fine, what they meant by young men? *Charicles* and *Critias* made answer, that by young men they meant all under 30, the due age of a Senator, that they allow'd him to ask such indifferent questions, but he was not to tease Artificers with his impertinent harangues. *Socrates* reply'd, that obedience to their commands was inconsistent with Justice and Piety. Their Jealousie of *Socrates* was further inflam'd by the secret departure of some of his Friends, which 'twas thought he had concerted, for giving intelligence to the *Thebans*. However, he got clear of that charge. But he and four more being ordered to go to *Salamina*, (b) to bring *Leon*, to *Athens*; to be outed of his Life and Estate; he told the Tyrants he would not be concern'd in an unjust thing, and accordingly stay'd at home, when the other four set out pursuant to their orders.

His difference with Anytus and the Sophists.

(c) He disoblig'd the Sophists, by giving the *Athenians* a just sense of their vanity and emptiness. For the Sophists (among whom were *Gorgias*, *Protagoras*, *Hippias*, &c.) had a great ascendant over the young men, by vertue of their Ostentative, lofty way of speaking. Now *Socrates* by his usual Interrogatories, refuted their principles, expos'd their ignorance, and discover'd their vanity and affectation: Upon which the *Athenians* derided them, and took their Children from their Schools. But the Capital difference, that at last prov'd fatal to *Socrates*, was that with *Anytus* an Orator by profession, who got

(g) *Xen. mem. 1.* (a) *Xenoph. mem. 1.* (b) *Plato Laert.* (c) *Cicero Brut. Crat. Liban. Apolog.*

his living privately by dressing Leather. *Anytus* had put two Son's to *Socrates's* School ; but finding that after a considerable time they could not maintain themselves with all their Learning, he took 'em from thence, and put 'em to the Trade of Leather dressing, tho' himself was asham'd of it. *Socrates* foreseeing that by this means the Children would be ruin'd, expos'd *Anytus* to his Scholars, for putting his Children to a sordid Trade by which himself liv'd, tho' he was asham'd to own it. *Anytus* was very sensible of the affront, but was affraid to attack *Socrates*, who was then in great esteem at *Athens*. (a) However, he advis'd with *Melitus*, a young Mercenary Orator, a fellow (b) with long plain hair, a high nose, and a thin beard; one that for a *drachm* would do any thing: And by his advice (c) suborn'd *Aristophanes*, a Comedian, to bring *Socrates* upon the Stage, as introducing new and strange Deities, whilst himself paid homage to none, and colouring ill causes with smooth discourses. The *Athenians* were taken with the Novelty of the *Clouds* (so the play was call'd) and cry'd up *Aristophanes* beyond all the Comedians. *Socrates* seldom or never came to the Play but when Tragedies were acted by *Euripides*, whose sence and sweetness he much admir'd : For he look'd upon Comedies as a lying unprofitable diversion. However, at the Feast of *Bacchus*, when many of the *Grecians* crowded to see this Comedy acted, he went to it himself, and seated himself in the most conspicuous place in the Theater; and when the strangers were curious to know who this *Socrates* was, that was represented in the Play, he stood up to shew himself to them, and told those about him, (d) that he imagin'd himself to be at a Feast where every one enjoy'd him.

Many years after this, *Anytus* perswaded *Melitus* to His Trial. prefer a bill against *Socrates* for corrupting the Youth, and introducing new Deities. The Bill being prefer'd upon Oath, (e) (*ἀπομαρτία*, which properly sig-

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(d) *Socrat. Epist.* 14. (a) *Ælian. Var. Hist. Schol. Aristoph.* (b) *Plut. Liban.* (c) *Ælian* (d) *Plut. de educ. lib.* (e) *Vid. Suid.*



nifies the Oath taken by the Prisoner, but by *Laertius* and other Authors is applied to the prosecutor, instead of *προϋστα*) *Crito* was bail for his appearance. (f) In the interim *Anytus* offered to withdraw the Action if *Socrates* would promise never to mention his Trade; but *Socrates* made answer that no Accusation whatsoever should scare him from speaking the Truth. In the Interval between his Accusation and Trial he pursued his wonted course of Life, and did not trouble himself with providing defences. (g) When *Hermogenes* the son of *Hippocrates* question'd him upon this indifferency, he made answer, that the best defence he could provide, was to continue to avoid all unjust Actions; that tho some Judges might be oversway'd by Rhetorick, yet his *Demon* had prohibited him to think of it; that since he had liv'd all along uprightly, 'twas fitter for him to die then by an easie kind of death, that would give his Friends the least trouble, than to beg a life worse than death; a life that in a few years would expole him to the imperfections of Age, and the torture of Diseases, to the commission of indecencies in the presence of his Friends, and the forfeiture of that soundness of Body and Soul, that was the greatest delight of himself and his Friends. (a) In like manner when *Lyfias* offer'd to serve him with an Elegant Oration on his behalf; he perused the Speech, and told him 'twas a good one; but not fit for him; just as Shooes might be good and yet not fit him. He meant that its Rhetorick did not suit the gravity of a Philosopher. When the day of his Trial came, *Melitus*, (b) *Anytus* and *Leo* accus'd him; the first in behalf of the Poets, the second of the People, and the last of the Orators. First of all *Melitus* made a sorry Speech, which he deliver'd so confusedly, being often out for fear, and turning about to his Prompter, that even the gravest part of the Audience ridicul'd him. After him came *Anytus* with a long malicious Speech. And

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(f) *Liban. Apol.* p. 12. 645. (g) *Xen. Apol. and Mem.* 4. (a) *Cicero de orat.* 1. *Laert.* (b) *Plat. Apolog.*

last of all *Lyco* with all the Art of Rhetorick concluded the Accusation. Some of the heads of his Inditement were these, (c) That *Socrates* told his Scholars, they were fools that were govern'd by a Beau (meaning the suffrages of the Senate so gathered;) that he was intimate with *Critias* and *Alcibiades*, the one a violent stickler for Oligarchy, and the other an aspirer to Tyranny; that he told his Auditors, he would make them wiser than their Fathers, and that the wiser Children might bind the unwise Father, or any other foolish Person; that relations were useless things, unless they were men of knowledge, because the good will of unable Friends is good for nothing, and when a Man is sick or arraign'd, 'tis only the Physician and the Orator that can serve him; that he misrepresented the Poets, particularly *Hesiod*, as if he had said that all Acts might be committed for gain; and *Homer*, as if he had allow'd the Poor to be beaten. When his accusers had finish'd their harangues, he went up into the chair, (d) being allow'd so to do by his *Demon*, and with an undaunted greatness of Soul made the following (e) unpremeditated Answer; (f) that he wonder'd how *Melitus* could charge him with not worshipping the Gods of the City, since he us'd to Sacrifice at common Festivals on the publick Altars; that his professing to be directed in all his actions by the voice of God, was evidence that he introduc'd no new Deities; that all Men own'd the voice to be the Instrument that conveys to us the mind of the Gods; what else are the notes of Birds, the answers of Men, and the responses of the Goddesses upon the Tripod? that, what others call Augur, Southsayer, &c: He call'd *Demon*, and that more Religiously than those who ascribe a Divine power to Birds; and that the certain success of his advice attest'd by many who had tried it, argued his *daemon* to be no imposture. Here he was stop'd by the hissing of the Senate, some of whom misbeliev'd him and others envy'd his being in such Favour with the Deities. After some time,

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(c) *Xenoph. Liban.* (d) *Cicer. de divinat.* 1. (e) *Plat. Apolog.*  
 (f) *Xenoph.*

he proceeded; and for proof of his being in Favour with the Gods, told 'em, that when *Charephon* in the presence of many witnesses question'd the *Delphian* Oracle concerning him, *Apollo* answer'd, that no Man was more free, more just, or more wise; which, tho' it entitled him to a preference among Men, did not amount to a comparison with the Gods, such as *Apollo* confer'd upon *Lycurgus*, when he said, that, *he knew not whether to call him God or Man*. But I put the case upon your own judgment, continues *Socrates*; whom do you know more free, and less fond of rewards or corporeal pleasures? who is more just, than he who so conforms himself to the present time, as not to need the help of another? Whom do you know more Wise, than him who never ceas'd to pursue knowledge? That this my pursuit has not been fruitless, is plain, from the preference that virtuous Citizens and Strangers give to my company; from their readiness to oblige me with compliments and presents, tho' I require no such thing, and tho' all Men know that I have no Wealth to requite 'em; from my unconcernedness, when the City was Besieg'd, and deplor'd by every body else; and from my departure from the common custom of laying out Money upon outward things to gratify our fancies, since I know how to furnish my self from within, with things that please me better. Tho' these qualities call for the praise of Gods and Men, yet you, *Melitus*, pretend, that by such instructions I Debauch the youth. Can you name but one that by my influence has shifted Religion for Impiety, Modesty for Impudence, Frugality for Prodigality, Sobriety for Debauchery, or Hardyness for Effeminacy? Here *Melitus* answer'd that he knew those whom he had over persuaded to be more obedient to himself than to their own Parents. To which *Socrates* reply'd, that as Physicians, Councillours, and Experienced Soldiers, were trusted in the way of their business, beyond Relations or Allies; so he thought it no Capital crime to be preferr'd before others in what the opinion of the World adjudg'd to be his excellency. Then he address'd himself to the judges to this purpose. *Anytus* and *Melitus* may procure my death, but they cannot hurt me

(1) There



(a) There's no wisdom in fearing death, since we do not understand what it is. For any thing we know, it may be the greatest happiness that can accrue to a Man, and yet all dread and avoid it as the greatest misfortune. But after all, neither his own nor his Friends pleadings could prevail. *Plato* (b) among the rest of his Friends, ascended into the Pulpit, and thus beginning his harangue, *Tho' the youngest in years of those that ascend into this place*, he was interrupted by the Judges, who cry'd out, *of those that descend*, meaning, that he should come down. At last *Socrates* was cast by 281 voices. After which, according to a custom of *Athens* of atoning for some Crimes by a fine, the Judges favour'd him in asking what he would afford upon that score. *Socrates* answer'd, 25, or, as *Eubulides* has it, 100 drachmas; and stop'd his Friends (a) who offer'd to advance more, telling them that to pay a Penalty was to own an offence. Nay he told the Judges, that the thing charg'd upon him deserv'd rather the highest honours, and a Publick maintenance in the *Prytaneum*; which the *Grecians* look'd upon as a great honour. But the Judges were so provok'd by this Answer, that they condemn'd him to death by 80 Votes more. (b) When the Sentence was past, he turn'd to his Friends Smiling, and told 'em, that, doubtless his false Witnesses and their Suborners were conscious to themselves of great impiety and injustice; but as for him, he had no reason to be cast down, since his Condemnation did not inflame his guilt; and since they had not prov'd upon him the introducing of new Deities, or the corrupting of the Youth; and as for other Capital offences, such as Sacrilege, Treason, &c: he was not charg'd with 'em. He continued to remonstrate that his unjust death would only be a reproach to those who condemn'd him; that he follow'd with pleasure the example of *Palamedes*, whose name is more renown'd than that of *Ulysses* who procur'd his untimely death; and that future and past times would vouch for the innocency of his Conversation, and his readiness to

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(a) *Plut. d: consol. ad Apol.* (b) *Laert.* (a) *Xenoph. Plat. Apol.*  
 (b) *Xenoph. Apol.*

oblige and benefit all Men *gratis*. Then he walked off, with a chearful countenance, and a gate answerable to his words.

*His Imprisonment.*

*Socrates* with his wonted resolution (c) and bravery entred the prison, where he lay in (d) irons 30 days; by reason that the Ship which carried (e) *Theſeus* to *Creet*, and upon its safe return was dedicated to *Apollo*, was sent to *Delos* with the yearly present, the day preceding the Condemnation of *Socrates*; and during this solemnity, which lasted from the Crowning of the Poop of the Ship by *Apollo's* Priest at *Athens*, till its return from *Delos*, all Condemned Persons were Repriev'd. In the interim, he received visits, and disputed with his Friends after his usual manner. He was often solicited by his Friends to make his escape, but he declin'd it, asking 'em by way of derision, if they knew any place out of *Africa* that death could not reach. Two days before his death, (f) *Crito* having an interest with the Jailour, came to him early in the Morning, and admir'd the evenness of his temper in sleeping so sound. When he wak'd, he told him, he brought the fatal news, that by intelligence from *Sumium* the Ship would be at home that day or to morrow at farthest, and therefore he was to die the next day after. *Socrates* made answer, that he conjectur'd he should not die the next day, by reason that a beautiful Woman clad in white appear'd to him in his dream, and calling him by his name, order'd him to come on the third day to *Phthia's* plain. *Carpentarius* and *Menagius* think that by *Phthia* he alluded to the word *phthiv*, which signifies to corrupt. However, both *Plato de Critone* and *Cicero 1 de divin.* agree he spoke these words to *Crito*, and not to *Æschines*, as *Laertius* gives it out. Upon this answer *Crito* us'd many Arguments to persuade him to make his escape: Particularly, that his Friends would be branded for covetous Persons in grudging his ransom; that the ransom was so small, that himself could advance it, or at least *Simmius*, *Cebes*, and others would assist him; that his volun-

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(c) *Senec. Consol. ad Helv.* (d) *Xen. memor. 4.* (e) *Plat. Phæd.* (f) *Plat. Crit.*

any death would he reckon'd want of courage, and that by so doing he would ruin his children. *Socrates* made answer, That his kindness was valuable only so far as it was agreeable to justice; that he regarded truth and equity more than censure and opinion; that he was oblig'd to keep faith with a City as well as with private Persons; that wrong was not to be re-vented by wrong; that his living in the Society was voluntary subjection to its Laws; and consequently that the violation of 'em was a staring piece of injustice; that his breaking Prison, would at once expose his Friends to many inconveniences, and himself to living and dying in exile; that as an exile he could not Educate his Children, but if he dy'd honourably his Friends would take the more care of 'em; that the greatest inconvenience was more desireable than justice; and that Treachery would neither advance the happyness of the after part of his life, nor procure him a better reception in the other world.

Both the Marble at *Arundel House*, and (a) *De- The Time*  
*metrius Phalerens*, and *Diodorus Siculus*, agree, that *and Man-*  
*ocrates* died, when 70 years old, in the first of *ner of his*  
*the 95 Olymp.* *Laches* being then *Archon*. *Not-Death.*  
Withstanding these concurring testimonies, *Leo Al-*  
*sius* opposes the receiv'd chronology of his Life and  
death; going upon the 14th of the *Socratick* Epistles  
publish'd by him, which mentions an oration of *Pro-*  
*crates* as spoken at the Arraignment of *Socrates*,  
but since that oration mentions likewise the repara-  
tion of the *Athenian* Walls by *Conon*, which hap-  
pen'd six years after the death of *Socrates*, we have  
reason to doubt its authority. 'Tis matter of fact  
that after *Socrates's* death, his case became the usual  
theme for declamations *pro* and *con*; and *Polycrates*  
reclam'd against him, and accordingly *Lysias* a fa-  
mous orator as well as *Plato*, *Xenophon*, and (long  
after) *Libanius*, wrote apologies in answer to his  
vectives. Now Chronology being then not study'd  
at Athens, both the writer of the *Socratical* Epistles  
and *Hermippus* and even *Plato* himself overlook'd the  
anachronism. But *Phavorinus*, a later Critick, has

(a) *Lac.*



detected their error by computing the times. 'Tis true *Suidas* tells you *Socrates* liv'd 80 years, the *Chronicum Alexandrinum* makes him die in the 90th year of his Age, the unknown writers of *Aristotle's* Life make *Aristotle* a hearer of *Socrates* in the 17th year of his Age; but these *Anachronisms*, as well as those of *Plato*, and *Scaliger*, and the groundless emendations of *Meysius*, are too notorious to be credited. *Phadon* in *Plato* gives this account of the manner of his death. In the Morning of that day on which he dy'd, his Friends met early in the Court adjacent to the Prison; and the Goaler told 'em they could not be admitted so soon because the *Eleven Officers* were there taking off his fetters, and acquainting him with his approaching death, the Consecrated Ship being return'd from *Delos* over night. Soon after, they were admitted, and found *Socrates* unfetter'd, and *Xantippe* sitting by him with a child in her arms. As soon as they enter'd the room, *Xantippe* fell a crying; and upon *Socrates's* desire some of *Crito's* Servants carry'd her off, while she cry'd out and beat her breast. Then *Socrates* drawing up his Leg upon the bed, and rubbing it, told his Friends, that, 'twas strange that pleasure and pain, which were two contraries, should be so near ally'd, that, tho they were not contemporary, yet they follow'd close upon one another, as if they were chain'd together; that had *Æsop* been aware of that, he had feign'd a Fable of a God joyning them endways when he could not make 'em absolutely one: For the pain formerly occasion'd by his Fetters was then turn'd into a tickling pleasure. Then *Crito* ask'd him what answer he should give to *Enenus*, who had put the question to him, how *Socrates* came to turn Poet, in Prison, in making a hymn to *Apollo*, and turning *Æsop's* Fables into verse? *Socrates* bid him tell *Enenus*, that he did not vie with him for Poetry but only comply'd with a dream, that had oftner than once enjoyn'd him to pursue Musick, and that accordingly he had first made verses in honour of the God, whose feast was then celebrated, and then reckning it essential to a Poet to write fictions, he had made use of some of *Æsop's*, as they occur'd to his memory. He added further, that he should tell *E*

us to follow him, who was going off that day, pursuant to the duty of a Philosopher. Upon which *Cebes* ask'd him, how the unlawfulness of *Suicide* could be reconcil'd with a Philosopher's desire to follow a dying person? *Socrates* made answer; that, men being the possession of God, ought to expect his orders before they dispose of the Life he gave them. Then, says *Cebes*, since God takes care of us as his possessions, why should we desire to be out of his protection; upon which *Socrates* check'd *Cebes* for his Subtlety and stiffness; but withal, when *Simmius* took up the same argument, he told 'em, that if he did not hope that something of him would remain after death, and be under the government of just Gods, and joyn'd in Society with better men than any living, his contempt of death were inexcusable. Here *Crito* interrupted him, and told him from the Executioner that it was not proper to heat himself with Speech and dispute, lest he should be oblig'd to take the sort of poyson twice or thrice. Mind him not, says *Socrates*, let him provide then as much as will serve twice or thrice. Then he proceeded in a long discourse, proving, that the chief Office of a Philosopher is to meditate on death; not to dread its approach, but to prepare the Soul for it by freeing it from corporeal affections; which is the only way to improve our knowledge, the perfection of which is not attain'd till the Soul is quite disengag'd from the body by death. This done, upon *Cebes's* desire, he proves the immortality of the Soul, 1. From the necessary succession of Generation and Corruption as contraries, which is the ground of the Pythagorean transmigration. And, 2. From the Soul's way of reasoning, viz. by Reminiscence, which argues at once its being before and its continuing after the body. And concludes, that such Souls as are blinded with pleasures, and polluted with domestick sins, or inexpressible fraud in wronging the publick, are secluded from the Counsel of the Gods: but such as in life imitated the Gods, in keeping themselves untainted with the contagion of the body, are conducted to those from whom they came. He adds, that all good Men should imitate the Swans, who foreseeing the good that is in death, welcome it with Songs

Songs and delight, and by reason of that divination are justly sacred to *Apollo*, to whom it seems they owe it. Having made an end of speaking he went into the Bath, to save the Women the labour of washing him when dead. In the mean time, *Crito*, ask'd him, if they could serve him or his Sons in any thing? *Socrates* reply'd, that if they neglected vertue, they could do nothing acceptable to him or his, tho' they promis'd never so much: But if they took care of themselves, all their actions would be acceptable, tho' they promis'd nothing. When *Crito* ask'd him how he would be bury'd? He check'd him for his mistake, in thinking that *Socrates* was no more than the outer Carcass; and desir'd him to tell the world that *Socrates* could not be laid under ground; since his Body was only to be buried, and that in what manner he pleas'd. After this he retir'd with *Crito* into an inner Room, where he settled his domestick Affairs, and took leave of his Wife and some other Female Relations, with his three Sons, two of which were Children, and one a youth. About Sun set he return'd to the Company, where the Officer deliver'd the fatal Message, and wept: Upon which *Socrates* commended him for his Civility and courtesousness during the whole course of his confinement, and above all for that last tenderness in weeping so kindly for him. When *Crito* advis'd him to put off the taking of the Poyson till after Supper, he told him that by so doing he would only deceive himself in being covetous of Life and sparing of that which was no longer his. So that the Poyson was call'd for, which he drank very chearfully, and with a pleasant look ask'd the Executioner whether he might spill any of it in *Libation*. The Officer told him he had made no more than would just serve. But, says *Socrates*, I hope I may pray to God for a happy passage. Which accordingly he did, and then drank off the Poyson. Then he check'd his Friends who began to shed Tears, telling them that pursuant to their late Conference death ought to meet with a we'come reception; and that he had sent away the Women, on purpose to avoid the being disquieted by their Tears. This done he walk'd up and down till his Legs began to fail and then, by the Executioner's direction lay down



down on his back. After that the Executioner pinch'd his Feet, which were then insensible; and soon after his Legs, which came successively to be in the like condition; and told us that when the chillness came to his Heart he would dye. Not long after he spoke these words; *Crito*, I owe *Æsculapius* a Cock, pray take care to pay it. *Crito* answer'd, He would; and withal ask'd him if he desir'd any thing else to be done? But he made no answer. Soon after he stretch'd out himself; upon which the Executioner uncover'd him; and *Crito* clos'd his Eyes. Thus dy'd (says *Plato*) the best, the Wisest, and most just of Men; whose fate *Cicero* says, he never read without Tears. If we may credit *Aristotle* this violent Death was foretold by a Syrian Magician. *Laertius* gives him this Epigram.

*No Nectar sip among the Gods, for thee  
Great Socrates, the Delphian Deity  
Pronounc'd the Man (and sure the God was wise)  
Whom he for wisdom above all did prize.  
Ingrateful Athens in a poyson'd bowl  
To Starry mansions sent thy swimming Soul;  
The more ungrateful they, and vile much more,  
That drank such wisdom from thy lips before.*

His Friends, contrary to his will, gave him a Solemn Funeral, among whom *Plato* (a) was remarkable for his excessive grief, and *Isocrates* (b) for his Mourning habit. When that Solemnity was over, most of them fled from *Athens* to *Megara*, where they met with a kind reception from *Euclid*. Soon after, (c) a *Lacedæmonian* youth travelling to *Athens* in order to become *Socrates*'s disciple, whom Fame alone had recommended to him; receiv'd the Awkward News of his Death, just as he arriv'd at the City gates. The News were so grating, that he would not Enter the City gates, but repair'd straight to his Sepulcher, and after a Passionate discourse address'd with many Tears to the Corps, slept all Night upon the Tomb; and next Morning taking leave of

What hap-  
pen'd after  
his death.

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(a) *Plut. de virt. mor.* (b) *Plut. vit. Isocr.* (c) *Socrat. Epist.*  
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the adjacent dust, with Kisses, return'd in great sorrow to *Megara*. In like manner, says *Suidas*, a *Chian* nam'd *Cyrfas*, coming upon the same Errand, slept upon his Tomb, and discours'd with *Socrates* in a dream. (a) The *Athenians*, being thus made sensible of their Crimes, and the Scandal they lay under in Murdering him whom the *Lacedæmonians* valued so much, unanimously disclaim'd the Act, and cry'd out that the Authors of it should be put to death. And accordingly when some young Men of *Pontus* coming in quest of *Socrates*, were by (b) *Antisthenes* directed to *Anytus*, as being much wiser than *Socrates*, they turn'd *Anytus* out of the City; from whence he fled to *Heraclæa*, and was there either Expell'd or (c) ston'd to death by the Citizens. As for *Melitus* they Condemn'd him and put him to death; and in a word (d) they pursued all his accusers with so much hatred, that they would not Converse with them, nor wash in the same Water with 'em; upon which thy hang'd themselves. In fine, (e) they repented so much of what they had done, that they restor'd *Socrates's* Friends to their former Liberty of meeting; shut up the places for Gaming and Wrestling; honour'd his Memory with a Brazen statue, made by *Lysippus*, and erected in the *Pompeum* (i. e. the place where the *πομπæ* or instruments of Pomp were kept) and prohibited the mentioning of his name, in order to bury the scandalous Act in oblivion. Not long after, a Plague ensued, which they look'd upon as the demerit of this crime, and from that time (f) *Athens* and ever *Greece* it self dwindled by degrees into nothing.

His Person,  
and  
his Ver-  
tues.

(g) His Person was not handsome. His head was bald, his Nose was flat, his Eyes jetted out with a severe downcast look. He had a difficulty in his speech. His Language was too laconick, and with a rough and careless; but at the same time more moving than all the Rhetorick of *Themistocles*. He argued so happily, that he could justifie either side

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(a) *Socrat. Epist.* (b) *Laert. vit. Antisth.* (c) *Themist. orat.*  
(d) *Plut. de invid. & odio.* (e) *Laert.* (f) *Eunat. in ades.* (g) *Philad. Itharep. Schol. Aristoph. Plat. Protag.*

a cause. In disputing he was so warm, that he often beat himself and tore off his beard; and when the Audience laugh'd at him, took it quietly. He heard his Opponent's Arguments very patiently; and oftentimes spoke with his face cover'd, to avoid the diversion of outward objects. (b) His constitution was strong and hardy, which he improv'd by a spare and temperate diet: For he bore cold, hunger, and excessive drinking without any disturbance; and he wore no Shoes; and the same garment serv'd him for Summer or Winter. (i) When *Zopyrus* a Physiognomist, was ridicul'd by *Alcibiades* for reading in his looks stupidity, and addictedness to Venery and other rites, he justified his skill, in owning that he was naturally so given, tho' he had stifled his inclinations by reason. (k) Whence *Alcibiades* compar'd him to the ugly image of *Silenus* playing on a Pipe, carv'd on the sides of the little boxes that contain'd the Images of the Gods; since notwithstanding his external looks he was adorn'd within with Chastity, integrity, and a divine zeal to virtue. (l) Tho' he never err'd in distinguishing between better and worse, yet he profess'd, he only knew that he knew nothing: And upon that account (m) *Apollo* proclaim'd him the wisest of men. (n) In all attempts he first ask'd advice of the Gods, to whom he tender'd a more than humane reverence: (o) And some say it was out of his reverence to the divinity that he us'd to swear by a Cock, a Dog, and a Plane tree (under which they us'd to sit.) His acquitting the ten Captains, his refusing to fetch *Leon*, his scorning to escape out of Prison, and his relieving such as griev'd for his death; are sufficient proof of his constancy and zeal for the Publick good? Nay *Xantippe* (p) us'd to say that all the heaviest calamities of the State could not alter his looks, or discompose his mind, which was always serene and above all grief

His Wisdom.

Religion.

Constancy.

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(b) *Senec. Epist. 1. 193. Laert. Xenoph. mem. 1. Plut. Sympos. Socrat. Epist. Liban.* (i) *Cicer. Tuscul. quæst. 5. de fato* (k) *Plut. conviv. Schol. Aristoph. p. 136.* (l) *Xenoph.* (m) *Plut. advers. Copet. Liban. Apol. Cicer. Acad. quæst. 1.* (n) *Xenoph. memor. 4.* (o) *Suid Schol. Aristoph. p. 3. Alian. Cicer. quæst. 3.*



Tempe-  
rance.

Frugality.

or fear. He was so indifferent of Life or Death, that when one ask'd him how he did in his declining Age; he answer'd, (f) he would do well either way; for if he liv'd he would have more æmulation, and if he dy'd more praise. He was so temperate, (g) that in all the Plagues of *Athens*, he alone escap'd. For he never ate beyond his appetite, and the Measures of health; and commonly never drank but when he was thirsty, and that with so little eagerness, that he always pour'd out the first draught of Water upon the ground: All drink was pleasing to him: Tho' indeed he never prefer'd that which is pleasant before that which is wholesome: He us'd constantly to walk before Meals; and being question'd what he mean'd by it, he said, he did it to get breath for his supper. He was so frugal, (h) that he contentedly accommodated his manner of living to what he had; and said he came nearest to the Gods in wanting least. When he saw the variety of things expos'd to Sale, he us'd to say, *How many things are there, that I need not*: And often repeated the following *Iambicks*;

*Silver and Purple breeding so much strife,  
Fit for Tragedians, not the Human Life.*

Liberality.

He was so liberal that he took no Mony of his Scholars. (i) When *Xantippe* press'd him to accept him of a Rich present made by *Alcibiades*: *We'll vye with him* (says he) *for munificence, in not accepting what he sends us.* In like manner, when *Alcibiades* offer'd him ground to build a House upon, (k) *If I wanted Shoes,* (says he) *would not you laugh at me if I accepted a present of Leather to make 'em of.* He refus'd to go to *Archelaus*, who offer'd him Mony: (l) *Because* (said he) *I will not die the most ignoble death, in receiving benefits that I cannot requite.* When some young Men attir'd like furies with Vizards and Torches, pretended to affright him as he was comin

Courage.

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(f) *Plin.* 7. 19. (g) *Alian.* 13. *Xenoph.* mem. *Plut.* (h) *Xenoph.* mem. *Liban.* *Laert.* (i) *Alian.* (k) *Laert.* (l) *Senec.* de benefic. 5. *Antonin.* vit. l. 11.

home late at night, (m) he stood still undisturb'd, and began to put questions to 'em as he us'd to do in the *Lycæum*. When he heard, 'he was revil'd behind his back; he us'd to say, (n) Such a one has not yet learnt to speak well; or, Such an one may beat me whilst I am not by. Being kick'd by an insolent young fellow (a) he dissuaded his Friends from pursuing him; telling them, That if an Ass had kick'd him, they would not kick again or sue it. Another time, having receiv'd a box on the Ear, he said, (b) 'Twas hard a Man could not tell when to come abroad with a Helmet. (c) When he began to be warm with his Friends, he us'd to moderate his voice and put on a Smiling look, to keep himself untainted with Passion. (d) Hunger nor want could never move him to flattery. Having check'd one of his Friends severely at a Publick dinner, *Plato* ask'd him, If he had not done better in reproving him privately; to which he answer'd, That *Plato* had done better in telling him so in private. To the Question, what Countryman he was? He reply'd; (e) *Neither of Athens, nor Greece, but of the World*. Sometimes he learn'd to Sing, saying 'twas no shame to Learn what one knew not. He danc'd every day, for his Health; (f) and was not asham'd to play with little Children. His continence was invincible. (g) He derided *Theodota* and *Calliste*, two topping Courtesans of that time. (h) He took great delight in the Conversation of Men; to whom he imparted all he knew, esteeming a mutual Friendship above all Treasure; and with whom he study'd the Writings of the ancient Wisemen; which is Evidence that *Moral Philosophy* was commenç'd by the *sôphist*.

He had two Wives. The first was *Xantioppe*, a Citizen's daughter of *Athens*; whom he chose (i) for her froward and scolding Temper, as reckoning those the best Horsemen who could ride the roughest Horses; and himself more qualified for his beloved Conversation with Men when inur'd to bear with a brawling Wife. When *Alcibiades* told him her scolding

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(m) *Ælian*. 9. (n) *Laert. Stob.* 71. (a) *Plut. de educ. lib.* (b) *Senec. de ira* 3. (c) *Plut. de ira cobib.* (d) *Laert.* (e) *Plut. de Exul.* (f) *Senec. de tranquill.* (g) *Quintil.* 8. 4. (h) *Xenoph. mem.* 1. p. 731. (i) *A. Gell.* 1. 17. *Laert.*

was unsufferable; he profess'd that custom had made him easy, like those who live in the continual noise of a Mill, and that it was no more than the cackling of Geese. But, says *Alcibiades*, Geese bring Eggs and Goslings. And my *Xantippe*, replies *Socrates*, brings me children. When *Xantippe* scolded him before his Friends, he went out and said nothing; upon which she threw a bowl of Water in his Face; and then, turning to his Friends; *Did not I tell you*, said he, *that when Xantippe thunder'd, she would Rain soon after*. Another time, when she pull'd off his Cloak, and his Friends advis'd him to beat her; *Well advis'd*, said he, *that while we are together by the Ears, you may laugh at us, and cry, well done Socrates; To him Xantippe*. 'Twas probably upon this occasion, that *Antoninus* (k) says, he was forc'd to gird himself with a Skin, and his Friends out of modesty withdrew from his presence. Having invited *Euthydemus* to dine with him, his Wife in a scolding fit overturn'd the Table, upon which *Euthydemus* rose up to go away, (l) but *Socrates* stop'd him, by telling him, That tho' a Hen did the same thing at his House t' other day yet he was not angry. (a) When *Xantippe* trode under Foot a curious *March-pane* sent him by *Alcibiades*, he told her, she would lose her share in it as well as he; and when she offer'd to go to a Publick show in an undecent Habit, he told her, (b) she would rather be the Spectacle than the Spectator. So that, upon the whole, (c) he had reason to say, That of three Evils, viz. Graminar Poesy, and an ill Wife, he had turn'd off two, but could not get rid of the third. By this Wife he had two Sons, one brought to him in Prison in *Xantippe's* lap, and another nam'd *Lamprocles*, who disobey'd his froward Mother, but was afterwards reclaim'd by his Father; and dy'd young, for *Timarchus* of *Cheronea*, dying very young, desir'd of *Socrates* that he might be bury'd near *Lamprocles*, he being of the same Age with himself. (d) His other Wife was *Myrio* daughter to *Aristides*, not the First, but

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(k) l. 2. 26. (l) *Plat. de iracundia*. (a) *Alian. var. hist.* 11. 12.  
 (b) *Laert. Stob. Alian.* 7. 10. (c) *Stob.* 183. (d) *Theodorit. 800th Epist. Laert.*



the third from him; according to *Athenæus's* observation, for *Aristides* the just dy'd an Old Man in Exile long before the 77 Olymp. in which *Socrates* was born; since he dy'd four years before the banishment of *Themistocles*, who dy'd in the 2 year of the 77 Olymp. So that both *Casaubon* and *Menagius* do justly correct both *Laertius* and *Suidas*, in reading *θυγατρίδην* instead of *θυγατέρα*; pursuant to the Example of *Plutarch*, *Athenæus*, and *Theodoritus*. This Wife bore him *Menedemus* or *Menexenus*. She was contemporary with *Xantippe*, and surviv'd him as well as she. For in *Socrates's* time the *Athenians* allow'd bigamy, by reason of the Pestilence, War, and Famine, that rag'd in the 87 and 88 Olymp. *Plutarch* implies that she was a Widow; and that *Socrates* took her out of charity without any dowry. (e) 'Tis said, that when these two Wives quarrell'd, they both beat *Socrates* for not parting them.

(f) The variety of his disputes gave birth to various Sects of Philosophers, which contended for the name of *Socraticks*. Such were the *Peripateticks* and *Academicks*, which sprung from his Scholar *Plato*, the *Cynicks* and *Stoicks* deriv'd from his Disciple *Antisthenes*; and the *Cyrenaicks* from *Aristippus*. The *Eleam*, *Megaricks*, and *Herillians*, lay claim to the same Title. To whom we may add *Bryso* of *Heraclæa* and *Theodorus* the Atheist; the one the Author of disputative Logick, and the other of the *ἀδισταστική* or the *Theodorean* opinion. His other Philosophical Disciples that joyn'd to no particular Sect, were *Crito*, *Cherephon*, *Xenophon*, *Æschines*, *Simias*, *Cebes*, *Glauco*, and *Terpsion*. He had other Auditors that made no profession of Philosophy, namely *Critias* and *Alcibiades*, who, while they convers'd with him, conceal'd their ambitious tempers, either from the necessity of youth, or from a cunning design to promote their intrigues by his conversation. *Critias* came afterwards to hate him, for censuring his Love to *Euthydemus*. *Alcibiades* was reclaim'd by him from a dissolute Life; he taught him, (g) that his birth Entitled him to no preference before an or-

(e) *Theodoret*. (f) *Cicero de Orat. lib. 3.* (g) *Cicero Top. quæst. 1. Plutarch.*

inary Porter; That his rich Lands were not to be boasted of (b) since he could not distinguish 'em in a Map of the Earth, of which they were so inconsiderable a part. (c) He corrected his youthful bashfulness in making Publick harangues, by setting forth that such a Shooe-maker and such a Tent-maker were but inconsiderable fellows singly consider'd, and that they were no more in a full assembly. To the Number of his Scholars we must add, (d) the four Sons of Crito, namely *Critobulus*, *Hermogenes*, *Epigenes* and *Ctesippus*; *Euripides* the Poet; *Lysias* the famous Orator, easy to be understood, but hard to be imitated; *Isocrates* of whom he presag'd great things; *Glauco* the Father whom he took off from affecting a place in the Commonwealth when he was unfit for it; *Glauco's* Son *Charmides*, whom he induc'd to undertake the Magistracy, when he timorously avoid-ed all Publick Affairs, notwithstanding his excellent qualifications for the office; *Niostratus*; *Æantodorus*; *Lysanias*; *Charecrates* whom he reconciled to his Brother *Charephon*, *Paralus*, *Antipho*, and *Eumares*. He likewise instructed *Aristodemus*, whom he persuaded to Sacrifice, pray, and use divination; *Aristarchus*, whom he induc'd to be liberal to his Relations; *Euthydemus*, whom he dissuaded from following a Trade when strip'd of his Estate; *Diodorus* whom he persuaded to entertain *Hermogenes*, when he fell into Poverty; *Euthydemus*, whom he convinc'd of his error in overvaluing a collection of Sentences of Poets and Sophists; *Hippias*; *Nicomedes*; *Pericles*; *Iphicrates*, into whom he infus'd courage by showing him *Midas's* Cocks bruffling against those of *Callias*; *Theætetus*; *Eutbyphron*, whom he dissuaded from accusing his Father; *Parhasius*, a Painter; *Clito*, a Statuary; and *Pistias*, an Armourer.

*His Writ- ings.* Socrates writ nothing of Philosophy. But his discourses of that nature were committed to writing by *Xenophon*, *Plato*, and others of his Scholars. He writ (e) a hymn in honor of *Apollo*; and put some of *Æsop's* Fables into verse. He likewise compil'd some Dialogues, which he gave to *Æschines* to ge-

(b) *Ælian.* 3. 28. (c) 2. 1. (d) *Laert. Vit. Crit. Dionys. Halicar in Critic. Xen. mem. Platon. Apol.* (e) *Laert. Ciceron. Tuscul. quæ Mor*

Money by, he being then in want. He assisted *Euripides* in composing his Tragedies. Which occasion'd the following verses of *Mnesilochus*.

*New from the Mint, the Phrygians here behold,  
Made by Euripides, as we are told;  
But Whispers run, that Socrates was he,  
Who gave perfection to the Tragedy.*

To his other Writings we must add his *Epistles*; some of which are publish'd by *Leo Allatius*; and others (f) are lost. There was also another *Socrates* an Historian, another a *Bithynian Peripatetick*, a third a Writer of *Epigrams*, and a fourth a *Coan*.

## The Life of XENOPHON.

(a) *Xenophon* an *Athenian* was the Son of *Cryllus*. His Country He was born about the first year of the 82<sup>try</sup> and *Olymp.* for *Lucian* says he outliv'd 90 years, and *Parentage.* *Stesiclides* tells us he died in the first year of the 150<sup>tage</sup> *Olymp.* He flourish'd, according to *Laertius*, in the 94<sup>th</sup> *Olymp.* and according to others, in the 89, along with the rest of the *Socratick Philosophers*.

(b) Having stop'd *Socrates* in a narrow Passage, and His acquaintance ask'd him where all sorts of Victuals were to be found; *Socrates* answer'd him very gravely, and then with *Socrates* put the question to him where good and vertuous Men were to be found. Upon which, *Xenophon* being put to a stand, *Socrates* bid him follow him and learn. From that time *Xenophon* became a hearer of *Socrates*: And when dismounted in the battle at *Delium* between the *Bæotians* and *Athenians* was carried off upon *Socrates's* shoulders, who having his Horse shot under him was then fighting on Foot.

(f) *Arrian. Athenæ.* (a) *Laert.* (b) *ibid.*

(z) When



His ac-  
company-  
ing Cyrus  
in the Af-  
frick ex-  
pedition.

(c) When *Cyrus* made preparations for War with his brother *Artaxerxes* K. of *Persia*; there was one *Proxenus* a *Bæotian* that assisted him with Forces. This *Proxenus* having been the disciple of *Gorgias* the *Leontine*, and *Xenophon*'s guest, invites *Xenophon* by a Letter to come and live with *Cyrus*; from whom he would meet with more esteem than from his own Countrymen. *Xenophon* shews the Letter to *Socrates*; who, considering that the *Athenians* might be disoblig'd by his siding with *Cyrus*, he having formerly aided the *Lacedæmonians* against them, advis'd him to consult the Delphick Oracle. Accordingly he went, and enquir'd of the *Deity* which of the Gods he should address to for a happy Voyage; and receiv'd this answer, *To those, to whom 'tis due.* Upon which *Socrates* indeed blam'd him for not enquiring whether he should go to *Cyrus*, and for putting the question in such Terms as if he had already resolv'd upon the journey: however he advis'd him to go. Thereupon he went to *Sardys*, where he was kindly receiv'd by *Proxenus*, and by *Cyrus* under whom he serv'd only as a volunteer, and became his great favourite. *Cyrus* being kill'd in the battel of *Cunaxa*; *Artaxerxes* sent *Phalinus* to desire the *Grecian* army to lay down their Arms, upon which *Xenophon* made answer, that since they had nothing left but their Arms and Valour, 'twould be a piece of indiscretion to surrender 'em, and so become not Masters of themselves; whereas, if they kept 'em perhaps they might make 'emselfes Masters of what the *Persians* had. To this, *Phalinus* reply'd, *Young Man, you look and speak like a Philosopher.* However when *Clearchus*, *Proxenus*, *Menon*, and many other *Grecian* Commanders were perfidiously circumvented by *Tissaphernes*, and beheaded by *Artaxerxes* the *Persians* summon'd the *Greeks* to surrender, pretending that *Clearchus* had been Executed for Treason, discover'd by *Menon* and *Proxenus*. Upon which *Xenophon* desir'd that *Menon* and *Proxenus*, who were fittest to direct 'em, should be sent back. And stop'd the *Persians* Mouths.

In the mean time, (a) he remonstrated to *Proxenus's* Officers, that, since the King had Treated his brother's Corps so ignominiously, and was so perfidious to the Captains that went to him unarm'd, they were to expect no Mercy from him: And when *Apollonides* insisted on the dangers that surrounded 'em, he told 'him, he deserv'd to be cashier'd, as the dishonour of his Country, and got him broke. *Laertius* says, he scoffingly told *Apollonides*, his Ears were boar'd; but it was *Agasias Stymphalius*, not *Xenophon*, that spoke those words. *Vid. Casaubon. comment. in Laert.* By his advice the Commanders fill'd the Posts of those whom *Artaxerxes* had beheaded with new officers. He himself happening to be elected in the room of *Proxenus*, Put on his Richest habit and the most polish'd Arms (in which he took great (b) delight) affirming, that if he dy'd in the Field they werethe most proper and distinguishing Sepulchral ornaments of a valiant Man, and if he obtain'd the Victory he was worthy of them. Being thus adorn'd, with a shield of *Argos*, a breastplate of *Attica*, and a Helmet of *Bæotia*, and mounted on an *Epidaurian* horse, he harangu'd the Army; and advis'd 'em to burn their Tents and baggage in order to prepare for their return. Which was accordingly done. After that, the Army march'd, being Commanded by *Cherilophus* a *Lacedæmonian* in the Van, and *Xenophon* in the Reer. Having cross'd the River *Zathe*, *Mithridates* coming up with the Reer, fir'd warmly upon 'em: Upon which *Xenophon* mounted Men upon fifty carriage horses, and provided them with slings, and so oblig'd *Mithridates* to retire. In their March from *Mespila*, *Tissaphernes* overtook 'em with a great Army, but was twice worsted. Upon which he retir'd, and possess'd himself of a Mountain, under which the *Grecians* were oblig'd to pass. But *Xenophon* at the head of a party got to the top of the Mountain before him; upon which he fled and set fire to the Villages. In this attempt, one of *Xenophon's* Soldiers murmur'd that he should March on Foot under the weight of his shield, while *Xenophon* rode on horse back: Upon which *Xenophon* alighted, and march'd in

His bringing off the Grecian Army.

(a) *Xen. lib. 3.* (b) *Alium. Var. Hist. 3. 24.*

the Soldier's rank carrying his shield notwithstanding he was encumbered with a horseman's Equipage. By this means the Soldiers were so animated that they forc'd *Soteridas* (so the Soldier was call'd) to take his shield and return to his rank. Having March'd in seven days thro' the Country of the rough and warlike *Carduchi*; (c) who gall'd 'em with continual opposition; they arriv'd in *Armenia*, where they put to Flight some Troops of Horse; from thence they March'd to the River of *Teleboa* where the extream cold and Snows kill'd many of their Men; and from thence to the Country of the *Tacchi*, who had lock'd up all sorts of provision in strong holds, and so reduc'd 'em to extream want, till at last they storm'd one hold, and took out of it as much Cattle as maintain'd 'em till they arriv'd at the River *Harpasus*; after which they march'd to the *Scythidi*, where they met with the Lord of *Gymnias*, that conducted 'em to the Mountain *Theches*, which presented 'em with the joyful prospect of the Sea. Being arriv'd at *Trapezoud*, a Greek Colony, on the *Euxine* Sea, they sent (d) *Cherisophus* to solicit his friend *Ajaxibius* the *Lacedemonian* Admiral, for Transport ships. But he not returning, and their Provision failing; *Xenophon* persuaded the adjacent Cities to clear them a Passage by Land. Accordingly they march'd to *Cerasus* a Greek City, where they Muster'd their Men and shar'd the Money they had made by the Captives, reserving a tenth for an offering to *Apollo* and *Diana*. But *Xenophon* reserv'd his to be dispos'd of at *Delphi* and *Ephesus*. At last they arriv'd at *Coryora* a Greek City tributary to the *Sinopians*, which they enter'd by force. Here *Xenophon* intended to Plant a Colony; but his intention being discover'd by a Soothsayer, the *Sinopians* and *Heracleans*, to divert 'em from that design, offer'd the *Grecians* a sufficient Fleet to Transport 'em home (for the Rivers were so great that 'twas impossible to get home by Land.) And *Xenophon*, preferring the Publick good to all other designs, persuaded 'em to accept the offer. So that *Coryora* was the last bound-

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(c) *Xen. lib. 4.* (d) *Xen. l. 5.*



dary of this tedious march, in which they spent Eight Months, encamp'd 122 times, and travell'd 620 Parafangs, and 10820 furlongs. In this City, they made a general inquisition of all offences since the death of *Cyrus*; and *Xenophon* being arraign'd for beating the Soldiers, clear'd himself, by shewing that he never beat 'em without a just cause.

Having set Sail for *Harmond* (a) they met *Cherisophus* with some Galleys from *Anaxibius*, who promis'd 'em pay upon their Arrival in *Greece*. The Army being desirous of a General, *Xenophon* declin'd it, and *Cherisophus* was chosen, but soon after depos'd for refusing to extort a sum of Money from *Heraclea*. Upon which *Xenophon* was again importun'd to accept the Post of a General; but being either dissuaded by an inauspicious Sacrifice, or unwilling to displease the *Lacedemonians* who were in the Interests of *Cherisophus*, he still declin'd it. Whereupon the Army being divided, chose ten Captains out of themselves. But 2000 Foot and 40 Horse adher'd to *Xenophon*, and Landed in the confines of *Thrace* and *Heraclea*; where he March'd peaceably thro' the Country: But having receiv'd intelligence that the Mutineers Landing at *Calphas* and wasting the Country were defeated by the *Thracians*, and besieg'd upon a Hill where they had encamp'd; he march'd directly to them: Upon the news of which, the *Thracians* fled, and the *Grecians* March'd towards the port of *Calphas*, but being overtook by *Xenophon*, receiv'd him with much joy, and reunited the Army, declaring it Death for any Man to propose a division. *Neon* who was chosen their common General, went to pillage the Country at the head of a Party of 2000 Men; but was attack'd by *Pharnabazus* and lost 500 Men; upon which *Xenophon* rescued the rest, and animated the Army to march thro' a large Forest, and to defeat *Pharnabazus*, who disputed their passage. Here, *Cleander* governor of *Byzantium* came over to visit 'em, and express'd a great deal of kindness to *Xenophon*. In the mean time the Army march'd to *Chrysopolis*, from whence (b) *Anaxibius* transport-

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(a) *Xen.* l. 6. (b) *Xen.* l. 7.

ed 'em to *Byzantium*. When the Army march'd out of *Byzantium*, they mutiny'd for want of the pay that *Anaxibius* had promised upon their Arrival in *Greece*, and returning enter'd the City by force: But were appeas'd by *Xenophon*; who led 'em quietly out of the City, and then took leave of 'em, and return'd with *Cleander* to *Byzantium*, in order to go home. But soon after, upon *Anaxibius's* desire, he return'd to the Army, to lead 'em to *Perinthus*, in order to be Transported into *Asia*. Accordingly he brought 'em to *Perinthus*; where, finding that the Governor *Aristarchus* oppos'd their Transportation; they went to assist *Seuthes* K. of *Thrace* against *Medocus*; that King having invited 'em with large offers of Money to every Souldier, and of his daughter to *Xenophon*. *Heracles*, being reprov'd by *Xenophon* for not taking care to see the Army pay'd, resented it so much, that he endeavour'd to work him out of favour with *Seuthes*, by inciting the other commanders to tell the King they could lead the Army as well as *Xenophon*; but on the contrary, they all protested to *Seuthes* they would not serve without him. However they were all very serviceable to *Seuthes* in reducing several places. After which a Messenger from *Thymbro* the *Lacedemonian* General came to desire their assistance in the War against *Tissaphernes*, promising them good pay. Upon which *Seuthes* suffer'd 'em to go, and *Xenophon* with much importunity obtain'd their arrears. Then they Sail'd to *Lampsacum*, where *Xenophon* was so straiten'd for want of Money that he pawn'd his Horse which he much lov'd. But marching next day to *Ophrynium*, *Brito* and *Euclides* came thither to pay the Army, and restored *Xenophon* his Horse without any redemption. After some time they arriv'd at *Pergamus* in *Lydia*, where *Hellas*, the Mother of *Gorgion*, entertain'd *Xenophon*. By her information, he surpris'd *Asiades* a Rich *Persian*, with his Wife and Children, and took all his Goods, out of which the *Lacedemonian* Captains and Soldiers by agreement allow'd him an extraordinary share of Horses, Oxen, and other things. Here they stay'd, till *Thymbro* came up, and joyn'd 'em to the rest of the *Grecian* forces.

(a) After

(a) After that he March'd into *Asia*, and for a sum of Money list'd his Souldiers under *Agésilas*, who warr'd with the *Persian* in the first year of the 96 Olymp. and became his familiar acquaintance. In the mean time the *Athenians* were so oblig'd by his siding with the *Lacedæmonian* their Enemy, and appearing against the *Persian* their Allie, that they banish'd him. But the writer of *Cyrus's* expedition says this decree of banishment was made before his first return out of *Asia*. 'Tis asserted (says *Laertius*) by *Isther* (who seems to be that *Isther* that was the disciple of *Callimachus*, and writ the *τὰ ἄττικὰ*. vid. *Menag. in Laert.*) that *Xenophon* was banish'd by the *Psephisma* or decree of *Eubulus*; who afterwards voted for his return. The next year after his second voyage to *Asia*, he return'd to *Bæotia* with *Agésilas*, who was then call'd back to defend his Country from the incursions of the *Thebans* and their allies. And as he pass'd thro' *Ephesus*, he lodg'd one half of the Gold that fell to his share out of the dividend made at *Cerasum*, in the hands of *Megabyzus*, *Diana's* Priest; (So the Priests of *Diana* and probably other Priests, were call'd. Vid. *Casaub. in Laert.*) agreeing that it should be restor'd to him if he escap'd the danger of the War, or consecrated for a Statue to the Goddess, if he dy'd. For it was customary in those days, to secure Treasure in sacred hands, when they were under the apprehension of War or other commotions. The other moiety of his share he sent as an offering to *Delphi*; with the inscription of his own (a) and *Proxenus* his predecessor's name.

His following  
Agésilas,  
and his  
Exile.

Upon his return, (b) the *Lacedæmonians* maintain'd him at the publick charge, and gave him a fair House and Lands at *Scilluns* in the Territories of *Elea*, not far from the Town; whither he retir'd, accompany'd by his Wife *Philesia*, and *Diodorus* and *Gryllus* his two Sons, who were likewise call'd *διδόκοντες*. *Megabyzus* coming afterwards to see the Games celebrated at *Olympia* in the neighbourhood of *Scilluns*, restor'd to *Xenophon* the Money he had left in his custo-

His abode  
at Scil-  
luns and  
Corinth.

(a) *Laert.* (a) *Xen. l. 5.* (b) *Swid. Laert.*



dy. With which, (c) pursuant to the Oracle's advice, he purchas'd a piece of Land well furnish'd with Woods and Hills, and all kinds of beasts for game; and water'd by a River call'd *Selinus*, bearing the same name with that which ran by *Diana's* Temple at *Ephesus*. This Ground he consecrated to *Diana*, and built a Temple upon it: After which he invited all the Citizens and Neighbours to a Feast, and entertain'd 'em with bread and Wine taken out of the Goddess's allowance; and with the flesh of beasts kill'd on the hallow'd ground. In this retir'd place, he employ'd his time in Hunting and writing Histories, and conversing with his friends that came to visit him. Thither *Pelopidas* a *Spartan* sent him several *Dardanian* slaves, for a present. (d) But in the War between the *Eleans* and *Lacedemonians*, the *Eleans* surpris'd *Scillians*, and siez'd on *Xenophon's* House and Lands. On which occasion his Sons got off with a small retinue to *Lepreum*: And himself retir'd first to *Elis*, but afterwards to *Lepreum*, and from thence travel'd with his Sons to *Corinth*, where he settled. At the same time, the *Athenians* having resolv'd to assist the *Lacedemonians*, who were then almost over run by a confederacy of the *Argives*, *Arcadians* and *Thebans*; *Xenophon* sent his Sons to fight for the *Lacedemonians*; for they had been both bred up at *Sparta*. In the battel at *Mantineia*, in which the *Lacedemonians* were defeated by the *Bœotians* in the 2d year of the 104 Olymp. *Diodorus* indeed escap'd without any remarkable atchievement; but *Gryllus* with a company of resolute *Spartans*, broke in upon the *Theban* horse, slew *Epaminondas* (e) with his own hands; and dy'd valiantly in the throng of his Enemies. (f) When *Xenophon* receiv'd the news of his Son's death, he was Sacrificing at *Corinth* with a Crown or Garland upon his head: At which time, he only laid aside his garland; and after enquiry being inform'd that he dy'd bravely, put it on again, and went on with the Sacrifice, without shedding a Tear.

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(c) *Xen. de exped. Cyr.* 5. *Laert. Strab.* 8. (d) *Laert.* (e) *Paus.* 1. 11. 1. (f) *Laert.*

only uttering these words ἤσεν ὁ πρὸς τὴν  
 γερνυῶν, *I knew I had begot a Mortal*; and call'd the  
 Gods to witness (a) that his Son's virtue gave him  
 more content, than his death sorrow. The Epitaphs  
 written upon Gryllus, (b) which were innumerable,  
 are sufficient Evidence of the figure that *Xenophon* then  
 made in the world. *Athenæus* tells us, (c) that *Xe-*  
*nophon* visited *Dionysius* Tyrant of Sicily (at what  
 time 'tis uncertain) and being press'd by his cup-bearer  
 to drink, ask'd the Tyrant why his cook did not  
 likewise press him to Eat beyond his Appetite?

(d) *Xenophon* had long thick Hair, with an inge-*His Per-*  
 nious modest countenance. His Person was hand-*some and*  
 some and lovely beyond expression. He was very Re-*verent.*  
 ligious, a constant offerer of sacrifices: One who  
 was able to judge of Religion; a great lover of  
 Horsemanship, Hunting, and Military discipline,  
 and an exact imitator of *Socrates* in every thing.  
 He was so candid, that when it was in his power to  
 have stild and adopted the works of *Thucydides*, he  
 was the first who honour'd the Author's memory by  
 publishing them in his name. He was so very tempe-  
 rate, that he us'd to say, (e) Herbs and Water were  
 agreeable food to hungry and thirsty persons. His  
 Philosophy and moral vertue shin'd thro' his words  
 and Actions; and his conduct spoke him an accom-  
 plish'd General. *Alexander*, says *Laertius*, (f) had  
 not been great, if *Xenophon* had not said, even the  
 perfunctory actions of valiant Persons ought to be re-  
 corded. (g) He was the first who publish'd *Socrates*'s  
 private disputes; with much greater fidelity than  
*Plato*; whom he (h) charges with falshood upon that  
 score, (i) and was particularly dissatisfied with for  
 departing from the Socratick doctrine, and joyning  
 in with the *Pythagorick* Sect in Italy.

(k) He died at *Corinth* in a good old Age, in *Heath*.  
 the first year of the 105 Olymp. in the Archon-  
 ship of *Callimedes* (so call'd by *Dionysius Halicar-*

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(a) Val. Max. 5. 10. (b) Laertius citing Aristotle. (c) Deipnos. l. 10.  
 d. Laert. (e) Aik. n. Deipn. 4. (f) Proem. (g) Laert. (h) Aik. n. Deip-  
 nos. 11. (i) Voss. Hist. grec. 1. 5. (k) Laert.

*neffaus, Sigonius, and Menfius, tho Laertius calls him Callidenus.) Laertius has two Epigrams upon him; one upon his ascent with Cyrus, viz.*

*By Cyrus call'd to assist his bold ascent,  
The valiant Xenophon not only went;  
But back returning he so bravely fought,  
As one that for immortal honour fought.  
Then writing his bold Acts he plainly shew'd,  
How much to Socrates his Valour ow'd.*

The other upon his death, was as follows.

*Tho' thee great Xenophon, thy Native soil  
For Cyrus sake condemn'd to long exile,  
More kindly far by Corinth entertain'd,  
A happy Life thou leadst, where mildness reign'd.*

*His Writ-  
ings.*

(l) He imitated *Herodotus* in his Words and Language. His Style was so soft and sweet, (m) that he was call'd the *Attick muse*. But after all, *Helladius* in *Photius* charges him with writing, *τὰς νομίας* instead of *νομίας*, and adds (n) that 'twas no wonder, that a Person conversing long with Foreigners, and that in a Military capacity, should corrupt some of his own Country words. His writings, which *Scipio Africanus* (o) and *Cicero* (p) valued so much; amount to above forty Treatises (*πρὸς τὰ τετραράκοντα* (q)). Those which are extant, are his *Κυρὸς παιδείη*, containing a description of what that Prince ought to have been, rather than what he was; his *Ascent of Cyrus* in seven books, each of which has a preface, tho' the whole has none; his *History of Greece*, commencing where *Thucydides* left off, which some do falsely charge with Chronological errors; his Treatise call'd *Aceulans*; his *Republick of Lacedamon* which he writ to gratify the *Lacedamonians* for their kindness to him in his exile (r); *His Republick of Athens*; his *Apology for Socrates*; his *Oeconomicks* which *Cicero* tran-

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(l) *Dionys. Halicarn.* (m) *Cic. Brut. & de orat.* (n) *Menag. & Laert.* (o) *Cicer. Tusc. quest. 3.* (p) *Cicer. de Senec.* (q) *Vid. Menag. in Laert.* (r) *ibid.*



flated; his *Symposium*; *Hiero*, or of a Kingdom; The accounts of Revenues; his Treatises, of Horses, of Horsemanship, and of Hunting; and his Epistles. A Treatise of *Æquivoca* is extant under his name, but *Ammius* is the true Author. *Demetrius* denies the Republick of *Lacedæmon* and *Athens* to be his. *Mafius*, and the Bilhop of *Armagh* (s) deny him to be the Author of the ascent of *Cyrene*, tho' the testimonies of *Plutarch*, *Cicero*, *Dionysius Halicarnassensis*, *Hermogenes*, *Laertius*, *Æthiæmus*, &c: and even the purity of the style, argue on the other side.

*Laertius* reckons six *Acropleys* besides this, namely, one an *Athenian* brother to *Nicostratus* (not *Pythostratus*) who writ the Poem entitled *Theseis*, as also the Life of *Epaminondas* and *Isopidas*; another a *Coan* Physician ( ) to *Clæudius Cæsar*; a third who compil'd the History of *Marabul*; the fourth a collector of fabulous prodigies: the fifth a *Parian* a Statuary; the sixth an old Cornick Poet.. But to these *Memorabilia* (b) add a great many more, namely, *Xenophon* an *Asiatick* who writ the *Babylonica*; another of *Ægeæ*, author of the *Æpheſiaca*; and a third of *Cyrene*, the Author of the *Cyreniaca*; all romances; besides *Xenophon* a Captain, the Son of *Empides*; *Xenophon* of *Corinth*; another of *Lampſacum*, a Geographer, quoted by *Plin.* who probably was the Author of the *Periplus* quoted by *Strabo* and *Valerius Maximus*, that being the Title of a Geographical Treatise; *Xenophon*, a *Corinthian*, that *Dionysius Halicarnassensis*, *Eusebius*, and *Ptolemy*, mention as being Victor at the Olympick games; *Xenophon* Son to *Oreſthes*; and *Xenophon* a Child at *Soli* belov'd by a dog. Besides, *Arrianus Nicomedienſis*, was styl'd *Xenophon junior*, in regard of the sweetness of his speech.

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(s) *Annal.* (t) *Iacit. Annal.* xii. (u) *In Comment. in Laert. Vit. Xenoph.*

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## The Life of ÆSCHINES.

*His birth  
and life.*

*Æ*schines (a) an *Athenian*, is by some said to be the Son of *Charinus*, a maker of *Sausages*, (*ἀλλυττοποιῶν*, render'd by *Allobrandinus*, *fartoris*) and by others to be the Son of *Lysanias*, of the *Sphettian* Tribe, call'd *ἄκμυρίς*. He was very industrious from his infancy, especially in pursuing *Socratick* Philosophy; for which reason, *Socrates* said, the *Sausage maker's Son* is the only person that respects me. And when he told his Master he was so poor that he had nothing to give him but himself, *Socrates* made answer he had made him a rich present. *Idomeneus* says, 'twas he that advis'd *Socrates* to make his escape out of Prison, and not *Crito*; whose name *Plato* makes use of, because *Æschines* befriended *Aristippus* more than him. *Aristippus* accus'd him of Plagiarism, in selling some of *Socrates*'s dialogues upon *Socrates*'s desire, to relieve his extream poverty: Another time (b) *Aristippus* having fallen out with him, ask'd him Why he did not correct him for forgetting his former Friendship; to which *Æschines* made answer, That his superior genius had discover'd the Error first. His poverty occasion'd his traveling into *Sicily* in hopes of assistance from *Dionysius* the Tyrant: where, according to *Laertius*, he was despis'd by *Plato*; but being recommended to the Tyrant by *Aristippus*, presented him with some of his dialogues, and having tasted of his liberal bounty liv'd with him till he was depos'd. But (c) *Plutarch*, a very creditable Author tells us, that *Plato* recommended him to the Tyrant as the person of the greatest integrity, of all the *Socratick* disciples; and one capable to reform his auditors. (d) Upon *Dion's* accession to the Crown of

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(a) *Laert.* (b) *Plut. de ira cobib.* (c) *De adulat. & amici discrimin.*  
(d) *Laert.*

Sicily, he return'd to Athens, where Plato and Aristippus were in so great esteem, that he durst not make a Publick profession of Philosophy; but taught it privately for Money; and at last made mercenary Orations for the *Forum*; which, according to Timon, were very persuasive. For 'tis agreed on by all hands that he was an exact and Exquisite Orator; and successfully imitated *Giorgias* the *Leontine*. *Lysias* writ an oration against him entitled the *Sycophant*, charging him with the defending of unjust causes, borrowing without an intention to repay, selling unguents contrary to the precepts of *Socrates* and the Laws of *Solon*, and injuring *Hermæus's* Wife and Children. But all these allegations are very improbable. 'Tis said that in the extremity of his poverty, *Socrates* bid him ask interest of himself for the Victuals he ow'd his belly. His only familiar friend, that we know of, was *Aristobolus*, turnam'd *Mythus*.

He writ seven Dialogues describing the Life and Conversation of *Socrates*, viz. *Miltiades*, *Callias*, *Axiocritus*, *Abasia*, *Alcibiades*, *Telauges*, and *Rhinon*. There are other seven call'd *ἀνεξήλατοι*, extant under his name, which being writ in a loose extravagant style, without the least tincture of the *Socratick* reservedness, are by *Persius* thought to be the forgery of *Pasipho* of *Eretrium*. Their Titles were, *Phædon*, *Polyænus*, *Dracon*, *Erixias*, of *Vertue*, *Erasistratus*, the *Scythians*. *Menedemus* charg'd him with publishing in his own name several of *Socrates's* dialogues, that *Xantippe* gave him. Among his Orations, that in defence of the Father of *Phæax*, (a) is commended; to which (b) *Philostrophus* adds another concerning *Thargelia*. He writ likewise *Epistles*, of which *Laertius* mentions one to *Dionysius* the Tyrant; and the *Socratick* *Epistles* (c) give us another, importing that *Aristippus* recommended him to *Dionysius* the Tyrant, who was particularly pleas'd with his dialogue call'd *Alcibiades*; and that he had advis'd *Plato* and *Aristippus* to consult their common Reputation in sinking their Emulation and Jealousy.

(a) *Laert.* (b) *Epist. ad Ful. August.* (c) *Epist. 23.*



Others of  
that name

*Laertius* gives in a List of seven more of the same name, viz. one who writ the art of Rhetorick; another, an Orator that oppos'd *Demosthenes*; the third, an *Athenian* and a disciple to *Socrates*; the fourth, of *Megara*, who was call'd the Sage of Orators; the fifth, of *Academy*, an Academick Philosopher, the Scholar and darling of *Platonius* the *Rhodian*; the sixth, a *Stagira*, a writer of Politicks, whom *Cicero* in *De oratore* says he knew; the Seventh, a Satuary, whom *Alexander* calls, *ignotissimus mihi*. But besides these, there was one *Æschines* an Historian commended by *Eusebius* and *Hieronymus*; another an *Athenian*, a Physician mention'd by *Pliny*; a third, of *Coo*, a Physician that recover'd *Emapius* in the last extremity; a fourth an *Elean*, whose victories are recorded by *Pausanias*; a fifth, a noble *Eretrian* mention'd by *Herodotus*; and a sixth, call'd *Æschines Sclius*, mention'd by *Hesychius*.

### The Lives of Crito, Simon, Glauco, Simmias, and Cebes.

THESE are properly styl'd *Socraticks*; because they did not alloy their Master's doctrines with the advantages of particular sects. Upon which account, I chose, pursuant to *Platon's* method, to rank 'em here.

Crito.

*Crito* an *Athenian*, did, with a singular affection, supply the wants of his master *Socrates*. His humor was so easy, that many Persons took occasion to abuse the sweetness of his temper by extorting Money from him where it was not due: (a) Upon which, pursuant to *Socrates's* advice, he maintain'd one *Androdamas*, an excellent Lawyer, but very poor, to deal with those that molested him without cause. His four Sons are mention'd in the Life of *Socrates*. He writ 17 dialogues in one Volume, under the following Title: "That Learning does not make good men. Of having most. Of what is Expedient. Of Honesty and Ver-

“ tue. Of Wickedness. Of a neat description (*ἰουδαίος*-  
 “ *σοφίας*) Of the Law. Of Arts. Concerning Copu-  
 “ lation. Of Wisdom. Of *Protagoras*, or the *Poli-*  
 “ *tician*. Of Letters. Of Poetry. Of what is honest.  
 “ Of Learning. Of Discipline. Of knowledge or  
 “ what it is to know. *Suidas* mentions 2 or 3 other  
 “ *Crito's*.

(a) *Simon* an *Albanian*, a Leather-cutter (*σκυτο- Simon*.  
*τρίτης* render'd by *Menagius*, *Cerdo*,) committed to writ-  
 ing what he could remember of *Socrates's* discourses in  
 his shop. He writ 33 Dialogues, call'd *Scytici*, in one  
 Volume; the Titles of which are recounted by *La-*  
*ertius*. He is said to be the first that argued in the  
*Socratick* way. When *Pericles* desir'd him to come  
 and live with him, promising that he should want  
 for nothing; he answer'd, He would not sell his liber-  
 ty of speech. Among the *Socratick Epistles*, there's  
 one extant under his name, in which he checks *Ari-*  
*stippus* for deriding the *Socratick* Learning; and owns  
 himself a Leather-cutter, to the confusion of those  
 who in following *Socrates* live luxuriously.

*Glauco* an *Athenian* and Brother to *Plato*, writ *Glauco*.  
 nine dialogues in one Volume: Besides which, there  
 are 32 more falsely ascrib'd to him. The Later Au-  
 thors take no notice of him (b).

*Simmias* a *Theban* writ 23 Dialogues in one book. *Simmias*.  
*Cebes*, a *Theban*, and disciple to *Socrates* writ *Cebes*.  
 three dialogues, entitl'd, *the Table*, *Hebdome*, and  
*Phrynichus*.

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(a) *Laert.* (b) *Menag. in: Laert.*

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## S E C T. IV.

*Containing the Cyrenaick, Megarick, Elean, and Eretrian Sects.*

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### *The Life of ARISTIPPUS, founder of the Cyrenaick Sect.*

*his Country and Humour.* (a) *ARISTIPPUS* the Son of *Arctades* a *Cyrenean*, being drawn to *Athens* by the far spread fame of *Socrates*; particularly by the account he had of him from *Ischomachus* (b) whom he met occasionally at the Olympick games; was the founder of the *Cyrenaick* sect. For, after *Socrates*, the *Ionick* Philosophy was split into several Sects, of which this is one. (c) He was chiefly delighted with the more voluptuous disputes of *Socrates*; and led a course of life quite different from the *Socratic* precepts and practices, being addicted to *Luxury*, *Prodigality*, *Wine*, and *Women*. Notwithstanding he had a plentiful Estate, he, was the first of all the *Socratics* that took Money for teaching *Rhetorick*; part of which he sent to *Socrates*; but receiv'd this answer, That his *Dæmon* would not permit him to take it. This voluptuous temper of his is expos'd by *Xenophon*, in his Treatise against *Pleasure*, *Theodorus* in his Treatise of *Sects*, and *Plato* in his book of the *Soul*. However he was not asham'd of it, for when *Socrates* ask'd him, *How he came to have so much Money?* he reply'd, *How came you to have so little?* He was a man of a soft pliant

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(a) *Laert. Suid.* (b) *Plat. de curios.* (c) *Cic. de orat. l. 3. Athen. deipn. 12. temper,*



temper, and particularly well acquainted with the art of complacency; of which there are several instances in his conduct at *Dionysius's* court.

Having left *Socrates*, who endeavour'd in vain to *His leaving So-* reclaim him both by speeches and writings, (a) he *crates,* went to *Aegina*, where he liv'd a more dissolute *and his* life than before, continuing there till the death of *Socrate*: Here, he became acquainted with *Lais* the *conversati-* famous *Corinthian* Courtesan, by birth a *Sicilian*, *on with* (b) who came thither every year to the feast of *Nep-* *Lais.* *tune*; and follow'd her to *Corinth*. (c) In his Voyage to *Corinth*, a sudden Tempest put him into some disorder: Upon which one of the passengers upbraided the Philosopher with fear, while illiterate Persons were fearless; but receiv'd this answer, That illiterate persons had not such a Soul to lose, as the Philosophers. Being reprov'd for keeping company with *Lais*, he made answer, that 'twas true (d) he enjoy'd *Lais*, but *Lais* did not enjoy him; adding, That 'twas not pleasure, but slavery to pleasure that was criminal. When his Servant check'd him for giving Money to *Lais*, who entertain'd *Diogenes* gratis; *I give her Money*, said he, *that I may enjoy her, not that others may not.* (e) When *Diogenes* reproach'd him for keeping company with the same Woman that entertain'd him; he replied, that 'Tis not more absurd to converse with a Woman whom others have enjoy'd, than to live in a House, or Sail in a Ship that has been us'd before.

After his return to his native Country, in *Africa*, *The Tenets of his Sect.* he instituted a Sect call'd from the place *Cyrenaick*. (f) Some say, the followers of this Sect despis'd *Logic*, but others affirm that they thought it very useful. They held, that judgments are form'd upon the inward touch, and motion; that the senses are oftentimes fallacious; that Sounds, Colours, and extrinsecal objects are not at all comprehensible or perceivable; they only affect us in a certain manner, and that affection or passion is the only object of our perception; for whiteness, sweetness, and the other reputed qualities of objects, are not in the ob-

(a) *Athen. Deipn.* 12. (b) *Steph. περὶ πλάτων.* (c) *Laert.* (d) *ἐχὼραῖδα.* (e) *Athen. deipn.* 13. (f) *Laert.*

jects themselves, but in us; and according to the different constitution of the Senses, the same object gives different motions or qualities, as in the case of the yellow jaundice, and purblind persons: So that there is no common standard for whiteness, sweetness, or any other perception, since the affections of Men vary according to the constitution of their senses, and every Man judges by his own affection. (g) 'Tis true we have impos'd common names upon our judgments or affections; and rack'd 'em in such and such classes; but at the same time no Man can say that his Neighbour is affected after the same manner with himself, since he is only capable to judge of the Motion within himself. Pursuant to this notion; they rejected *Pythicks*, as Treating of External objects, which they took to be incomprehensible. They asserted two perturbations (h) of the mind, *Pain* and *Pleasure*; the one a rough, the other a smooth Motion. Between these two, they plac'd a *medium*, whose End was neither good nor ill. *Pain*, say they, is equally avoided, and *Pleasure* equally coveted by all Creatures; so that pleasure is the ultimate End, and one Pleasure do's not differ from another in sweetness or any other gradual quality, tho' there are degrees of Pain. By this End they understood a Corporeal pleasure, different from that permanent sedateness (i) occasion'd by the privation of Pain and Cessation of trouble, which *Epicurus* maintain'd to be the *summum bonum*: For indolence, and privation of Pleasure, being no Motions, are, according to them, neither *Pleasure* nor *Pain*, but a medium between 'em, as being qualities of those that sleep. Besides, they distinguish'd the *summum bonum* from *beatitude* or *felicity*; the former being a particular Pleasure desir'd for it self; and the latter a compound of all particular Pleasures, whether past, present or to come, and desirable not for it self, but for the sake of all the divided pleasures. Moreover they affirm; that Pleasure arising from the vilest Actions is in it self good and desirable; that some Men's minds may be so deprav'd as to covet no Pleasure; that the Plea

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(g) Sext. Empir. advers. Mathem. Liert. Cicer. Acad. quest. 4  
 (h) *πάθη*. (i) *ἡσυχία καὶ ἀσμάχνη*.

asures and Pains of the Mind have no dependance upon the body, for instance, the joy we have for the simple prosperity of our Country, without regard to our selves; that the remembrance of past, and expectation of future enjoyments, is not *Pleasure*, the Motion of the Soul being sunk by time and expectation: So that pleasure consists in one part of time, viz. the present, and that we are only to mind; since past things are gone out of our reach, and what is to come is uncertain. They held further, that *Pleasure* do's not consist in simply seeing or hearing, for that a counterfeit Lamentation is agreeable, while a real one is displeasing to our Ears. That the Pleasures and pains of the Body exceed those of the mind; and for that reason offenders are punish'd with corporeal Pains, and many take more care of their bodies, than their Souls; that the causes of some Pleasures are sometimes troublesome to us, and 'tis not easy to get such a concurrence of Pleasures, as will make up a State of true felicity; that one pleasure is sufficient at a time, and a wise Man do's not live always in Pleasure, nor a *Fool* always in pain, but for the most part; that Wealth is an efficient cause of Pleasure, but not to be desir'd for it self: and that 'tis only the surprising and unexpected evils that occasion grief. With reference to *Virtue*, they held, that *Virtue* and Prudence are only desirable for being a source of *pleasure* in which all good consists; that justice or injustice, honesty or dishonesty, are not such by nature, but by Law and custom; that a good Man avoids ill things only for fear of censure or punishment, and that such a one is wise (*b*); that a Wise man will never give way to envy, incontinency or superstition, since these proceed from vanity; but grief and fear, he is subject to, as being natural to Mankind; that a friend is to be lov'd only for the use we make of him; that some virtues are common to *Fools* as well as wise Men; and that bodily Exercise conduces to the attaining of virtue.

Among the many Philosophers that were drawn to Sicily by the magnificence and liberality of *Dionysius* *His Travels to Sicily*.

*b* Casaubon makes *ἐν τῇ δυνάμει* to relate to the foregoing sentence in Laertius's text; for the text is plainly corrupted.



the Tyrant. *A* *stippus* made one; (a) upon his arrival *Dionysius* ask'd him the reason of his coming; upon which he reply'd, *I came to give what I have, and receive what I desire for.* Tho' others report his answer to be thus, *When I was a young Man I went to So crates, but now making old I have recourse to you.* He quickly ingratiate himself with *Dionysius*, beyond all the rest of the Philosophers, by bending his humor to all occurrences; for he took all that came, and never troubled himself for what was to come. (b) When *Dionysius* after a great feast commanded him to dance in the Womens Purple habits, and he comply'd, reciting these Lines,

*I cannot in my minute array  
To please my Man and nor my Sex betray.*

*A* *stippus* comply'd, and made this Repartee:

*A Bacchanalian Feast, where mirth is free,  
A sober mind could ne'er corrupted be.*

Another time when *Dionysius* deny'd him a request; he fell at his feet and by that means obtain'd it; and being blam'd for so doing, *I am not to be blam'd*, said he, *but Dionysius whose Ears are in his feet.* He gave a signal instance of his indifferency and command of himself, when *Dionysius* gave him his choice of three *Croceans*; at what time he led 'em all three out, saying, *Paris suffer'd for making a Preference:* And then turn'd them off. He could with equal decorum wear a rich *Milesian* Cloak, and an old ragged garment. (c) Being blam'd for patiently suffering *Dionysius* to spit upon him; *the Fisher-men*, said he, *will endure to be wet all over in hopes to catch a Gudgeon* (γούδοι) and shall not I endure to be sprinkled with a little spittle, in order to catch a Whale (βαλέων) which *Alexander* reads βαλέων, and takes to be the same fish that *Alexander* calls βαλέων. Stanley says 'tis an equivocal word when pronounc'd, βαλέων signifying a fish like a Gudgeon, and βαλέων a Tyrant. When *Dionysius* check'd him for begging Money, for that he had told him a wife Man wanted nothing; *Let me have it*, says he, *and then I'll talk with you*; and ha-

(a) *Lucian*. (b) *Lucian*. (c) *ibid.*

ving receiv'd it, *Now*, says he, *you see I do not want.* To *Dionysius* asking why Philosophers haunted the Gates (*Agas*) of Rich men; and Rich men not those of the Philosophers; *Because*, said he, *they know their own necessities, better than the others do.* Another time being commanded by *Dionysius* to discourse upon a point of Philosophy; 'tis unreasonable, said he, that thou as a *Learner* shouldst desire me to speak, and yet teach me when I should speak. At which time, when *Dionysius* being offended commanded him to the lower end of the Table, *I perceive*, said he, *you design to make it a place of honor.* And (a) next day being ask'd by the Tyrant, how he lik'd it, he made answer, that all places were alike to him, for he now look'd upon that to be the most honourable which formerly he despis'd, and *contra*. Being ask'd why *Dionysius* fell out with him; for the same reason, said he, that makes others fall out with me. When *Plato* refus'd a great Sum of Money proffer'd him by the Tyrant; *Dionysius*, said he, *offers much to those that take nothing, but little to us who ask it.* (b) Another time, an Eclipse of the Sun being foretold by *Helicon* one of *Plato's* Friends, he said, He could foretel a yet stranger thing, viz. that *Plato* and *Dionysius* would quickly fall out; and so it happen'd. When *Dionysius* recited to him, these verses out of *Sophocles*,

*He that with Tyrants seeks for bare support,  
Enslaves himself, tho free he came to Court.*

He presently reply'd, *He is no slave if he be free to come.*

(a) His voluptuous Life and his intimacy with *Dionysius* procur'd him the enmity of the rest of the Philosophers; particularly *Xenophon*, who writ the Treatise of *Pleasure* against him; and *Plato*, who in his *Phaedo* censures him for taking his pleasure at *Agina* at the time of *Socrates's* death. When *Plato* censur'd his sumptuous Life in *Sicily*, he told him, A sumptuous Life was not inconsistent with goodness, since *Dionysius*, whom he own'd to be a good man, liv'd more profusely than he. *Theodorus* in his book of Sects

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(a) *Athen. Deipn.* 12. (b) *Plut. vit. Dion.* (a) *Laert.*

and *Alexis* the Comick Poet reproach'd him upon the same score. *Phado* likewise derided him for making use of unguents. Nor were *Æschines* and he always good friends; for, once, after a falling out, *Aristippus* ask'd him to be friends with him, and not to continue at variance till some scoundrel reconciled 'em over a cup, upon which *Æschines* applauded the Motion, and own'd him to be better natur'd than himself, in yielding first tho' he was his Senior. *Plutarch's* account of the same story is inserted in the foregoing Life of *Æschines*. To the number of those who were disoblig'd by his voluptuous Life, we may add *Antisthenes*, who writ him a reprehensive Epistle extant among the *Socratick Epistles*; (b) to which *Aristippus* return'd an answer by way of banter; importing that 'twas true he was so mi-fortunate as to live under a Tyrant, who supply'd him liberally with food, unguents, garments, and virgins; and that he wish'd his madness in coming to *Sicily* might be punish'd with the curse of never being rid of such Evils; that he wishes *Antisthenes* much good of his Figs, Cretan Meal, Lupines, the fountain of *Enneacrenus*, the old garment that serves him both Summer and Winter, and the fellowship of *Simon* the Leather-dresser and other mechanicks; such things being proper for a free person living under the *Athenian Democracy*, but inconsistent with the rules of Tyranny, and the measures of *Dionysius's* court. (c) However, 'tis plain that *Aristippus* was so generous an Enemy as to serve some of *Antisthenes's* friends in *Sicily*, and save 'em from death. (d) *Dionysius* likewise follow'd the example of his master *Antisthenes* in inveighing against *Aristippus*, and calling him a Court-Spaniel. One time, when *Dionysius* was washing herbs, *Aristippus* came by; and was thus acoasted by him (f):

*If Aristippus patiently could dine.  
On Herbs, he would the Courts of Kings decline:*

To which *Aristippus* gave the following answer.

*If he that censures me knew how to use  
The Courts of Kings, he would his herbs refuse:*

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(b) *Epist.* 9. (c) *Socrat. Epist.* 11. (d) *Laert.* (f) *Horat. Epist.* 1. 17  
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Now which of these You think is best declare;  
Or else, my junior you, with patience bear.  
Why Aristippus humor's best; for thus  
He bob'd the Cynick, as the story goes:  
I for my self, to please the People you,  
Break Fests; my way's the better of the two;  
I make my Court, am free from fear or force;  
To carry me the King provides a Horse,  
Whilst you beg Scraps; and tho you boast you live,  
And nothing want, are less than those that give.

He excell'd the other Philosophers in witty say. *His Apoph-*  
*ings:* Of which these are preserv'd. (g) Being charg'd *the*gms.  
with Prodigality in giving 50 drachma's for a Par-  
tridge; *Why*, said he, *would'st not thou have bought*  
*the fowl, could'st thou have had it for a farthing,*  
to which the other assenting; *Well then*, added he,  
*fifty drachma's are no more to me than thy farthing,*  
upon the like occasion he told *Pluto*, that he lov'd his  
belly, and *Pluto* lov'd his money. He said; a freedom  
of conversation with Men was the greatest benefit  
accruing from Philosophy; if an expensive way of  
living were sinful, the Gods would not suffer it on  
Festival days; the excellency of a Philosopher lies  
in living justly, tho there were no Laws to oblige  
him to it; the learned and unlearned differ as a  
wild Horse and one that is broken, and the diffe-  
rence would be made to appear by sending them nak-  
ed to strangers; 'tis better to be a beggar, than il-  
literate, since the one wants only Riches, the other  
humanity. Ent'ring one time into a Curtezan's lodg-  
ing, and perceiving one of the young men that were  
with him to be asham'd; *Ne'er blush*, said he, *the shame*  
*do's not lye in going in; but in not being able to get out*  
*again.* To one that propos'd him a riddle to be unfold-  
ed; *Fool*, said he, *wherefore dost thou desire us to unfold*  
*that, which the words themselves present us so mysteri-*  
*ously wrapt up.* Being ask'd why he fled the room, when  
another revil'd him; *'Tis in his power*, says he, *to rail;*  
*and in mine, not to hear.* To one that was offended at  
the Philosophers for frequenting the gates of Rich men;  
*Why*, said he, *the Physicians frequent the Chambers of*

(g) Laert.

the sick; yet that is no reason that a man should rather choose to lie sick, than be a Physician. To one who boasted of his great reading; *As those*, said he, *who eat most are not the most healthy, so 'tis not large or useful collections that make Men learned.* To his Lawyer that having Pleaded his cause, got the day, and ask'd him, *What good Socrates had done him?* So much, said he, *that your allegations on my behalf are all made good.* He advis'd his daughter Arete above all things to contemn superfluity, and compar'd an over grown Estate to an over large shoe that cumpers the foot. Being ask'd what his son would be the better for being a Scholar; *For this at least*, said he, *that one Stone will not sit upon another in the Theatre.* Having ask'd 500 drachma's for taking care of a Man's Son, and receiv'd this answer, that a slave might be bought for the same Money; *buy it then*, said he, *and so you'll have two.* He said, he took Money of his friends, not so much for his own use, as to teach them the right use of it. Being upbraided for seeing a Lawyer to Plead for him; *Why*, said he, *when I have a mind for a great Supper, I always hire a cook.* To one who glory'd in his Swimming; *Are not you ashamed*, said he, *to boast of what the Dolphin is proud of.* To one that boasted of his bearing much drink; *A Mule*, said he, *can do the same.* Being blam'd for taking Money, contrary to the Socratick way; *Socrates*, said he, *having the chiefest of the Athenians for his Purveyors, took of them as much wheat and wine as he had present occasion for, and returned the rest: But I have no purveyor but Eutichides, whom I bought with my money.* Being entertain'd by Simus, Dionysius's Treasurer, in a magnificent house pav'd with costly Marble; he spit in the treasurer's face; saying, *He could not find a finer place.* Being ask'd how Socrates dy'd; *I wish*, said he, *that I may but die as he did.* Polyxenus the lophist coming to his house, and seeing there a company of fine Ladies, and great preparations for a banquet, made a long harangue against luxury: *Aristippus* having listend patiently for some time; *D'ye hear*, said he, *will you stay and dine with me to day?* To which when the other agreed, *Why then so angry*, said he, *for I perceive 'tis not the delicacy of the Meat, but the cost you find fault with.* Being a board of a Vessel mann'd with Pyrates, he pall'd out his Money, and counted it before them, and then

let it drop into the water, pretending to be sorry for the mischance; and as some affirm, said; *'Tis better that this should be thrown away by Aristippus, than that Aristippus should perish for the sake of his money.* He reprov'd men for viewing narrowly the Vessels which they bought in the Market, but never making any inspection into their lives: Which others attribute to *Diogenes*. Being seiz'd by *Artaphernes* in *Asia*, and ask'd how he found his confidence then: *Fool*, said he, *when had I more occasion to be confident than now, that I am to discourse Artaphernes.* Those that were instructed in Liberal sciences (*ἐγκύκλια πρὸς δεινότητι* which *Aldobrandinus* renders *artes ingenuas* to distinguish 'em from Philosophy: vid. *Aldobr. in Laert.*) and neglected the study of Philosophy, he compar'd to *Penelope's* suitors, that were welcome to her maids, but could not gain the mistress. He said, boys ought chiefly to learn those things that will be of use to them when they come to be men. Being upbraided for leaving *Socrates* to go to *Dionysius*: I went to *Socrates*, said he, for Education, (*παιδεία*) to *Dionysius* for Recreation, (*παιδιάς*) which *Melissinus* renders, *ut illuderet ob pecuniam*. Vid. *Laert. Edit. noviss. Amstel.*) To a *Curtizane* that told him, she was with child by him; *Thou canst no more tell that*, said he, *than if thou shouldst say, such a thorn pricks me, in walking thro' a field of brambles.* Being censur'd for taking money of *Dionysius*, when *Plato* accepted only of a book; *I want Money*, said he, *and Plato wants books.* (a) When one came to condole his loss of a farm; *Why*, said he, *I have three fields still, and you have but one: So I should rather compassionate your case than my own.* (b) He said; we should not suit words to our anger, but appease our anger with words. Seeing a very comely little Woman, (c) *This*, said he, *is a little Evil, but a great beauty.* His advice being ask'd upon Marriage; *If a man*, (d) said he, *takes a handsome Wife, she will be common; if an ugly one, she'll prove a fury.* To conclude, being upon a journey, says *Horace* (e)

(a) *Plut. de tranq. anim.* (b) *Stob. Ethic. 99. Stob.* (c) *Ethic. 118.*  
(d) *ibid. 185.* (e) *Satyr. 3. 3.*



Who had his slaves, as he o're Lybia past,  
Leave all his Wealth, because it stop't his hast. Mr. Creech.

His Writ-  
ings. (a) He is said, to have compil'd several Treatises;  
viz. three books of the *Libyan History* dedicated to  
*Dionysius*; 23 dialogues upon several Subjects, some  
in *Dorick*, some in the *Attick* Dialect; six books of  
*Exercitations*, (b) one of *Pleasure*; (c) one of *Physi-*  
*logy*; and four *Epistles*, extant in the *Socratick* col-  
lection publish'd by *I. co Allatius*.

His Death,  
his Chil-  
dren and his  
Disciples. Being call'd from *Sicily* to *Cyrene* to protect his  
daughter *Arete* from the oppression of the Magistrates,  
(d) he took leave of *Dionysius* after a long stay at  
his Court; and falling sick by the way was forc'd to  
put into *Lipara* an *Æolian* Island, where he died.  
(e) He had two children; *Arete* a daughter, whom he  
bred a Philosopher; and a Son whom he disinherited for  
his stupidity. Being censur'd by his Wife for not ow-  
ning the Son, that sprang from himself: *Useless thing*,  
said he, *tho' generated in our bodies, such as spittle and*  
*lice, we throw as far from us as we can.* *Arete* his daugh-  
ter communicated his Philosophy to *Aristippus jun.* the  
Son; who taught it to *Theodorus* the Atheist, the in-  
stituter of the *Theodorean Sect*. *Antipater* of *Cyrene*  
another of his disciples, taught it to *Epitimidus*, he to  
*Parabates*, and he again to *Hegesias* and *Anniceris*;  
who, improving it by some additions, instituted the  
Sects call'd *Hegesiack* and *Annicerick*.

Others of  
the same  
name.

(f) Besides our *Cyrenean* Philosopher; there was  
*Aristippus* his grandchild, surnam'd *μετριοδιδασκαλος*  
from being taught by his Mother *Arete*: *Aristippus*  
that writ the History of *Arcadia*; and *Aristippus*  
Member of the new Academy.

## The Lives of *Hegesias* and *Anniceris*.

*Hegesias*. (g) *H*egesias was surnam'd *πειθιδάνατος*, Death  
Orator, from a book he writ Entitled *ἀντιπαραβολή*,  
*antiparabolē*, in which he sets forth the inconveniencies

*Diogen. lib. vi. Diogen. lib. vi. Pythag. (d) Seneca. de vita beata. lib. vi. Cicero. inst. quæst. i. lib. i. S. p.*

Life, and the advantages of death, with so much Rhetorick that it induc'd many to lay violent hands on themselves. Upon which *Ptolemy* prohibited him to discourse upon that head. His followers, call'd from him *Hegefiacs* (a) had the same notion of pleasure and pain with the *Cyreneans*: And held besides, that friendship and beneficence, are not valuable for their own sake, but for the sake of the benefits they bring us; that, since the Soul sympathizes with the body which is subject to many distempers, 'tis impossible to attain to a perfect felicity, especially considering that fortune oftentimes baulks our expectations; that life and death are equally indifferent to a Wiseman; that the delightfulness of some things and the distastfulness of others, is only owing to scarcity or satiety; that wealth and poverty, servitude and freedom, honour and dishonour; have no influence upon pleasure, since Men in all conditions are equally affected with pleasure; that a wise man prefers none before himself, the greatest of benefits receiv'd from others being inferior to those he dispenses; that the senses cannot direct our knowledge, but reason alone; that all offences ought to be pardon'd, since we are urg'd to them by natural passions; that it becomes Men to instruct, and not to bear enmity one with another; that a wise man is more sedulous in avoiding evils, viz. labour and grief, than in the choice of pleasure, because an indifferent pursuit of pleasure is the best security from these evils.

*Anniceris* (b) a *Cyrenean* was admirably well skill'd in *Chariot-racing*. (c) Having drove a chariot round *Plato's Academy*, several times, so exactly that the wheels never went out of the track; *Plato* said, *He that takes so much pains about things of no value, must neglect greater concernments*. (d) When *Plato* was sold as a slave in *Ægina*, *Anniceris* being there redeem'd him for thirty mine, and sent him home, and refus'd to be reimburs'd by his friends, telling them, that the *Athenians* were not the only Persons that were

a) *Laert.* (b) *Laert.* (c) *Ælian. Var. hist.* 3. 27. (d) *Laert. Vitæ*

worthy to take care of *Plato*. The *Annicerians* his disciples agreed in most things with the *Hegeleses*, (a) Only they maintain'd the intrinick goodness of friendship, benevolence, duty to Parents, and acting for the good of one's country: In the performance of which duties, if any misfortune should befall a wise man, they accounted him never a jot the less happy, tho' he enjoys but a few pleasures: They held, that we ought to habituate our selves to virtue, by reason of our innate evil disposition; that we ought to entertain a friend, even when there's no profit in the case; and out of love to him ought to undergo all manner of hardships; notwithstanding that pleasure is our general and ultimate End.

## The Life of *THEODORUS*.

*His Life.* (b) *THEODORUS* was surnam'd the *Atheist*, from a Treatise he writ against the existence of the Deity, from which *Epicurus* borrows many things. He was nicknam'd *Θεός*, *God*, upon this occasion. *Stilpo* ask'd him, if he thought himself the same that he call'd himself; to which he assenting. Then, continues *Stilpo*, you are *God*; which *Theodorus* granted. Upon that, *Stilpo* told him, by the same reason he might call himself a *Jackdam*. Being expell'd *Cyrene* by the Citizens, he told 'em in a jesting way, that they did him a diskindness in banishing him out of *Africa* into *Greece*. From thence he came to *Athens*, where he had like to have been dragg'd to the *Arcopagus* in order to his condemnation, but not *Demetrius Phalereus* rescued him. Being expell'd *Athens*, he came and liv'd with *Ptolemy* the Son of *Lagus*, who sent him as his Ambassador to *Lyfmachus*. *Lyfmachus* hearing him speak atheistically, ask'd him if he was not the Person that was banish'd *Athens*. He answer'd, That that City be

(a) *Laert.* (b) *Laert. Plut. plac. Phil. 17. Cic. de nat. deor. 5.*



no longer able to bear him, cast him forth, as Semele did Bacchus. To which *Lyſimachus* replying, Take care you come no more hither: Never fear it, ſaid he, unleſs *Ptolemy* ſend me. *Mythro* Son to *Lyſimachus* being preſent told him, He was as ignorant of Kings as of Gods; How can that be, reply'd *Theodorus*, when I know thee to be an Enemy to the Gods. Being threatned with death by *Lyſimachus*; Why, ſaid he, (a) a Spaniſh flye can kill me as well as you. Then being threaten'd with Crucifixion, 'Tis all one to me, ſaid he, whether I rot above ground or under ground. Then he retir'd to *Cyrene* again, where he liv'd in repute with *Marius*. When *Euryclides* a Priſt told him that they who communicate the myſteries of Religion to thoſe who are not initiated, defile 'em moſt; Then, ſaid he, you your ſelf do impiouſly in divulging them to ſuch; for 'twas his buſineſs to inſtruct young probationers.

(b) He was a hearer of *Anniceris* and *Dionyſius* the Logician. He inſtituted the *Theodorean* Sect. He held the chief good and greateſt Evil to be joy and grief, the one conſiſting in prudence, the other in folly; he made pleaſure and pain to be a Medium between good, viz. prudence and juſtice; and evil, viz. their oppoſite Habits. He deny'd any ſuch thing as friendſhip, becauſe fools do not know how to uſe it, and wiſe men ſtand by themſelves without it; he thought it unreaſonable that a wiſeman ſhould expoſe himſelf for his Country, and endanger his wiſdom for the advantage of fools; he held that the whole World is a wiſe Man's country; that Theft, Adultery and Sacrilege, are allowable to wiſe Men, being only made evil by a vulgar opinion introduced to ſcare fools; that publick Whoring is not in it ſelf ſcandalous; for, ſaid he, as a boy well Educated, or a learned Woman are uſeful upon theſe ſcores, ſo a handsome Woman or a comely boy, are to be made uſe of for the end of their beauty, viz. enjoyment.

Some ſay he was condemn'd to be poiſon'd at *Athens*. *Laertius* reckons up twenty of this name, beſides our Philoſopher; to which number *Voffius* and *Suidas* add a great many more.

a. Senec. de tranq. anim. Ci. Tuſc. quæſt. 1. (b) Laert.

## The Life of *BION*.

I Chose to insert *Bion's* Life here; because, tho' he first heard *Crates* the *Academick*, and afterwards turn'd a *Cynick*; yet at last he became a follower of *Theodorus* the *Atheist*.

*His Origin.*

(a) *Bion* being ask'd out of reproach by *Antigonus* of *Macedonia*, what was his Parentage and Country; made answer; that his father was a free-man, a *Borysthenite*, a seller of Salt fish (*Salsamenta*, as *Caſaubon* renders it, who at the same time observes that *Horatius's* father was of the same Trade, *vid. Sutton. vit.*) one that had not a face, but the Mark of a cruel Master upon a disfigur'd forehead; that his Mother was such a one as his Father could get, being a *Lacedamonian* whore (b) call'd *Olympia*; that his Father and his family being sold for cheating the State, himself being an handsome youth was bought by an Orator, who dy'd and left him all he had; whose papers he burnt and tore, and then came to *Athens* to study Philosophy; and that, tho' he was proud of this his extraction, yet the King ought to have minded himself more than his ancestors. However, he was a Man of a nimble wit, and a subtle Sophist; tho' otherwise very civil and complaisant.

*His Sentences.*

*Bion* is noted for his grave and profitable Sentences. Being upbraided for not detaining a young man; *Green cheese*, said he, will not hang upon the hook. That man, said he, is fullest of care, who aspires at the greatest happiness; Old Age is the haven of all diseases; Glory, the Mother of years; Beauty, a good to others, not to our selves; and Riches the sinew of business. 'Tis a great evil not to be able to brook evil. "The Earth swallow'd up *Amphiarans*, but those who consume Land-Estates swallow

“the Earth. ’Tis better to gratify another with  
 “our own beauty, than to covet the active enjoyment of  
 “another’s, since by this we injure both body and  
 “Soul. Men act ridiculously, who burn dead men,  
 “as being insensible, and at the same time condole  
 “(c) them as being sensible. If *Socrates* could enjoy  
 “*Alcibiades*, and did not, he was a fool; if he could  
 “not, there was no great vertue in it. ’The way  
 “to the infernal shades is easy, since all men find it  
 “blindfold. He blam’d *Alcibiades*, for that being a  
 boy he debauch’d Men from their Wives, and when  
 he came to be a Man he debauch’d Women from their  
 husbands. Being challeng’d for teaching Philosophy  
 at *Rhodes*, while the other *Athenians* taught Rhetor-  
 ick; *Why*, said he, *I brought Wheat hither, but I*  
*sell Barley*. He promis’d to assist a talkative friend,  
 providing he would send to him, and not come him-  
 self. It must be a greater punishment, said he, for  
 the damn’d to carry water in sound Vessels, than in  
 leaky ones. Upon a Voyage in company of a parcel  
 of Rogues, he fell into the hands of Pyrates; *Nom*,  
 said he to his company, *we shall be undone, unless*  
*we are known*. He us’d to say; Arrogance is an ob-  
 stacle to improvement. A covetous man do’s not  
 enjoy his Money, but his Money is master of him;  
 for he has no more the use of his own Money, than of  
 another’s. Courage suits youth; Wisdom, Old age.  
 Wisdom differs from other virtues as sight from the  
 other senses. Old age is not to be reproach’d, since  
 we all aspire to it. When an envious man is out of  
 humour, ’tis hard to tell, whether some ill has be-  
 fall’n himself, or some good has happen’d to his neigh-  
 bour. Friends ought always to be kept in with,  
 lest we seem to have convers’d with wicked Persons;  
 or else to throw off good ones. Grammarians study-  
 ing the story of *Ulysses*, go astray, as well as he,  
 in pursuing usele’s things. Praise produces fertility,  
 sooner than Manuring. Avarice is the Metropolis of  
 all Evil.

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(c) Desiere; alluding to the ancient custom of even living tears for the  
 dead. I have here follow’d Gassendus’s emendation of Lactius’s text  
 for the vulgar reading, and Aldobrandinus’s edition, is not false. Vid  
 Calaubon. & Menag. in Laert.



His Qualities.

(a) *Bion* was a great Orator, and imbellish'd Philosophy with Rhetorick. He was a natural Poet; and well vers'd in Musick and Geometry. He was ambitious of Spectators, and us'd to entertain his audience with comical humors. His discourses were full of Lewdness and Impiety. He was so much given to Male-Venery, especially with his own Scholars; that among all his auditors, not one would acknowledge himself to be his disciple.

His Death.

(b) Falling sick at *Chalcis*, where he died, he was persuaded to repent of his Lewdness and Impiety, and to make use of Charms. But was in great want of all things necessary for a sick Man, till *Antigonus* sent a couple of Servants to take care of him. *Lactantius* reckons up nine *Bion's*, besides this our Philosopher, upon whom he writ this Satyrical Epitaph.

*Bion the Man, whom Scythian Earth  
On Borysthenian banks gave birth;  
When he all herds of Sects had try'd,  
The Gods themselves at last deny'd.  
In which if fix'd, I would presage  
Him virtuoso of his Age.  
But long he could not thus persist,  
An Accident dispers'd the mist,  
And made him surcease to pursue  
Thoughts surely false tho seeming true.  
A lingring sickness on him seiz'd,  
And neither Drink nor Diet pleas'd;  
His sight grown dim, and short his breath,  
(Sure Symptoms of approaching Death)  
He that the Gods call'd Sons of Whores,  
With Prayers and Tears their aid implores.  
He that at sight of Temples smil'd,  
And scornfully their Rites revild;  
With superstition now o'er grown,  
No Zeal can please 'im like his own.  
Their Altars oft by him despis'd,  
With Adoration now are priz'd;  
With far fetch'd Gums, and rich Perfumes,*

To Expiate his Guilt presumes.  
 Such strange Effects works Bigot fear;  
 Now, Gods can smell as well as hear.  
 His neck stoops down to bear whole loads  
 Of old wives charms, and parched toads,  
 His wrists the Philter'd Bracelet binds,  
 And strong persuasion Reason blinds.  
 White thorn and Laurel deck his gates,  
 Uncertain Spells for Certain Fates.  
 A thousand tricks he'd gladly try,  
 Rather than once submit to die.  
 Confounded Sot to take such pain,  
 To fashion Gods for thine own gain.  
 As if that Gods must then be made,  
 Only, when Bion wants their aid.  
 All this too late, when parch'd to coal,  
 And nothing left but only Soul:  
 Nothing remains for thee to do,  
 But the Infernal God to Wooe;  
 And he no doubt will make thee Room  
 When thou shalt cry, Great Bion's come.

The Life of EUCLIDES, Author of  
 the Megarick Sect.

EUCLID was born at Megara, a Town adjacent to the Isthmus. Having first study'd the Writings of Parmenides; he went frequently to Athens to hear Socrates. At last, The Athenians having made a decree declaring it death for any Citizen of Megara to be seen at Athens, (which decree occasion'd the Peloponnesian War) he was oblig'd to alter his course. However he went once by night in an old Woman's apparel after the promulgation of the decree, and after an interview with Socrates, return'd in the same habit before day. After the death of Socrates, Plato and all the rest of the Philosophers, fearing the cruelty of the 30 Tyrants, repair'd to Megara to this great Man, who entertain'd 'em kindly. He

His Country and Masters.

*His Institution of a Sect.*

He was so litigious, that *Socrates* told him, he was fit to dispute with Sophists, but not with men. He instituted the Sect call'd at first *Megarick* from the place of his Nativity; afterwards *Eristick*, i. e. *Litigious*; and by *Dionysius* the Carthaginian *Dialectick*, because they always wrote by way of question and answer. He held one supreme good, call'd by several names, viz. *Prudence*, *God*, the *Mind*, &c. He deny'd that there was any thing contrary to the supream Good. He Condemn'd the use of Allegories in disputations; and slighted the way of arguing by Assumption. When his brother said in anger, *Let me perish if I be not reveng'd*; And I, said he, *unless I persuade you to lay aside your anger, and love me as before*. Being ask'd what the Gods delighted in most, *I know nothing of 'em*, said he, *but that they hate curious persons*. He said, there were two sorts of sleep; one a young pliable Deity easily driven away; the other gray, aged, inexorable, and not to be mov'd by either words or shew, as being both deaf and blind. He wrote six Dialogues, of which *Panastius* doubts if they are genuine. There were several *Euclids* besides our Philosopher; particularly *Euclid* the Mathematician, (a) who was much later than he; *Euclid* the Archon in the 2d year of the 88 Olymp. *Euclid* Archon in the 2d year of the 94 Olymp. &c. This Contentious Philosopher is thus expos'd by *Timon*.

*Phædo be hang'd, with all his rake'shame Crew,  
I neither mind 'em, nor their trifles view.  
Nor their fam'd Euclid neither; fam'd for what?  
For plaguing Megara with brawling chat.*

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(a) Precise in Euclid.



The Lives of *Eubulides*, *Alexinus*, *Euphan-*  
*tus*, *Apollonius Cronus*, *Diodorus*, *Ichthyas*,  
*Clinomachus*, and *Stilpo*.

All Retainers to the *Megarick* Sect.

(a) *EUBULIDES* a *Miletian*, was *Euclid's* <sup>Eubulides.</sup> Successor, and *Demosthenes's* Master, whom by continual Exercise he taught to pronounce the letter *R*. He charg'd *Aristotle* with an infinity of errors. In Logick, he invented several ways of Argumentation and Interrogation: Namely, 1. *ψευδομινον*, the *fallacious*, in which each side of the question is false; which was in so much esteem that several books werewrit upon it, and according to *Suidas*, *Philetus* kill'd himself by excessive study upon it. The ordinary Example for it is this, Do you lie when you say you lie? 2. *ἡλέκτραν*, The latent, taking its name from the Subject of the chief Example, viz. *Electra Agamemnon's* daughter, who knew her brother *Orestes* and knew him not, i.e. She knew *Orestes* to be her brother, but she did not know that he that stood by her was *Orestes*. 3. *ἐγκεκαλυμμένον* the *Covered*; as when one's Father stands by him under a veil, he knows his father, and knows him not. 4. *σωρείτην*, *Soriten*, in which by heaping things together we are led to a falshood, as two sheep are not a flock, nor yet three, nor four, nor five, and so on. 5. *κερατικήν*, the *horned*; so call'd from the chief Example, viz. What you lost not, you have; But you lost not horns, therefore you have 'em. Such, says *S. Hierom* was the Sophism put by the Pharisees to our Saviour, in these words, *Whether it was lawful for a Man to put away his Wife for any cause?* 6. *φαλαγγιδόν*, the *bald*; perhaps so call'd, says *Menagius*, from this example. He that has no hair on his head is bald, but he that

is shav'd has no hair on his head, *Ergo* he is bald. In fine, the Character of our Philosopher is thus burlesqu'd by some Comick Poet.

*Contentious Eubulides with his horned Queries,  
And ranting bumbast his admirers wearies;  
Yet after all his pabling thus by Roat  
Demosthenes's R. sticks in his throat.*

Alexinus. (a) *Alexinus* an *Elean*, Disciple to *Eubulides*, got the name *ἐλέγξινος* by his contentious humor. He writ against *Zeno*, and *Ephorus* the Historian. He taught Philosophy at *Olympia*, where he design'd to institute a new Sect, call'd *Olympiack*; but his Scholars wanting subsistence, and disliking that Air, left him there alone with one Servant. After which, as he swimm'd in the River *Alpheus*, he receiv'd a wound of a Reed, of which he died. *Laertius* bestows this Epigram upon him.

“Twas then no story that a Nail should lame  
“The foot of one that in a River swam;  
“For *Alexinus* in *Alpheus* found  
“The cursed Reed that gave him his death's wound.

Euphantus. (b) *Euphantus* an *Olynthian*, an Admirer of *Eubulides*, and Tutor to King *Antigonus*, wrote the History of that time, and several Tragedies which were much esteem'd, and an excellent discourse of Monarchy address'd to *Antigonus*. He died of Age.

Apollonius Cronus. (c) *Apollonius Cronus*, or rather *Cronus Apollonius*, (d) taking the surname from *Apollonia* a Town in *Cyrene*, was another of *Eubulides*'s disciples.

Diodorus. *Diodorus* the Son of *Ameinias*, of *Jossus* in *Caria*, (e) was disciple to *Apollonius Cronus*. After whom *Ptolemaeus Soter* call'd him *Cronus* in derision, for not being able to answer some questions put to him by *Stilpo*: Upon which he retir'd, and, after writing a whole Treatise upon the questions put to him, died

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(a) *Laert.* (b) *ibid.* (c) *ibid.* (d) *Strab.* l. 14. (e) *Strab.* 14. and 17.

for meer grief. He was a *Dialectick*; but differ'd from the other *Dialecticks*, in asserting, that a *Hypothetick* Syllogism, that is not contingent, is true when it goes from a true supposition to a falshood. In which 'tis plain, he was much mistaken. *Vid. Sext. Empyr. Pyrrh. Hyp. 2.* He denied motion; for, said he, If any thing moves, it must either be in the place where it is, or where it is not; not in the former, since there it rests; and not in the latter, it being a plain absurdity. He held the principles of things to be *indivisible*, infinite in number, but finite in magnitude. Some say he found out the *covered* and *horned* ways of argumenting; of which above. The manner of his death, occasion'd the following Epigram.

Poor Diodorus Cronus! Which of all  
The Demons was it ow'd thee so much gall,  
So to besot thy brains, thou couldst not speak,  
And then with silly grief thy heart to break?  
Alas! thou could'st not Stilpo's knot untie,  
'Twas knit too fast, and that's the reason why:  
'Twas that took K. and R. from thy name,  
So Kronos, Onos, or an As became.

(a) *Ichthyas* the Son of *Metallus* was one of *Euclid's* *Ichthyas*. Sect; and had a dialogue dedicated to him by *Dio- genes* the *Cynick*.

(b) *Clinomachus* a *Thurian*, another of the same *Clinoma-* Sect, wrote a Treatise of Axioms and Predicaments. *chus.*

(c) *Stilpo*, of *Megara* in *Greece*, was the disciple *Stilpo.* of some of *Euclid's* Scholars, besides *Thrasimachus* the *Corinthian*, *Pasicles* the *Theban*, *Diogenes* the *Cynick*, and *Dioclides* of *Megara*. He was Master of a distinguishing invention and eloquence. Tho' he was naturally inclin'd to Wine and Women, yet he govern'd his passion so, that none ever saw him drunk or lascivious. He study'd *Politicks* very much. But withal was a plain dealing Man, without fraud or guile. He kept company with *Nicareta* a *Cur-*

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(a) *Laert.* (b) *Laert.* (c) *ibid.*



tesane, besides his wife. His daughter who Married *Simmias* his intimate friend, being a Lewd Woman, one told *Stilpo*, she was a disgrace to him. To which *Stilpo* answer'd, *I am as great an honor to her, as she is a disgrace to me.* He was befriended in a distinguishing manner by *Ptolemy* and *Demetrius*. For *Ptolemy Soter*, having subdued *Megara*, offer'd him a large Sum of Money, and invited him to *Aegypt*. But he return'd part of the Money, and declin'd the journey. *Demetrius* also having taken *Megara*, ordered his house to be sav'd, and requir'd an inventory of his goods, in order to make up the loss he had sustain'd by plunder. But our Philosopher told him, he miss'd nothing that was properly his own, since his Learning and Eloquence was still left him. He discours'd with that Conqueror of *human beneficence* with such force of Eloquence, that he was mov'd to become his Auditor. Being cited to the *Areopagus* for saying, That the statue of *Minerva* made by *Phidias*, was the daughter of *Phidias*, not of *Jove*, and consequently no *God*; he justified his assertion, by alledging that she was not a *God*, but a *Goddess*. But the *Areopagites*, not satisfied with the answer, order'd him to depart the City. Upon this occasion *Theodorus* the Atheist, a bold Man, and one of a different temper from *Stilpo*, ask'd how he knew *Minerva* to be a *Goddess*, and whether he had took up her coats and look'd? Tho' our Philosopher was extreamly facetious, he was withal very reserv'd; for the question being put to him by *Crates*, whether the Gods were pleas'd with our Services, *Fool*, said he, *never ask such questions in the streets, but in a private study.* When *Crates* the Cynick would not answer his questions, but farted upon him; *I knew*, said he, *thou wouldst speak any thing rather than what it behov'd thee to do.* Another time *Crates* having given him a fig and withal ask'd him a question, *Stilpo* ate the figg; and when *Crates* complain'd that he had lost his fig; *Ay*, says he; *and the question too of which the fig was the earnest.* He so charm'd the *Athenians*, that the very slaves flock'd after him; and being told that they came to see a Monster; *No, no*, said he, *they came to see a true man.* Having broke off abruptly in the middle of  
a di

a discourse, to go to the fishmonger's; *My discourse can tarry*, says he, *but the Fish will be gone*. Being ask'd what was harder than a stone; he answer'd, *A fool*. As for his Philosophy; he was Master of the *Megarick School*, and by his Eloquence and Learning made many profelytes to the *Megarick Sect*, particularly *Metrodorus*, *Timagoras*, *Clitarchus*, *Simmias*, *Peonius*, *Diphilus*, *Myrmex*, *Phasidemus*, *Alcimus*, *Zeno*, *Crates*, and as some say, *Zeno the stoick*, with a great many more. (a) He held the *chief good*, to be a mind not subject to passion. (b) He deny'd all *Universalia* and *Prædicabilia*; alledging that *Man* for instance cannot be prædicated of any particular man, for why of one more than another? And that *Good* cannot be prædicated of *Man*, because *good* extends to other things, and so the *prædicatæ* is not the same with the Subject. *Laertius* says, he wrote nine insipid dialogues. But *Suidas* says he writ 20. He had a Son nam'd *Dryso*, a Philosopher also. He died, says *Hermippus*, of old Age, but accelerated his End with a lusty draught of wine, which occasioned the following Epigram.

Stilpo of Megara, perhaps thou know'st  
Him up and down by various fortune tost,  
The sad distempers of old Age o'retook.  
At last quite weary of the ponderous yolk,  
A nimbler chariotceer he found to drive  
The lingring chariot of his irksome life;  
Calls for two jugs of Wine, and those pour'd down,  
The Curtain draws, and Coachman cry's, Drive on.

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(a) Senec. Epist. 9. (b) Plat.

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The Lives of *Phædon* founder of the *Elean* Sect, and *Plisthenes* his Successor.

**Phædon.** *PHÆDON*, an *Elean*, of a Noble descent, being taken Prisoner in the general sack of his Country, was forc'd to prostitute his body for a livelyhood in (a) a Publick bawdyhouse. At the door of which *Socrates* spy'd him, and taking notice of the ingenuity and beauty of his countenance, persuaded *Alcibiades* or *Demio* to esteem him. After which he became a constant and diligent discipl of *Socrates*: And was so much esteem'd by *Plato*, that he gave the Title of *Phædon* to his admirable Treatise of the *Immortality of the Soul*. He instituted the *Elean* Sect. There are seven dialogues ascrib'd to him: But *Panetius* doubts if any of 'em are genuine.

**Plisthenes.** (b) *Plisthenes* an *Elean* succeeded to *Phædon*: after whom came *Menedemus* who christen'd it, the *Eretrian* Sect.

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(a) ἐπὶ κοίτης, which *Aldobrandinus* renders in *Lupanari*: upon *Suidas's* Authority. Vid *Casaub.* & *Menag.* in *Laert.* (b) Ἐρετρίαν.



The Life of *Menedemus*, the founder of the  
*Eretrian* Sect.

**MENEDEMUS** an *Eretrian* (a) the Son of *His birth*  
*Cliftbenes*, was of a Noble extraction, but poor, and by trade a *Tent-maker*. Which was the reason, *and* *that*, when he had made a certain decree, *Alexinus* told him, It did not become a Wise-man to make both *Tents* and *Decrees*. Being sent to *Megara* with some Soldiers, he went from thence to *Athens* where he heard *Plato*, and gave over his Military employment. He likewise heard *Stilpo* at *Megara*, and became his follower, admiring him above all the rest. From thence going to *Elis*, he met with two of *Phædon's* Scholars, and so was taught the *Elean* Philosophy.

(b) Upon his return to *Eretria* he set up a Philo- *His Te-*  
sophy School, in which there were no fix'd benches, *ness.*  
but disorderly seats; so that some of his audience sat, some stood, some walk'd. He held but one virtue or good, and derided those who maintain'd a plurality of Gods. He was very litigious, and given to wrangling Syllogisms: He had a copious Elegancy of words, and was not easily refuted. He rejected all Negative propositions; and only made use of simple incomplex Affirmatives. *Heracledes* says, he was a *Platonick*, and contemn'd Logick: So that *Alexinus* asking him if he had given over beating his father; he said, He had neither beaten him, nor given over beating him; and withal, that it was ridiculous to give a direct answer to such Sophisms, which may be knock'd in the head at their first appearance. *Antigonus* the *Carytian*, says, he was wedded to no opinion, and never wrote any thing: But was so obstinate in dispute, that he would not give over, till his face was all in a flush.

(a) *Laert.* (b) *Ibid.*

*History of  
living.*

(a) *Asclepias* being his inseparable friend, and withal Elder than he; the former was liken'd to the Poet, and *Menedemus* to the Actor. Being both of 'em young and poor, and spending the whole day in company with the Philosophers, they were cited before the *Areopagites* (in pursuance of *Solon's* Law) to give an account how they liv'd. Upon which they brought one of the keepers of the Gaol (b) to attest, that they came every night to grind among the common Malefactors in Prison, and so earn'd two drachms. Upon which the *Areopagites* made them a present of 200 drachms. Besides *Archipolis* offer'd 'em 3000 Pieces of Silver: But 'tis reported, that neither of 'em touch'd it, being in a friendly dispute which should take it first. *Agator* the *Lamian* gave each of 'em 30 *mina*. *Asclepias* Marry'd the daughter, and *Menedemus* the Mother; but when *Asclepias's* Wife died, he took his friend *Menedemus's*; and *Menedemus* being then advanc'd to preferment, Marry'd another more wealthy and noble, but since the Women liv'd together, gave his first Wife leave to manage the family. *Asclepias* having liv'd so happily with *Menedemus* in great plenty mix'd with frugality, died in a good old age in *Eretria*: And some time after, one of *Asclepias's* intimates, coming late at night to feast with him, was shut out by *Menedemus's* Servants, but *Menedemus* order'd him to be let in, for that *Asclepias* though dead gave him entrance. *Menedemus* had three daughters by his Wife *Oropia*, upon whom *Hipponicus* bestow'd 2000 drachms for their Portions. Because *Eretria* was an unhealthy place he frequently made feasts; at dinner he admitted but one or two friends; for if any more came, they were not admitted till after dinner or towards the Evening, at which time they were call'd in tho they had sup'd. In Summer his guests lay upon Mats, in Winter upon Sheep-skins; and every guest brought Cushion or Pillow along with him. The Cup they drank in was no bigger than a large spoon; their Sweetmeats were Beans and Lupines, sometimes Pease or Pomgranates, or dry Figs. After the feast they sat

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(a) *Laert.* (b) *Athen. Deipn.*

discourſing till midnight or longer. At firſt his Countrymen contemn'd him; but afterwards they honour'd him with the Government of the City, and allow'd him 200 Talents a year, of which he always remitted 50. He imprifon'd *Crates* for reproaching him when he accepted of an office of ſtate; and as he paſſ'd by the Priſon accidentally, *Crates* ſaluted him with the Title of *Agamemnonian Governor of the City*. He was honour'd with three Embaſſies, to *Demetrius*, *Lyſimachus*, and *Ptolemy*, all Kings of *Macedonia*. Being accus'd to *Demetrius* for deſigning to betray the City to *Ptolemy*, he juſtified himſelf by a Letter, in which he advis'd the King to have a watchful Eye upon *Aſchytus*. In his Embaſſy to *Demetrius*, he ſpoke every affectionately on the behalf of *Oropus*.

His Countenance was grave, ſevere, and very awful. His Reprimands were extream ſharp and biting. When *Antiporus* was in a quandary whether he ſhould go to a feaſt, where he knew there would be hard drinking; *Remember*, ſaid he, *Thou'rt the Son of a King*. When a ſtupid fellow talk'd impertinently to him, he bid him go and look after his farms. His advice being ask'd whether a wiſeman ſhould Marry or not; he made answer, That they knew he was Married himſelf. Being invited to a prodigal feaſt, he tacitly reprehended the profuſeneſs by Eating nothing but a few Olives. His wonted liberty of ſpeech had like to have coſt him and his friend *Aſclepias* their lives at *Cyprus*: Where *Nicecreon*, the King, invited them and ſeveral other Philoſophers to a feaſt, at which *Nicodemus* told the King, That if there was any benefit to be reap'd by converſing with Philoſophers, they ſhould be heard every day, and not only on the leiſure holydays ſet apart by him for that purpoſe. Upon this they had both dy'd, had not one of the King's Muſicians got 'em convey'd privately to a Ship, which happening by the way to be in a violent ſtorm, *Aſclepias* ſaid, the Muſician's Civility had ſav'd 'em, but *Menedemus's* roughneſs had loſt 'em. He was ſo ambitious and jealous of his reputation, that when *Aſclepias* and he wrought with a Bricklayer, he always hid himſelf when any body came by. He was likewise ſo ſuperſtitious, that having Eat ſome Meat that had dy'd of it ſelf, he grew pale and ſqueamiſh;

*His Wit, and Qualities.*



till *Asclepias* told him 'twas fancy and not the Measle that disturb'd him. Setting these humors aside, he was both magnanimous and liberal; of a robust constitution of body, even in his old age; of a swarthy complexion and fat; but of a midling stature, as appears, says *Laertius*, by his statue in *Eretria*, which represents the naked proportion of his limbs. He admir'd *Aratus*, *Lycophron*, and *Antagoras*, and above all *Homer*. Among the Satyrists he gave *Æschylus* the preference; and next to him *Achaus*. He said *Bion* murdered the dead, in exclaiming against Sooth-sayers. Hearing one say, that the enjoyment of things desir'd is the greatest good; 'tis a much greater, said he, to desire suitable things. Tho he was passionate in his words, yet his actions spoke him the meekest Man and the truest friend in the World; witness his inviolable affection to *Asclepias*. Tho' *Alexinus* always derided him, yet he kindly conducted his Wife from *Delphos* to *Chalcis*, the way being much infested with thieves. *Perseus* he hated mortally, and call'd him the most wicked of all Men, for withstanding the liberty offer'd by *Antigonus* to the *Eretrians* for *Menedemus's* sake.

*His death.* His intimacy with *Antigonus*, and a Decree he made in complement to him upon his Victory over the *Barbarians*, render'd him suspected of a design to betray the City. And being thereupon accus'd by *Aristodemus*, he retir'd privately to the Temple of *Amphiaraus* in *Oropus*, from whence, after a loss of some Golden Cups, he was order'd to depart. Then he return'd home privately, and fled with his Wife and Children to *Antigonus*, under whose protection he dy'd for grief. But *Heraclides* says his design of betraying the City was a calumny; for he often sav'd the City from the attempts of *Demetrius's* faction and going to *Antigonus* to prevail with him to set his Country at Liberty, fasted himself to death, because he could not compass his end in the 94 years of his age (Reading *ἐνενήκοντα* for *εβδομήκοντα* for he died in the 3d year of the 125 Olymp. and reckoning him 2 years old at *Plato's* death, he must then be 94. *Vu Menag. in Laert. & Humphred. Hody cap. 8. differ contra histor. Arist.*) *Laertius* dedicates the following Epigram to his Memory.

When



PLATO.

When first, Great Menedemus, loudest fame  
Did to our Ears thy sudden End proclaim;  
How thou Morose and sternly obstinate,  
By Abstinence did hasten on thy fate,  
It was no more, 'tis true, than what thy Sect  
Allow'd; however 'twas a weak defect  
Of Noble Courage in a man so rare,  
Not to be able to withstand despair.

## S E C T. V.

*Containing the Lives of the Academic Philosophers.*

*The Life of PLATO, the founder of the Academick Sect.*

(a) THE *Academick* Sect was so call'd from the *His birth*  
Academy, a pleasant place shaded with Trees *and Parents*  
in the Suburbs of *Athens*, taking its name from *Aca-*  
*demus* an Ancient Hero; in which they taught. *Plato*  
the first institutor of the Sect, was doubtless an *Athe-*  
*nian*, (b) not a *Theban*. He was born at *Ægina*,  
(c) his father being sent thither, with others, about  
the division of certain Lands, and returning to *Athens*  
when the *Lacedæmonians* assisting the *Ægineans* ex-  
pell'd 'em. His Mother *Perictione* being descended  
from *Solon*, and his father *Aristo* from *Codrus*; his

(a) *Laert.* (b) *Laert. Tzet. Chiliad. 11. 390.* (c) *Laert. Suid.*



genealogy, which indeed is the Noblest that can be, (a) may be trac'd on both sides to *Neptune*. Nay some alledge he was the Son of *Apollo*, (b) for that *Apollo* appear'd to *Aristo* in a dream, and commanded him not to embrace his Bride till after ten Months; within which time she was brought to bed of *Plato*, whom some took to be the Son of a Virgin; and 'twas commonly said, that *Apollo* begat *Æsculapius* to cure bodies, and *Ilus* to be a Physician of Souls. After that *Aristo* had by *Perictione* two Sons, namely *Adimaretus* and *Glaucos*; and one daughter, viz. *Potone* the Mother of *Speusippus*. *Plato* was born in the 1st year of the 88 Olymp. in the Archonship of *Amias*, on *Apollo's* Festival day; which perhaps gave rise to the Fable of his being the Son of *Apollo*.

*Plat. Philo-  
soph.*

(c) While he was yet an infant, his Mother laid him down in a thicket of Myrtles on the Mountain *Academus*, she and his father being employ'd in sacrificing to the Muses and Nymphs. In the meantime, a swarm of Bees settled upon his Lips, which was taken for a presage of the singular sweetness of his style. He was at first call'd *Aristocles* after his grandfather; and afterwards *Plato*, from his large Person, or from his broad square shoulders, or else from his large Eloquence. He had a Gibbosity in the hinder part of his head, but no other blemish in his person. In his youth, he was observ'd to be of a nimble apprehension, but withal so modest and grave, that he never laugh'd to excess. He commenc'd his studies under *Dionysius* a Grammarian; and learn'd Wrestling of *Aristo* an *Argive*, under whom he became a great proficient in that exercise which was then in great request at the Olympick games. He likewise apply'd himself to Painting and Poesy. Finding his *Epick* Poems short of *Homer*, he burn'd 'em; and betook himself to the Writing of Tragedies, resolving to try a Publick contest; which he likewise burnt, when he heard *Socrates* discourse at the theatre. From that time he became a follower of *Socrates*, being then 20 years old. Some alledge he fought

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(a) *Plat. Philo. in Timæ.* (b) *Apulei. dogm. Plat.* (c) *Alian. Val.*

in three Engagements, viz. at *Tanagara*, at *Corinth*, and at *Delium*; but 'tis manifest that the first of these was before he was born, the second when he was but six years old, and the third when he was but four. So that it is a mistake of *Plato* for *Socrates*; Tho at the same time, 'tis certain from his answer to *Crobylus*, that he fought for his Country. (a) The night before he was introduc'd to *Socrates*, *Socrates* dream'd, that a Swan sprung from *Cupid's* Altar, and sitting down upon his lap suddenly flew up to heaven, singing sweetly in her flight. The next day, *Plato* being presented to him by his father, *This is the bird*, says *Socrates*, *which I dream'd of*. He liv'd 8 years with *Socrates*, and took down his Masters discourses in writing; which he interlac'd with many additions of his own, as *Socrates* himself complain'd, (b) when he heard him recite his *Lysis*. At his Master's Arraignment, which happen'd in the first year of the 95 Olymp. being the youngest Senator, (and consequently thirty years old according to *Solon's* Law) he attempted to plead for his Master, (c) but was over-rul'd. Upon the same occasion he offer'd him Money to purchase his Liberty, but *Socrates* refus'd it. (d) The friends of *Socrates* being cast down upon his Condemnation, he bid 'em take heart, for he would govern the School, and then drank to *Apollodorus*, who reply'd, that he had rather take the cup of Poyson from the hand of *Socrates*, than pledge him upon that condition. However, he was excessively griev'd for his Master's death, and fled with the rest of the Philosophers to *Euclid* at *Megara*. From thence he resolv'd to travel to any part of the Earth, where he could improve his Philosophy. Accordingly he travel'd to *Cyrene* to learn Geometry of *Theodorus*; to *Ægypt* (e) to learn Astrology, Celestial Speculations, and the Religious rites, by conversing with the Priests and Wisemen, by whom 'tis said, he was (f) taught the immortality of the Soul, and its transmigration; and to *Tarentum* in *Italy* to

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(a) *Apul. dogm. Plat. Laert. Suid.* (b) *Laert.* (c) *Laert. Vit. Socrat.* (d) *Athen. Deipn.* (e) *Cicer. de finib. Apul.* (f) *Pausan. Messen. & Apul.*

converse with *Eurytus*, *Architas*, and the rest of the *Pythagoreans*. He design'd to have gone to the *Indies* to visit the *Magi*, but was prevented by the Wars that broke out in *Asia*. He likewise apply'd himself, after his Master's death, to *Cratylus* a follower of *Heraclitus*, and to *Hermogenes*.

His Plagiarism.

(a) Some alledge he borrow'd the Mystick part of his Philosophy from *Hermes Trismegistus*; but the books ascrib'd to *Hermes Trismegistus*, seem rather to be cull'd by some impostor out of the works of *Plato* and the Divine Scriptures. Indeed both Jewish and Christian Authors (b) concurringly affirm, that he owes many things to *Moses's* Law, which was translated before *Alexander's* time. (c) 'Tis said, great part of his *Timæus* is taken out of three books of natural Philosophy, writ by *Philolaus* a *Pythagorean*, which he purchas'd in *Sicily*, being then full of Money thro' *Dionysius's* bounty. (d) *Alcimus* in his four books to *Amyntas*, affirms that he stole a great deal from the writings of *Epicharmus* a Comick Poet; particularly his doctrine of Eternal beings, of the difference between sensibles and insensibles, between Essences or Truths which are only apprehended by reason without the Mediation of Sense, and corporeal qualities apprehensible by the Mediation of the body; his scheme for compassing the knowledge of the Principles of the Universe; viz. a due distinction of the several *Ideas* of likeness, unity, multitude, magnitude, rest, and motion; a separate consideration of what is honest, good, and just; and a just comparison of the *Ideas* one with another, which he asserts to be patterns existent in Nature, after whose likeness other things are made; Together with his notion of Memory and the Permanency of *Ideas*; and a great many other things. *Alcimus* adds that *Epicharmus* himself predicted that some other person would raise his Reputation by what he had writ. To conclude, (e) *Phavorinus* alledges that *Plato* took the whole scheme of his common-wealth from *Protagoras's* *Anti-*

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(a) *Ieren. Philoj. 1. 27. and. 5. 2.* (b) *Euseb. præp. evang. Joseph. contra Appion. l. 2. Clem. Alexand. Strom. 1. Suid.* (c) *Laert. A. Gell.* (d) *Laert.* (e) *ibid.*



logicks; others say, he had his Politicks from *Socrates*; and that the books of *Sophon* the *Mimic* containd all his Morality, and were found under his head, when he dy'd.

(a) Upon his return from *Ægypt* to *Athens* he set up a School at the *Academy*, which had then but one Orchard adjoyning to it; but was afterwards enlarg'd and enrich'd by the Legacies of the lovers of Philosophy. This *Academy* being a sickly place *Plato* was seiz'd with a Quartan Ague; and was thereupon advis'd to transfer his School to the *Lyceum*; but he answer'd, *He would not live on the top of Athos to spin out a lingring Life.* Over the School gate stood this Inscription, *Let none ignorant of Geometry enter here.* He afterwards taught in the Gardens of *Colonus*. Being settled in the *Academy*, he instituted a Sect, following *Heraclitus* in sensible things, *Socrates* in Politicks, and *Pythagoras* in things belonging to the Intellect; (b) by this means blending the *Socratick* Morality with the Physical Contemplations of the *Pythagoreans*; and adding to that mixture *Dialectick*. Of these three parts did the *Academick* Philosophy Consist. Of which more anon.

(c) He improv'd both the Learning and Language of his time. He invented *Dialectick*; and as for *Dialogues*, or discourses by way of question and answer, 'tis true his Master *Socrates* and others us'd 'em before him; but *Plato* was the first that polish'd that way of writing, and brought it to perfection. (d) The Analytical method of reducing things to their first principles, a contrivance so useful in Geometry, was certainly his invention as well as the (e) duplicature of a cube, that so many have sought after in vain; for *Apollo* having predicted that the Miseries of *Greece* should not cease till they had doubled the Cubical Altar which was in his Temple; and the *Grecians* in execution of the divine order having doubled each side of the Altar, and so made it eight-fold instead of double; which made 'em fear the Continuation of their Calamities: *Plato* told 'em, that God did but

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(a) *Laert.* (b) *Laert. August. de civ. de. l. 8.* (c) *Laert.* (d) *Procl. in Euclid. l. 3.* (e) *Plut. & Philoſon. in Anal. post. l. 1. c. 7.*  
mock

mock the *Greeks* for their contempt of Sciences, and by reproaching 'em of their ignorance and stupidity, exhorted 'em seriously to apply themselves to the study of Geometry, which alone could teach 'em to double a cube by finding out two means proportional between two bodies in a double proportion; and withal that God had no design to have his altar doubled, but only requir'd 'em to lay down their Arms to converse with the Muses, and moderate their Heats and Passions by the study of Letters and Sciences. By this means he not only shew'd his skill in Geometry, but took occasion to appease the *Grecian* wars. That *Plato* invented many other things in the *Mathematics*, besides what appears in his writings that are extant, is demonstrated in the three books of *Th. Smyrnaeus*, which were design'd as an Introduction to to the *Platonick* Philosophy. (a) To all which we may add several words that were never known before his time; particularly *Antipodes* to signify those who live on opposite sides of the globe; *σύνθεσις*, an Element admitting of composition, in contradistinction to *ἀρχή* the first uncompounded principle; *Poem*; τὴ ἀριθμὸς τὸν προμικτὴν, an oblong number resulting from a greater number multiplied by a lesser; and θεῶν πρόνοια, divine providence. *Laertius* says he first us'd ἐπιφανεία, surface, of which the then common word ἐκπαστόν, a Plane, is but a species. He was the first that oppos'd the oration of *Lysias* the Son of *Cephalus*; the first that consider'd the force and efficacy of Grammar; and that oppos'd all that went before him, whence 'tis wonder'd he never mentions *Democritus*.

His Class-  
ification  
of things.

*Laertius* gives us his distribution of things, as collected by *Aristotle* in some piece not extant. Which is as follows. *Blessings* are, either in the Soul, as Justice; or in the Body, as strength; or extrinsecal, as riches. *Friendship* is either natural, as being common to us and brutes; or Sociable, as springing only from converse; or Hospitable, as being shewn to strangers. *Civil Government*, is either Democratical, as being lodg'd in the people, or Aristocratical.

*cal* in the hands of the justest (not richest) and best men; or *Oligarchical*, in the power of the Magistrates who are fewer; or *Regal*, whether *Elective* or *Successive*; or *Tyrannical*. *Justice* is either towards *God* in obeying, towards *Men* in being equitable to one another, or towards the *dead* in performing funeral duties. *Sciences* are either *Theoretick*, or *Mechanick*, or *Practical* without leaving any visible effect, as the art of Governing, playing on the Flute, &c. *Physick* is either *Pharmaceutick*, *Chirurgical*, *Dietetic*, *Nosognomonick*, or *Currative*. *Law* is either *written*, as statutes; or *unwritten*, as customs or natural undecencies. *Speech* is either *Political* for a Statesman, *Rhetorical* for a Barrister, *Dialectical* in questions and answers, *Mechanical* for Tradesmen, or *Vulgar* for the mobb. *Musick* is either *Vocal*, *Instrumental*, or a combination of both. *Nobility* is either from ancestors, whether *Just*, or *Princely*, or ennobled by their actions; or from one's own generous mind, which is the best. *Beauty* is either *Commendable*, as in a Woman; *useful* as in a house; or *Beneficial*, as in Laws. The Soul hath 3 parts, viz. *Reason*, *Appetite* and *Passion*. *Perfect Virtue* is either *Wisdom*, *Justice*, *Fortitude* or *Temperance*. *Government* is either by *Law*, as by Magistrates; by *Nature*, as by Males over Females; by *Custom*, as by Masters over disciples; by *Descent*, as in a successive Monarchy; or by *force*, as in the case of Tyranny. *Rhetorick* has six parts, namely, *Exhortation*, *Dehortation*, *Accusation*, *Defence*, *Encomium*, and *Invectives*. In *speaking right*, we must consider, *what* is proper, *how much* is proper, *to whom*, and *where*. In the way of *Beneficence*, we either serve our friends, with *Money*, with our *bodies*, with our *knowledge*, or with our *tongues*. Things are brought to an end, either *Legally*, as by a decree, *naturally* as the day ends in the night, *artificially* as a house by the builder, or *accidentally*, as whatever comes to pass by chance. *Power* consists either in the mind, as a power to think; in the body, as to walk; in *Riches* or *Armies*; or in a patient suffering of good or evil. *Humanity* consists either in *Complement*, *Relief*, or *inviting to feast*. *Felicity* has 5 parts; namely *Prudence*, *Satisfaction of Senses*, *Prosperity of affairs*, *Good*



*Good Reputation, and Plenty.* Of *Arts*, some prepare Metals, or wood, &c. Others form and model the materials; and a third sort makes use of 'em. Of *Things*, some are always *ill*, some always *good*, some *indifferent* i. e. sometimes hurtful, sometimes not. *Good* may be apply'd, either, to *virtue it self*, or to the *Subject* of *virtue*, or to *useful things*, or to *artists* skill'd in their profession. *Good Government* takes place, where the *Laws* are good, or well kept; or where good customs have the force of a Law: *And Irregular Government* falls upon the reverse of these. *Contraries* are threefold; viz. *Good to Ill*, as *Justice* to *Injustice*; *Ill to Ill*, as *Prodigality* to *Avarice*; and *Indifferent to Indifferent*, as *weight* to *lightness*. *Good* is, either, such as we may have, as *health*; or as we may only partake of, as the real good it self; or such as indeed ought to be, but is neither possess'd nor participated, as a *Just man*. *Comfort* is either built on *past Examples*, *present favourable circumstances*, or *future considerations*. *Voice* is either *inanimate*, as *sounds*, or *animate*, and that either *Articulate* or *Inarticulate*. *Things* are either *Divisible* or *Indivisible*; *Homogeneous*, of similar parts, or *Heterogeneous* of dissimilar parts. Again *Things* are either of an *absolute* sense, as a *Man*; or *Relative*, as *fairer*, &c.

His three  
Voyages  
to Sicily.

(a) In the fortieth year of his Age he travel'd into *Sicily*; to see *Mount Ætna*, and to improve his knowledge; where he laid the first Foundations of the Liberty of *Syracuse*. *Diomyfius* the Elder Son to *Hermocrates* Reign'd then in *Syracuse*; and *Dion* a very young man, Son in Law to the Tyrant, was his favourite. *Dion*, tho' brought up in the Luxury of an opulent and effeminate Court, and accustom'd to the submission of a cringing Courtier; had no sooner heard the precepts of our Philosopher, but his mind was so inflam'd with the Love of virtue and his conversation, that he engag'd the Tyrant to an interview with him; in which *Plato* discoursing of *fortitude* and *justice*, prov'd that the former could by no means be attributed to Tyrants; and the latter render'd the

(a) *Izert. Apul. Plat. Epist. 3. and 7. Plut.*

Lives of men happy, amidst the greatest adversity, while the unjust were miserable in prosperity. *Dionysius*, perceiving himself pointed at, by the discourse, ask'd *Plato*, for what he came into Sicily? To seek a good man, says *Plato*. And it seems, says the Tyrant, you have not yet found him. In this conference, our Philosopher having advanc'd that nothing could be truly profitable, but what carry'd virtue along with it; the Tyrant told him his discourse savour'd of old age. And thine, reply'd *Plato*, of Tyranny. Upon which, *Dionysius* commanded him to be put to death; but *Dion* got the Sentence revok'd; and convey'd him off in a Ship that was to carry back *Pollis* the *Lacedemonian* Ambassador. But *Dionysius* underhand pressed the Ambassador either to kill or sell him; alledging, that he being a just man would be equally happy in slavery or liberty. *Pollis* carried him back to *Ægina*, where, in pursuance of a Law declaring it death for any *Athenian* to come a shoar, he had certainly been put to death; had not his fearless carriage before the Judges given one of 'em occasion to say in jest he was a *Philosopher*, and not an *Athenian*; upon which they mollified the Sentence, and only sold him for a slave. *Anniceris* the *Cyrenaick* Philosopher being upon the place, redeem'd him for thirty *mina*, and sent him home. Upon these news *Dionysius* writ to *Plato*, not to speak ill of him. To which *Plato* reply'd, that he had not so much time vacant from Philosophy as to talk of *Dionysius*. However 'tis to be observ'd, that *Tzetzes* says, the true reason of the Tyrant's resentment, was *Plato's* advising *Dion* to possess himself of the kingdom. In the mean time *Dion* continued to live up to the *Platonick* precepts; and not long after the Tyrant dies, and his Son *Dionysius* the younger is advanc'd to the throne. *Dion* fearing that the Pleasures and Debauchery of the Son might be more fatal to *Sicily* than his father's cruelty; indeavour'd by all means to persuade him that solid virtue was the best imbellishment to a *Prince's* Soul, and the strongest support of a Crown; and that *Plato* was the only man capable to communicate it. This inspir'd the King with such an ardent desire to draw *Plato* to his Court, and put himself under his direction; that he

he sent Couriers to *Athens* with very pressing Letters of his own, accompany'd with other Letters of *Dion's* and of all the *Pythagorean* Philosophers in *Italy*; who intreated him earnestly to embrace that opportunity of making a Philosopher of a King. *Plato* at first was unwilling to venture in the 64 year of his age, upon the flashes and caprices of a young Prince; but at length, considering that in curing one Man he might make a whole nation happy, and that *Dion* being attack'd on all sides by the Calumnies of his Enemies, was in danger of being made a Sacrifice; he comply'd, and upon his arrival in *Sicily* was receiv'd by one of the King's magnificent chariots, and the King himself offer'd Sacrifice to the Gods for his arrival, as the greatest felicity, that could happen to his Government. Immediately the whole Court was so reform'd that the Palace of *Dionysius*, all strow'd with Sand for drawing Geometrical figures, was more like a Philosophy School, than the place of a Tyrant's residence. Not long after, at an anniversary feast, the Herald having pray'd, according to the usual custom, that the Gods would preserve the Tyranny and the Tyrant; *What*, says *Dion*, *wilt thou never leave cursing me with those odious names*. Upon this, *Philestus*, (who had been call'd home by the Tyrannical party to counterbalance *Plato*,) and his friends, took the alarm, and resolv'd to ruine *Dion* and *Plato* in time. Accordingly they represented to *Dionysius*, that *Dion* had put *Plato* upon persuading him to dismiss his Troops, and quit his command for the Academy: that so *Dion* and his Sister's Sons might have an easy opportunity of invading the Throne. Upon which, the Tyrant caus'd *Dion* to be put on board of a Vessel and transported to *Italy*. However he redoubled his caresses to *Plato*; and fearing he would leave *Sicily* without his permission, order'd him to be lodg'd in the Castle, in order to secure his person. When he convers'd frequently with him, and became so fond of him, and even jealous of his Love, that he offer'd to put all his power, forces, and treasures, into his hands, if he would but love him more than *Dion*. At last, a War breaking out, he was forc'd to send *Plato* home; promising to send for him and *Dion* next spring. At which time the Tyrant not keeping his promise

wri



writ to *Plato* to be excus'd because the War was not yet over; and pray'd him to persuade *Dion*, to be easy, and not to speak ill of him to the *Grecians*. *Plato* returning to *Athens* instructed *Dion* in the *Academy*, and made him intimately acquainted with *Speusippus*, whose chearful temper was a fit companion to *Dion's* reserv'd humor. Some time after his return he gave the People plays; for which he suffer'd *Dion* to furnish the habits, that by being at all the charge he might ingratiate himself with the *Athenians*. In the mean time *Dionysius* to atone for this usage of *Plato*, sent for many Learned men, and held assemblies in his Palace, in which by a foolish ambition of Eloquence and Knowledge, he muster'd up and display'd some of *Plato's* Sentences; but finding his source soon exhausted, sent for *Plato* once more, to learn more of him. *Plato* finding that *Dion* was not invited home as well as he, excus'd himself on the account of his Age, and of the King's not performing his promise. *Dionysius* being denied a second time, got *Archytas* the *Pythagorean* to write to *Plato*, and assure him upon his own word that he might come with safety, and that the Tyrant would perform his promise; and sent *Archidamus* and some *Sicilian* Noblemen, with a three deck'd Galley adorn'd with Ribbands, to bring him to *Sicily*. They brought with them a Letter from *Dionysius* promising to satisfy him and *Dion* if he came, but threatening to do nothing for either if he came not. Besides several Letters from the *Tarentine* Philosophers assuring him of the King's affection to philosophy. At last upon *Dion's* request, that he would not abandon him, and the intreaties of the *Tarentines*, he went a third time to *Sicily* when he was 70 years of age. Upon his Arrival the Tyrant receiv'd him in a magnificent Chariot, and himself drove it. And all the *Sicilians* were buoy'd up with hopes that his wisdom would at last break the tyranny. *Dionysius* lodg'd him in the Gardens, allow'd him to come to him at all times unsearch'd, and offer'd him large sums of money. Some of (a) *Plato's* Enemies give out that he made this third Voyage, for the

(a) *Xenoph.* *Epist.* ad *Æschin.* *Tzet.* *Cbiliad.*

sake of the Tyrant's delicious Table, and the Pleasures of his Court. But to evince the contrary we need only to call to mind the story of his refusing to put on a Purple gown at a feast, recorded in the Life of *Aristippus*. *Plato*, after a while reminded the Tyrant of his Promise to give him a City to be govern'd by his Model; and to redress *Dion's* grievances: But he soon perceiv'd that *Dionysius* had no design to put any of his promises in execution. This occasion'd a secret jealousy between him and the Tyrant; but both of 'em carried it very fair before the Court. At last, the Tyrant having stopp'd *Dion's* Rents, *Plato* ask'd leave to be gone; and the Tyrant promis'd him a Vessel, in a short time. But *Plato* being bent upon the Voyage, *Dionysius* at length told him, that if he would stay a year longer, *Dion* should have all his Rents transmitted thro' *Plato's* hands, providing he liv'd in the *Peloponnesus*. Upon this *Plato* consented to stay; but quickly found himself deceiv'd, for as soon as the Ships were gone, so that he could not get away, *Dionysius* made sale of *Dion's* Estate. In the mean time, *Heracledes* being deem'd for Author of a mutiny among the Soldiers, *Dionysius* promis'd to *Theodotes* in the presence of *Plato*, not to offer any violence to *Heracledes* if he would come and answer to the Crimes he was charg'd with; next day, understanding that *Dionysius* had issued out orders to apprehend *Heracledes*; *Plato* went to the Tyrant, and, while *Theodotes* was silent and wept, charg'd the Tyrant warmly with the breach of his solemn promise. Then their misunderstanding openly broke out; *Dion's* money was stopp'd; *Plato* was remov'd out of the gardens, under the pretence of a feast to be celebrated there by the Ladies, and lodg'd without the Castle in the midst of the K's guards, who wanted to be reveng'd upon *Plato*, for moving that they should be disbanded. *Theodotes* having sent for *Plato* to give him an account of the Tyrant's designs; *Dionysius* understanding that *Plato* went, sent him word that he found he preferr'd *Dion* and his friends to him, and that whoever were friends to *Theodotes* and *Heracledes*, he look'd upon 'em as his profess'd enemies. *Plato* being inform'd that unfavourable reports of him were industriously bandy'd about

about among the Soldiers, acquainted *Archytas* at *Tarentum*, and some other friends with his danger. *Archytas* immediately dispatch'd away *Lamiscus* and *Photides* with a Galley of 30 Oars, under the pretence of an Embassy from the Country; and wrote to *Dionysius* to put him in mind, that he had promis'd *Plato*, that he should be entirely secure; and that he could neither detain him, nor suffer any indignities to be offer'd him, without an open violation of his word, of which he and several other men of honesty and honor were Guarantees. This awaken'd that remainder of shame which was in the Tyrant's mind; so that at last he regal'd him very sumptuously, and permitted him to return to *Greece*. Upon his departure, he desir'd him to enquire whether *Dion* would be satisfied to quit his Wife (the Tyrant's sister) to another, there being such a report. *Plato* in his return pass'd by *Olympia*, while they were celebrating the Games, and was more star'd at, than those who perform'd the exercises. Here he met with *Dion*, whom he dissuaded from resenting *Dionysius's* usage. Upon his arrival at *Athens* he gave the Tyrant an account of every thing, and withal that *Dion* would be very much dissatisfied if he did what he spoke of; meaning the disposal of his Wife; whom he afterwards Marry'd against her will to *Timocrates*; and so gave occasion to an open War between him and *Dion*.

(a) At home, he liv'd privately in the *Academy*, His Court without intermeddling in the Government, because the *Athenian* Laws were not calculated by his measures. *Home.*

(b) The *Arcadians* having built a new City call'd *Megalopolis* after the defeat given them by the *Lacedaemonians*, sent Ambassadors, in concert with the *Thebans*, to intreat him to come and give Laws to their new City, and instruct their young men in philosophy. But he refus'd to go, for that he perceiv'd they were too great Enemies to a parity of States. However he sent *Aristonymus* his disciple.

(c) To the *Cyreneans* upon the like request, he gave the same refusal, telling them that 'twas hard to give



Laws to so rich a people. However to Evince that his form of Government was not impracticable, as some (a) would alledge, he gave Laws to the *Syracusans* upon the ejection of their K. and to the *Cretans* upon the building of *Magnesia*. And upon the same design sent *Phormio* to the *Ilians*, and *Mededimus* to the *Pyrrhæans*.

His Ver-  
ities.

His Say-  
ings.

(b) He liv'd and died a batchelor; which, notwithstanding the calumnies thrown upon him, was doubtless (c) the effect of Continency. His countenance was grave and compos'd; his voice shrill, but very sweet. He commonly ate but once a day; and kept always by himself, and that but very little, saying, That a great sleeper is good for nothing. When his Servant offended him, he us'd to say he would beat him if he were not angry, (d) and upon one occasion desir'd *Speusippus* to beat his Servant for him, because he was in a passion. *Antimachus* an esteem'd Poet, having tore his Poem in anger, because upon a contest *Niccratus* was prefer'd before him; (e) *Plato* bid him not mind it, *since ignorance was a disease as proper to the ignorant as blindness to the blind*. When *Chabrias* the General was Tried for his Life, he was the only Citizen that appear'd for him, saying, that, *as he had hazarded his Life in fighting for his Country, so he would then in duty to his friend*. At (f) the Olympick games, he convers'd very familiarly with strangers, without mentioning *Socrates*, or Philosophy, or any such thing; and his company coming to know that he was *Plato*, *Socrates's* Scholar, did not only admire his condescension and freedom from ostentation, but likewise his winning way of ordinary converse. He always counsell'd his boys to make a good use of their idle hours, and condemn'd Musick at feasts for hindering discourse. Having reprov'd a boy for playing at dice and the boy telling him 'twas a small matter; *Cyiron* said he, *is no slight matter*. Being ask'd if he would have his actions recorded to Posterity; *let me first have a name*, said he, *and then many things will follow*. Being on horse back, he presently alighted, fearing, as he said, lest the pride of the horse should infect him. He advis'd drunken and angry Men survey themselves in a looking glass, and that would

(a) *Athen.* (b) *Laert.* (c) *Suid.* (d) *Senec. de ir. Val. Max.* (e) *Plat.*  
(f) *Alian. Var. Hist. 4.*

expose these vices sufficiently. Drunkenness, said he, is not allowable, unless it be upon the festival of the God that gives us wine. Nothing is so delightful, as the speaking or hearing of truth. Whom men punish faults, not to expiate what's past, but to prevent the future. Being inform'd upon Oath that *Xenocrates*, (a) whom he lov'd very tenderly, spoke ill of him; *he would never have done it*, said he, *if he had not some reason for it*. Magnificent Builders, build as if they were to live for ever; and luxurious Persons eat, as if they were to die instantly. Being told that some spake ill of him; 'Tis no matter, said he, *I will live so that none shall believe 'em*. (b) Seeing one that had spent a good Estate, feeding upon bread and water; *If you had din'd*, said he, *as temperately, you would never have needed to sip so*. Hearing a wicked person speak for his friend, *this man*, said he, *carries his Heart in his Tongue*. To *Antisthenes* making a long Oration, *You do not call to mind*, said he, *that this discourse is to be measur'd by the hearer, not the speaker*. A youth being insolent to his father, *Young man*, said he, *will you undervalue him, who is the cause you over-value your self?* Those who take much care of their body labour much in building their own prison. A Prisoner fetter'd is dead in his own body, but lives in another. Labour is preferable to idleness, as brightness to rust. Unless the youth are accusom'd to take delight in good things, Pleasure is the bane of evil. (c) 'Tis best to provide for children such possessions; as fear, neither storms, nor men, nor *Jove* himself. A Learned man differs from an unlearned, as a Physician from his Patient. Wisdom and Philosophy is necessary to a Prince; nothing being more pernicious than power and arrogance accompanied with ignorance. Subjects ought to be such as Princes seem to be. (d) In order to break *Timotheus Conon's* Son of making sumptuous feasts, he invited him to a plain moderate Supper; upon which *Timotheus* slept easily with a good calm temper of body; and the next day told *Plato*, his Suppers were as pleasant next Morning as over night. Thro' all these instances we may perceive his prudence, patience, magnanimity and other vertues.

a) Val. max. 4. 1. (b) Stob. (c) Laert. vit. Xenocrat. (d) Plut. Symp. 6. Praefat. Alian. var. Hist.

*His Will.*

He left his Estate to *Adimantus* (probably his brother's Son) which according to the will preserv'd by *Lactantius* consisted of several rich farms, besides cash, Silver and gold Plate, Debts, Servants and household Goods.

*His Death.*

He died on his birth day, having just compleated the 82 year of his Age, in the first year of the 108 Olymp. Hence the *Magi* at *Athens* sacrific'd to him as being more than a man, in compleating just the square of nine. (a) *Seneca* says he died of Age, having liv'd a very temperate and regular life. *Phavorinus* says, *Mithridates* the *Persian* Erected his statue in the *Academy*. *Lactantius* says, he was buried in the *Academy* with a pompous funeral. His Monument was adorn'd with several Epigrams, of which this was one.

Say Queen of birds, when soaring starry height.  
Whose Tomb it was, ere which thou tookst thy flight?  
Or didst thou soar so high to take a view.  
What blest Immortals in their mansions do?  
I was the Soul of Plato, once below;  
But now to answer your enquiry, know,  
The Soul of Plato to Olympus flies,  
Whose body here in Native Athens lies.

*His Disciples.*

(b) He had disciples from all parts; namely; *Sippus* his own Nephew; *Xenocrates* a *Chalcedonian*, his beloved disciple; *Aristotle* the *Stagyrite*, whom he us'd to call a Colt, foreseeing his ingratitude; *Phalippus* an *Opuntian*; *Hestias* a *Perinthian*; *Dion* of *Syracuse*, whom he particularly advis'd to beware of the Melancholy humor of studying only to please himself; *Amyclus* an *Heracleote*; *Erasius* and *Coriscus* *Scepsians*; *Timolaus* a *Cyzicene*; *Pithon*, *Hippothais* and *Callippus*, *Athenians*; *Demetrius* of *Amphipolis*; *Heracledes* of *Pontus*; *Theophrastus*, *Hyperides*, *Lycurgus*, and *Demosthenes*, the Orators; *Mnesistratus* a *Thasian*; *Aristides* a *Locrian*; *Eudoxus* a *Cnidian*; *Hermodorus*, *Heracleodorus*, *Euphrates* the favourite of *Perdiccas* K. of *Macedonia*, *Euagon* of *Lampsacus*, *Timaeus* of *Cyzicum*, *Charon* of *Pellene*; *Isocrates* the Orator with whom he was very intimate; *Alcibiades*

a. *Epist.* 1. 58. (b) *Lact. Stob. Athen.*



*Phaedrus, Alexis, Agatho*, young men whom he lov'd very tenderly; *Aristonymus, Phormio, Mededimus*, his familiar friends. Besides two Women, *Loſthenia* a *Mantinean*, and *Axiotbia* a *Phliaſian*, who wore men's habits.

(a) His diſtinguiſhing Character procur'd him many Rivals, eſpecially among his fellow *Socratics*; particularly *Xenophon*, who oftentimes writ upon the ſame Subject with him, the commonwealth and Apology of the one answering the *Cyropaedia* and *Symposium* of the other; and tho they were both *Socrates's* Scholars, neither of 'em mentions the other having once that *Xenophon* mentions *Plato* in the third book of his Commentaries. *Antisthenes* was another Rival and Adverſary, who, becauſe *Plato* ſhew'd him ſome errors in a Treatiſe of his, wrote a Dialogue againſt him entituled *Satho*. To theſe we may add *Ariſtippus*, whom *Plato* (in *Phaedone*) blames for being at *Ægina* when his Maſter died; and *Æſchines*, whom, as ſome ſay, he contemn'd at *Dionyſius's* Court, and who is by ſome deem'd to be the Perſon that entertain'd that diſcourſe with *Socrates*, which *Plato* out of ill will puts in *Criton's* name. *Athenaus* ſays, *Plato* was a violent Enemy to *Phadon*. (b) *Diogenes* the *Cynick* derides his Laws, particularly his writing of Laws after he had form'd his Commonwealth, as if the Commonwealth thus form'd had been without Laws. He told *Plato*, he could ſee other things, but could not ſee his *Ideas*; to which *Plato* answer'd that, 'twas ſo, becauſe he did not uſe the Eyes of his mind, which could only perceive 'em. (c) *Molon* ſaid of our Philoſopher by way of detraction, that 'twas not ſo much to be wonder'd that *Dionyſius* ſhould be permitted to live at *Corinth*, as that *Plato* ſhould be ſuffer'd to live in *Sicily*. (d) Theſe private jealousies gave birth to ſeveral falſe and ſcandalous imputations upon *Plato*; as that he was Satyrical, proud, envious, detracting, a paraſite to Tyrants, one that lov'd to feed high, luxurious, and mightily given not only to Women, but to Male Venery.

*Plato* wrote by way of Dialogue: Which is, a Diſcourſe by way of queſtion and Answer, upon the

His Rivals  
and Enemies.

His Writings.

(a) *Laert.* (b) *Laert vit. Diog.* (c) *Laert.* (d) *Laert. Athen. Tzerz. Chiliad.*

subject either of Politicks or Philosophy, giving fable Characters of the Persons introduc'd. His Dialogues are of two principal Characters; viz. either *Hyphegetick*, i. e. *Explicatory* or *Instructive*, as Treating of known truths; or *Exagetick*, i. e. *Enquiring* after unknown truths. Of the former sort are the *Logical* and *Physical*, in the Theoretick Rank; and the *Moral* and *Political*, in the practical Class. Of the latter sort, some are *Gymnastick*, i. e. design'd for Exercise, and those either *Maientick*, i. e. *Obstetrical* which Midwife in the first rudiments of Science; or *Peirastick*, i. e. Dialogues of *Essay*, in which one tries what he can do by himself: And some are *Agonistick*, i. e. *Disputative*, which either *demonstrate* or *refute*. Under these heads we shall draw up Plato's dialogues. To the *Physicks* retains, *Timæus*; to *Logick*, *The Politician*, *Cratylus*, *Parmenides*, and the *Sophist*; to *Ethicks*, *The Apology* for *Socrates*, *Criton*, *Phædon*, *Phædrus*, *Symposium*, *Menæxenus*, *Clitophon*, his *Epistles*, *Philebus*, *Hipparchus*, the *Rivals*: To *Politicks*, *The Commonwealth*, *The Laws*, *Minos*, *Epinomis*, the *Atlantick*: To the *Maientick* or *obstetrical* Rank, *Alcibiades*, *The Ages*, *Lysis*, and *Laches*: To the *Peirastick* or *Essay* sort, *Euthyphron*, *Ménon*, *Ien*, *Charmides*, *Theætetus*: To the *Demonstrative*, *Protagoras*: To the *Refuting* Class, *Euthydemus*, *Hippias* 1, *Hippias* 2, *Gorgias* 1. *Gorgias* 2. Every Dialogue hath two Titles, one from the principal Person represented, and the other from the subject. Some of the Ancients have drawn 'em up by fours, thinking that *Plato* had respect to the tetralogies of the ancient Tragical Poets, who us'd to compose four pieces on the same Subject for the four great feasts of the *Athenians*. Others have divided them into three's; and 'tis certain that in his works there are three dialogues found, that properly make but one and the same Treatise, namely, *Theætetus*, the *Sophist*, and the *Politician*; and in like manner his *Commonwealth*, *Timæus*, and *Critias*. But the rest seem to be independent one of another. Of all these dialogues *Phædrus* seems to be first written (a) as favouring toomuch of a juvenile temper. The

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(a) *Cicer. Tusc. quest.* 2.

Dialogues set aside for spurious, are *Midon*, *Erixias*, *Alcyon*, *Acephali*, *Axiochus*, *Phæaces*, *Demodochus*, *Chelidon*, the *Seventh Epimenides*. In all his Dialogues, *Plato* never mentions himself, but once in his *Phædon*, and once in his *Apology*. At the Recital of his *Phædon*, all his audience left him, but *Aristotle*; tho it had that efficacy upon *Cleombrotus* of *Ambracia*, as to make him throw himself into the Sea. *Plato*, in pursuance of the *Socratick* way of arguing, seems to affirm nothing; in opposition to the *Dogmatists* who were too positive. But at the same time 'tis plain that what he takes for a truth, is discours'd under the persons of *Socrates*, or *Timæus*, or the *Athenian Guest*, or the *Elean Guest*; and what he designs for Errors, are brought in by *Thrasimachus*, *Callicles*, *Polus*, *Gorgias*, *Protagoras*, *Hippias*, *Euthydemus*, &c. His Arguments are commonly by way of induction, that is, from certain undeniable truths he concludes a truth like to them; and that either by contraries, when he refutes and wrangles, as, *if a man be not a living Creature he is either stone or wood, or the like*; or by consequents, when he confirms his assertions; for instance, he proves that contraries succeed contraries, by an induction of particulars, as waking succeeds sleeping, the greater the lesser; &c. Which is a *Dialectick* Induction, since it proves an universal from singulars; for besides that, there is a *Rhetorical* Induction concluding one singular from another, as Murder from a bloody Coat; *Rhetorick* not being employ'd in *universals*, but in *particulars*. In his writings he uses a variety of names to make the Sense more remote to the unlearned. Sometimes he uses the same words for various significations, as *καὺλος* for *simple*, *honest*, *small*, as well as for *Evil*. Sometimes various words for the same thing, as *Genus*, *Species*, *Exemplar*, *Beginning*, and *Cause*, for *Idea*. And sometimes contrary expressions for the same thing, as *Idea* is neither moveable nor permanent, the *same*, *one*, and *many*. His method in all his discourses is 1. To lay down the Subject of the discourse. 2. To give the design of the discourse; 3. To enquire into the Subject, whether 'tis a true assertion or not. But now 'twill not be improper to give some account of his Marks, or Characters, affix'd to Sentences or words.



words. X denotes *Platonick* words and figures; XX his peculiar opinions and Tenents; X' his more polite and elegant flourishes; X'' Emendations of others, + reflecting ridiculous confutations; + a confutation; \* a concurrence of opinions; An *Antifigma* shews the double use and transposition of writings; a small half Moon shews the context of Philosophy. As for his two Epistles, not extant in his works, one to *Archytas*, and the other among the *Socratick* Epistles; together with his *Epigrams* extant in *Laertius*; I omit 'em as less useful; and shall now proceed to give you an abstract of his opinions.

*A Summary of the Platonick Philosophy.*

Philosophy, (according to *Plato*) is a disengagement of the Soul from the body; or a desire of Wisdom, which consists in the knowledge of things divine and human. So that a true Philosopher must have a natural capacity for conceiving intellectual essences; a natural acuteness and a good memory; a natural affection to truth and justice, and an aversion to falsehood and injustice; a mastery over the passionate Part; and a liberal mind undervaluing corporeal pleasure. A Philosopher must mind two things, namely *Contemplation* consisting in the knowledge of truths, and *Action* consisting in the Practice of things dictated by reason. The former having for its object intelligible beings, and so assimilating us to the deity; and being performed without the mediation of the body, so that no external impediment can Rob us of it; is infinitely preferable to the latter, which requires the Mediation of the body, and often meets with obstructions. However the latter is to be encourag'd as a retainer to *Contemplation*, and the things we contemplate must upon occasion be transfer'd to Action, whether in administering Justice, or leading on Armies, or instituting Laws, or repressing seditions, or Educating youth, &c. The study of a Philosopher consists of three parts. viz. *Contemplation* *Disputation* and *Practice*.

*Dialectick.*

*Reason.*

That Science which teaches us to *reason* or *dispute*, is call'd *Dialectick*. In the way of *Ratiocination*, we must first have in our view the *judgment* resulting from the person judging, and the thing judg'd. *Reason*, which is the Organ for judging, is either *Science*, or *Opinion*. The first is attended by certitude, as being conversant in *intelligibles*, things certain and stable. The other being imploy'd in *sensibles*, things Subject to mutation,

on, goes upon probability and opinion. The Principle of the one is *Intellection*. The Principle of the other is *Sense*. *Sense* is an impression made upon the Soul by the Mediation of the Body. The Permanency of that impression is call'd *Memory*. Now *Opinion* is the conjunction of a preceeding *Memory* with a later *Sense*, as one having the impression of *Socrates* in his Memory, and then meeting him, forms the opinion that it is *Socrates*. This opinion is false when the succeeding sense do's not in it self agree with the preceeding memory. The Subject of sense and memory *Plato* compares to a Table of Wax. *Intellection*, which is an operation of the Intellect, contemplating first intelligible Objects; is either *pure intellection* when the Soul is not yet confin'd to the Body, or only *Natural Knowledge*, when the Soul is immers'd in matter. 'Tis the former of these that is the Principle of *Science*. Of the Objects of *Intellection*, or *Intelligibles*, some are *Primary*, as *Idea's*; others *Secondary*, as the *Species* inseparably lodg'd in matter. In like manner the Objects of *Sense* are either *Primary*, as qualities, viz. whiteness, &c. or *Secondary*, as the concrete Objects. So that both *Intellection* and *Sense*, are diversified according as they act upon *Primary* or *Secondary* Objects. *Intellection* pursues primary *Intelligibles*, by a certain comprehension, not without *Scientifick Reason*; and the secondaries are pursued by *Scientifick Reason* not without *Intellection*. And the primary and secondary sensibles, are judg'd by *Sense* and *Opinionative Reason* after the same rate. For right Reason do's not discern the objects of *Contemplation* and those of *Action* after the same manner: In the former it considers what is true and false; in the latter, what is proper, and improper in measuring it by the innate notions of *Honesty* and *Justice*. To come to *Dialectick*; its office is to consider the *Essences* and *Accidents* of things. *Essences* are either explain'd by its higher generals in *Division* and *Definition*; or by its inferiours, in *Analysis*. *Accidents* are either made out from those things which are contain'd, by *Induction*, or from those which contain, by *Syllogism*. *Division* is either of the *Genus* into its *Species*, as of an Animal into *Rational* and *Irrational*; or of a word into æquivocal significations; or of accidents according to their subjects

*Defini-  
ca.*

*Analysis.*

*Induction.*

*Syllogism.*

*The use  
of  
Names.*

subjects; or of subjects according to their accidents. In *Definitions* we make use of the first sort of Division, by joining the *Genus* of a thing to its lowest specific difference; as *Animal* to *Rational* in defining Man. Of *Analyses* there are three sorts. 1. When we ascend from sensibles to primary Intelligibles, as from the beauty of the Body to that of the Mind, from thence to that of Laws, and so on to the supreme beauty. 2. When we ascend by demonstrate and subdemonstrate to indemonstrable Propositions; as from the Soul's constant motion, from its moving of its self, from its being a principle of motion, we ascend to a Principle's being ingenerate and incorruptible, which is admitted by all. 3. When we suppose the thing in question to see what will follow; and tack another supposition to that till we arrive at a Principle that is not taken upon supposition. *Induction* is every method of reason, that proceeds either from like to like, or from singulars to universals: And is of great efficacy to excite natural thoughts. *Syllogisms* consist of *Propositions*. Now these are either *Affirmative* or *Negative*; both which are either *Universal* or *Particular*. Besides, some Propositions are *Categorical* and *Absolute*, as *Every just thing is good*; and some are *Hypothetical* or *Conditional*, as, *if it is day, there is light*. Of Syllogisms some are *Categorical*, some *Hypothetical*, some *Mixt*; so denominated from the Propositions they consist of. *Categorical* Syllogisms have three figures, taken from the disposition of the *terminus medius*, (which are commonly known.) *Plato* uses *demonstrative* Syllogisms when he explains his own Doctrine; *probable* against Young, and *litigious* against contentious People. When he Confutes a falsehood he proceeds by Interrogation. *Sophisms* are either in words or names. How they are solv'd *Plato* teaches in his *Euthydemus*. The ten Predicaments he pursues in *Parmenides* and his other Dialogues. In his *Cratylus* he brings in *Etymology*; upon which head he asserts that names indeed owe their signification to *imposition*; but for as much as they are expressive of the Natures of things, the imposer ought to observe a natural affinity and suitableness between the name and the thing signified. And for that reason none but *Dialecticks* know how



to use names, as understanding the natures of the things; which perhaps the first imposer did not. Just as a Weaver's-Shuttle tho' made by a Carpenter, can only be apply'd to the right use by the Weaver himself.

After *Dialectick*, succeeds the *Theoretick* Philoso-  
phy. Of which one part treating of Primary Causes is *Theology*; another part treating of the Nature of the Universe, and Man, is *Physicks*; and the third treating of surfaces, solids, and the motion of Celestial bodies, is call'd *Mathematicks*. This last part *Plato* only uses to whet the genius, and prepare it for the contemplation of Divine things; for he do's not allow the *Mathematical* disciplines the title of Sciences. *Arithmetick*, said he, if pointed to its due end, frees us from errors in sensible things, and promotes the right knowledge of Essences; *Geometry*, is useful not only for knowing things which are, but those which are not, by observing the continual Generation and Motion of things; *Astronomy*, by the motions of Heaven and the Stars, leads us to the Author of Night and Day; and *Musick* leads us from the harmony of the Voice to that perceiv'd by the Intellect. Without this fruit, the contemplation of *Mathematicks* is imperfect and unprofitable. *Dialectick* indeed, which is employ'd about Divine Eternal things, is a true Science. But the Contemplation of *Mathematicks* is none.

*Theoretick  
Philosophy.*

*Mathema-  
ticks.*

*Plato* held the first Principles of things to be three, *Theology.*  
*viz. Matter, Idea's, and God.* *Matter* is the Nurse, *Matter.*  
Mother and Receptacle of all Images. Being of her self void of all form, figure, or quality; it is fit to receive the impression of all forms or figures, as a Table or Wax; and thus it is a Nurse for the Generation of all things, touch'd without Sense, and comprehended by an adulterate kind of reason. 'Tis neither incorporeal, nor yet a Body, unless it be *potentially*, as *Brass* is *potentially* a Statue. The second Principle, *Idea's.*  
namely *Idea's*, are the eternal exemplar of things which are according to Nature; the notions of God, or the intellectual pattern by which he measures the essences of things. As the *Idea* of Man in general is a pattern for all Men. These he call'd the primary Intelligibles, and prov'd their necessary existance, from

God.

from the necessity of a pattern by which the World should be made; and the necessity of Intelligibles for an Object to God an Intellectual Being, when he was about to give measure to unmeasur'd Matter. The third Principle, *viz. God*, is the first Intellect that puts the Intellect of the World into Action: for as there are pure Intelligibles independent of sensibles, so there are Intellects free from corporeal alloy; of which they which always act are preferable to those which are only potentially such; and of those, that is the most excellent which is the cause of the other and Superior to all, namely *God*. This first Intellect, being it self immoveable, moves the Intellect of the Universe, as a desired object moves the Appetite; and, there being nothing purer than it self and its own notions, is employ'd in contemplating them. He is eternal, ineffable, perfect in himself, at all times, and in every part, *viz. Divinity, Essence, Truth, Harmony, Goodness*; which are not distinct one from another, but do all make one. He is *fair* in his Essence, *good*, as being the Author and dispenser of all *Good*, *truth*, as being the Principle of all Truth, and a common Father, as being the cause of the Soul of the World, which he imbellishes by his own pattern and notions. Being neither *Genus* nor *Species*, nor *Difference*, he is not perceivable by the mind; he neither moves nor is moved; he is neither part nor whole; nor capable of qualities or accidents. So that our first apprehension of him must be by *Abstraction* from these things; the second by *Analogy*, by comparing him to the Sun that qualifies us to see and the object to be seen, and yet is neither the one nor the other; the third by ascending from an inferior beauty by degrees to the last source of beauty which is good, amiable, and expetible in it self. God is void of parts, for parts are suppos'd to be before the whole; as a line is before a surface. He is unchangeable, for there being no greater power than himself, what can alter him? he cannot alter himself by additional qualities, because he cannot be better or worse. From all which 'tis a plain Inference that he is incorporeal. Besides, if he were a body he must consist of matter, and a form taken from *Idea's*, which a Principle cannot do; and matter would claim

a priority before him as consisting of it ; which is inconsistent with the notion of *God*. Qualities are likewise incorporeal ; because bodies are only subjects, not accidents ; and cannot be lodg'd in a subject, as qualities are ; neither can a body be contrary to a body, as one quality is to another. Besides, if qualities were bodies, two or three bodies might be in one place. And as qualities are incorporeal, so must their efficient be ; and indeed all efficient must be such, for corporeal matter is passive and mutable, and as it wholly suffereth, so there must be an Incorporeal being that always acts.

The World was fram'd by God, according to the *Physicks*. *Idea* or pattern he had in his view, out of matter ; which being formerly a disorderly shapeless mass, was by him modell'd and form'd into four entire Elements, namely, Fire, Earth, Water and Air. The World being generated, and Corporeal, and consequently visible and tactile, necessarily supposes Fire and Earth for its Elements. Now in order to unite these, there was a necessity of a mean proportional. But considering that one mean proportional would have made the World plain ; in order to make it sphaerical there was a necessity for two intermediate proportionals, *viz.* Air and Water. So that these four, Fire, Air, Water and Earth, are in a continual proportion. God made the World *one*, because there is nothing without it ; incapable of corruption, and self-sufficient without external aid. He form'd it into a sphaerical Figure, as being the fairest, most capacious, and aptest to motion. As it stands in no need of senses, so he gave it no Organs ; nor any motion but the *Circular*, which is proper to the *Mind* and *Wisdom*. The Elements proceeded first from the various form impress'd by God upon matter. The form of a Pyramid, qualifying it to cut and divide and to mount upward, render'd it *Fire* ; the form of an *Octaedron* gave it the quality of *Air* ; that of an *Icosaedron*, *Water* ; and that of a *Cube*, *Earth*. To the integral fabrick of the Universe, he gave the form of a *Dodecaedron*, which consisting of twelve Pentagons occasion'd the twelve Signs of the *Zodiack*, and each of those consisting of five Triangles, each of which is reducible to six Scalenum's, in all 360 Triangles, *The Origin of the World.*



Triangles, made as many Degrees in the *Zodiack*. The Element of a *Pyramid*, *Octaedrum*, and *Icosaedrum* is likewise a *Scalenum* Triangle; for each side of these solid bodies may be divided in six *Scalenum* Triangles. But the Element of a *Cube* is an *Isoceles* Triangle, for it consists of six Squares, each of which consists of four *Isoceles* Triangles. As soon as these Elements were put into a due proportion among themselves, they enter'd into an orderly and perpetual motion, which they impart to matter. They are not confin'd to separate stations; for being hemm'd in by the outer-verge of the World, and toss'd by mutual jostlings, those of a rarify'd consistence are crouded in among the solid, so that no *vacuum* is left.

*The Soul  
of the  
World.*

The Soul of the World being eternal was not made by God, But only awak'd out of a profound sleep, and endow'd with a Species and form resulting from his Notions and Intelligibles. For the World being so perfect, it could not but be animate and intelligent; and endow'd with a *Soul*, which being diffus'd from the Center to the Circumference, joins and cements all its parts. The external Circumference presides over the internal; and therefore the motion of the outermost sphere is uniform and certain, while that of the things contain'd is changeable and erratick.

*The Stars.*

God plac'd in the Heavens Stars, some *fix'd*, for ornament; and some *Erratick* or *Planets*, for a standard in the computation of time, which is a measure of the state of the World. Among these Planets, which are seven in number, the *Sun* finishing its course in a Year leads the Van; next is the *Moon*, which being nearest the Earth compleats its Circle in a Month; and the rest have, each of 'em, their respective Revolutions. When all these Stars by their several Revolutions come to one point of the Heavens, so that a right line drawn from the sphere of the fix'd Stars to the Earth would pass thro' all their Centers; then the absolute number of time is compleated. These seven Planets are all living intelligent Creatures, and Gods endow'd with a Spherical figure, but all made by God. Beyond their seven Orbs is the eighth sphere or the supream power including all. Besides these Gods, in every Element God has plac'd *Demons*, or intelligent gods, to the end that no part of the World may be

*Demons.*

be void of Soul: under whom are all earthly sublunary things, *viz.* Life, Fortune, Visions, Dreams, Divinations, &c. The Earth being heaviest is fix'd in the center of the World. 'Tis a kind of Star, the most ancient of all the Gods in Heaven, round which the Heavens move.

God having created the Elements, Spheres, and Stars, all immortal; committed the Generation of *the Creation of* *Idaile, Aquatile and Terrestrial* Creatures to the Younger Gods his Sons; for if he had begotten 'em himself, they had prov'd immortal. These younger Gods form'd mortal living Creatures; but out of respect to Man, who is next to the Gods, the supream maker of all things plac'd in each Star a Soul fit for Man; which when lodg'd in the body should be affected by its mortal Passions, but if it stood out and did not suffer it self to be over-run by them, should upon the dissolution of the body return to its proper Star: whereas, if it gave way to these Passions, it was to drudge in Women, and after that in Brutes, till it conquer'd the innate affections of the Body, and so recover'd its Starry mansion. The younger Gods form'd the Body of Man, out of Earth, Fire, Air and Water; borrowing some parts from matter, to be repay'd in due time. They prepar'd the Brain for a receptacle to the Soul sent down from Heaven. They plac'd the Organs of Sense about the face, as attendants upon the Soul. They made *Marrow* of smooth, straight, Triangles, for the source of prolifick Seed; *Bones* of Marrow and moisten'd Earth; And *Flesh* of a mixture of Salt and Sharp. The Bowels consisted of the same Ingredients. They seated the meaner and mortal parts of the Soul, not in the Head, but in the lower parts; *viz.* the Irascible part in the Heart, over which they plac'd the soft, bloodless, hollow and spongy Lungs to cool the Heart when heated with Anger: and the Concupiscible between the Navel and Diaphragm, where 'tis bound as a furious savage Beast: near to which is the Liver, which by its sweetness and bitterness may either excite or allay the Concupiscible part; and by vertue of its smoothness and shining brightness, gives vent to that power of the Mind that clears Divinations and Dreams. The corruptions of the Liver are purg'd off

*The Senses.* off by the Spleen. As for the Senses: having plac'd the Eyes in the face, they fill'd 'em with a fiery thick light; wick breaking forth chiefly thro' the Eye-balls, where it is purest, and being a-kin to the external light, affords the Sense of *sight*: and when the diurnal light is gone, abandons the company of the Air, and retiring inward, appeases the inward motion and so lulls us asleep. If it quiets the internal commotions only in part, Dreams and Illusions haunt us in our sleep: for the light being then agitated upon various parts within us, makes various representations; just as when 'tis reflected upon convex, and concave Glasses. Hearing ariseth from a motion commencing in the Head, and terminating in the Liver. Voice, the occasion of hearing, passes thro' the Ears, Brain, and Blood to the Soul. Smelling is a motion passing from the Veins of the Nostrils to the region of the Navel, occasion'd by a mixture of Air and Water. *Taste* distinguishes flavours, by the various dilatation or contraction of Veins extended to the Heart, occasion'd by the objects presented to it. *Touching* distinguishes Solidity from Softness, Heat from Cold, Weight from Lightness. Bodies that have large bases are solid; those of narrow ones, yield to the touch. Those which cut and penetrate by their keen and rough parts, occasion heat; those which are thicker and grosser, occasion cold. Rigor or shivering proceeds from the expulsion of rarify'd Particles, and the efforts of the condensated to fill up their room. We call that Heavy which has most parts, and that Light which has fewest. We cannot call the one lower, the other higher, for that the World is round. Respiration is perform'd thus. The external Air entring at the Mouth, Nostrils, and pores of the Body, and being there rarify'd, flies out again, and thrusts down more external Air. Upon which ensues an uninterrupted succession of Inspiration and Expiration. The general causes of Diseases incident to Men, are, the disproportion of the Elements; or the preposterous generation of Blood, Choler or Flegm, from the Colliquation of Flesh. A Continual Fever proceeds from excess of Fire, a Quotidian from excess of Air, a Tertian from excess of Water, a Quartan from excess of Earth.

The



The Immortal part of the Soul, being of a Divine *Of the Soul*  
Original, was plac'd as a Prince and Governour in *of Man.*  
the Head, which in figure resembles the Universe.  
There was a necessity of separating the Reasonable  
and Passionate parts of the Soul, because the one be-  
ing employ'd upon intelligible objects, and manage-  
able by discipline, is disagreeable and repugnant to  
the other, which is passive and form'd by habitual  
Practice. So that, of the three parts of the Soul, the  
*Irafcible* and *Concupifcible* are lodg'd in the lower  
parts, and only the Rational in the Head. The Soul's  
imparting Life to every thing in which tis lodg'd, is  
an argument of its Immortality. Besides, 'tis only  
perceptible by the Intellect, and acquiesces in Intel-  
lectual things; therefore it must be of the same nature,  
*viz.* incorporeal, simple, and immortal; whereas the  
body being compounded and multiform is liable to  
corruption. Farther, the Soul having by nature the  
command and government of the body, must be of  
kin to God the supream Ruler, and consequently im-  
mortal. Again, Contraries proceed from one ano-  
ther; for instance, waking succeeds sleeping, &c.  
And why may not the Life of the Soul succeed to its  
contrary, *Death*? and if she has a being after the Body,  
there's nothing then to corrupt her. Again, If all  
Knowledge is grounded upon *Reminiscence*, as cer-  
tainly it is, else how could our Notions pass for  
Principles, or how could we ever arrive at Univer-  
sals, singulars being infinite? then the Soul had a  
being before the Body. Once more, The Soul being  
a principle of motion, for that it moves it self and  
other things, cannot be corruptible; for all prin-  
ciples are free from gene ation and corruption. And  
by Consequence both the Soul of Man, and the Soul  
of the World is Immortal. The Souls of the gods,  
have, besides the *Rational*, a dijudicative or assisting  
faculty, call'd *Gnostick*; and another impulsive to  
Action, call'd *Parastatick*. Now upon the human  
Soul's confinement to the Body; these two faculties  
are chang'd, the former into the *Concupifcible*, the  
latter into the *Irafcible*, which, being guided only by  
fancy and sense, are liable to corruption.

Fate do's not oblige us to do such and such actions, *Of ...*  
else it would destroy Free-will. It only entails cer- *and Free-*  
tain will.

tain consequences upon 'em. Thus *Apollo* told *Lamia*:  
*If thou beget a Son, that Son shall kill thee.*

Plato's  
 Ethics.  
 Book I.  
 129.

Vertue.

722.

To give a short account of *Plato's* Morality. He held the chief Good to consist in the knowledge of the first Good, viz. *God*; and all other things to be only good, as they deriv'd something from that Good; and humane good dis-join'd from the first good, to be a great Evil to the possessors of it. Upon this foot whatever is honest is good, and Vertue is eligible for its own sake: And he only is happy who hath attain'd that science or knowledge, that enlightens the Mind and discovers the field of truth. Without which Preferment, Riches, and other enjoyments contribute nothing to Happiness. Pursuant to this Doctrine, our ultimate end consists in being made like unto *God*, as far as the human nature is capable. This similitude consists in Prudence, Justice, and Sanctity. And is to be obtain'd, by regulating our Lives according to the measures of Reason and Discipline, by retiring from humane Affairs, and applying our selves only to those things that are the objects of Contemplation. *Vertue* is the perfectest and best affection of the Soul, which adorneth a Man, and renders him more excellent, and ready, as well for speech as for action, whether by himself or with others. The three parts of the Soul have their peculiar Vertues, their perfections being different. The Vertue of the *Rational* part, is *Prudence*, or a distinguishing knowledge of things, whether good, bad, or indifferent; that of the *Irafcible*, *Fortitude*, or a faculty of keeping a lawful precept; that of the *Concupiscible*, *Temperance*, or a suitable moderation of our desires and appetites. These three Vertues join'd together, so as to subject the *Irafcible* and *Concupiscible* part to the *Rational*, and establish an harmony among 'em, are call'd *Justice*. They are of themselves coherent and inseparable; for without fortitude and temperance a Man cannot be prudent, since fear or affection will disturb or sway his knowledge. But *Vices* are not so. They are oftentimes incompatible, as fury and cowardice, &c. Besides, Vices are intended and remitted, as one Man is more imprudent than another; but perfect Vertues neither increase nor decrease. Betwixt Vertue and Vice.

Vice, there is a Medium of indifferency, in which Men are neither good nor bad: for 'tis only those who go to the height, that arrive at either extreame. Sometimes natural Gifts pass for Vertues, as stoutness for fortitude: but these are not perfect Vertues. The *Principal* Vertues are only in the Rational part; those in the other parts are but *Concomitant*, and are not to be taught, as being neither Arts nor Sciences for what reason they make use of is borrow'd from *Prudence*: Whereas *Prudence* being immediately founded upon Reason is a Science. The Vertues are extremes with respect to indifferency, yet for the most part they are *Mediocrities* or *means* between two Vices, one in excess, another in defect; as *Liberality*, between *Covetousness* and *Prodigality*. And are justly so call'd, since they affect us a middle kind of way, between the perturbation of Passion, as Fortitude is a medium betwixt fear and rashness. Vertue being in our power, and withal praise worthy, must needs be voluntary. And by the same Rule Vice is involuntary, for no Man can pursue ill as such; or without a prospect of some Good, or fear of greater Evil. Tho' at the same time he is to be punished for ignorance, in representing to himself an ill thing under the colour of good. Among Vertues, *Friendship* or *Love* makes no small figure. *Friendship* is said to be between two, when either of 'em is as much concerned for the other's happiness, as for his own. It is only kept up by a similitude of manners in a temperate way: For the intemperate cannot agree, either with themselves or with the temperate. The Partial affection, and sociable good will are falsely entitl'd friendship. *Love* is a sort of friendship; and is either *great*, i. e. printed only on a vertuous Mind; or *mean*, that is, aiming only at corporal brutish pleasures; or *mean and indifferent*, desiring both the beauty of the Soul and of the Body; the object of which is likewise in a mean state, . . . neither honest or dishonest. Of these three sorts of Love, the first is an artificial love, plac'd in the rational part; which singles out those of a generous disengaged mind, and contracts a friendship with them, not by flattery or praise, but by suitable reprehensions, and exhortations to the practice of Vertue. Now Vertue



consists in moderating the Passions. To give a definition of Passion. 'Tis a motion in the irrational part of the Soul, arising from good or evil; not from indifferent things, for these never excite Passions. Passion being seated in the irrational part is oftentimes contrary both to our inclination, judgment, and opinion. The Principal and Elementary Passions, of which all the rest are compounded, are *Pleasure* and *Grief*. Desire and Fear are not principal Passions, the former being a retainer to Pleasure, and the latter to Grief. Some Passions are mild and necessary, and proper for Man, if kept within bounds. Such are *Pleasure*, in things according to nature, *Grief* at their contraries; *Anger*, in repelling injuries; *Pity*, in the offices of humanity; and *Modesty*, in declining foreign things. Others are rough and preternatural, admitting of no laudible mediocrity. Such are, Excessive Laughter, Joy at the misfortunes of others, hatred of Mankind. *Pleasure* happens when men are restor'd to the proper constitution of their Nature; *Grief* when they are mov'd contrary to Nature. For the natural state of Man is equally void of either pleasure or grief. There are some pleasures relating to the body, some to the Soul; some are mix'd with grief, some pure; some dishonest, and some honest the pleasure that follows virtue. But most pleasures are naturally dishonest.

Of the  
Common-  
wealth.

A Commonwealth, like the Soul, is divided in three parts, viz. *Keepers*, to advise and give Laws; *Defenders* to protect with Arms upon occasion, and *Artificers* to carry on Trades and other services, all due obedience. Princes or Keepers ought to be Philosophers, and to contemplate the first good; without Philosophers' Reign or Kings be Philosophers mankind can never be free from ills. When the *Keepers*, *Defenders*, and *Artificers* perform their respective Offices, the Commonwealth is then govern'd according to Justice. Different Cities require different Constitutions, and Men of different Educations. Maritime People ought to study Navigation and fighting. People confin'd to an Island should apply themselves to fighting on Foot. Those in Mountainous Countries ought to use light Armour, those on the Shore heavy. So that Policy is a Vertue improveable both in Action and Contemplation.

This may serve for an Introduction to all the Parts of *Plato's* Philosophy. We now proceed to his Retainers; among whom *Speusippus* leads the Van.

The Life of Speusippus.

**SPEUSIPPUS** the Son of *Eurymedon*, and *Potone* His Birth  
*Plato's* Sister (a) was born at *Myrrhinus* an A- and Atti-  
 thenian Territory. He liv'd with his Uncle *Plato*,  
 (b) who reform'd his Life, after the pattern of his  
 own. (c) He married one of *Plato's* Kinswomen,  
 with a small Portion of Thirty *Mine*, that *Dionysius*  
 had sent to *Plato*. *Chio* offer'd to add a Talent to  
 her Dowry, but *Speusippus* refus'd it; till at last, be-  
 ing poor, and importun'd to take it, upon the Plea  
 that the good will should not be rejected, and that it  
 was only a token of kindness, he accepted of it: And  
*Chio* was very fond of the opportunity to oblige *Plato's*  
 Friend. *Speusippus* was a very facetious Man, but  
 withal very discreet and prudent in his Jests. He  
 accompany'd *Plato* in his third Voyage to *Sicily*:  
 Where conversing more with the Citizens than *Plato*,  
 he was at first deem'd for one of *Dionysius's* Spies  
 among the malecontents, but afterwards they con-  
 fided in him, and gave him a Commission to invite  
*Dion* home without staying for any Force, for that  
 they would stand by him. *Speusippus* upon his return  
 to *Athens*, perswaded *Dion* to go and deliver his  
 Country from bondage: which by his perswasion he  
 undertook, and upon his departure bestow'd his Coun-  
 try House upon *Speusippus*.

He succeeded to *Plato* in the Academy School, and His Philo-  
 taught his Doctrine. He set up in *Plato's* School the sophy.  
 Statues of the Graces; and took Money of his Scho-  
 lars, contrary to *Plato's* custom. He was the first  
 that discover'd the mutual coherence and assistance of  
 Mathematical Disciplines, and divulg'd what *Isocrates*  
 calls Mysteries; i. e. the Doctrine of the *Rhythmi*, or

(a) *Lact.* (b) *Plat. de adul. & amic. discrim.* (c) *Chio Epist. ad*  
*Madrid.*

*Numeri oratorii.* vid. Cic. ad Attic. (a) He deni'd the Mind to be the same either with *good* or *one*; affirming it to be of a peculiar nature. He taught *Phaedrus* and *Acrotus*, the two Platonick Female Disciples. After he had taught eight Years, he was so weakn'd with the Palsie, that he was forc'd to resign his School to *Xenocrates*. He wrote several Philosophical Tracts, which, 'tis said, *Aristotle* purchas'd for three Talents.

*His Qualities.*

Though he maintain'd *Plato's* Opinions, he differ'd from him in his Manners: for he was hasty, inso-much that in his passion he threw a little Whelp into a Well; and so addicted to his pleasure, that he made a Journey into *Macedonia*, to be present at the Nuptials of *Cleander*. Besides, he was so covetous, that he publickly sung some sorry Poems for Money, and took Money of his Scholars, with which *Diogenes* twits him in a Letter he writ to him. *Ateneus* says, that some Letter charges him with collecting Money to satisfy *Hermias's* Debts, and converting it to his own use. To a Rich Man that courted a homely Woman. *What need hast thou,* said he, *of such a Dowry as this? I'll procure thee a handsomer for ten talents.* He was so infirm, that he was fain to be carried to the Academy in a kind of a running Chair. In which posture meeting *Diogenes*, *I'm glad to see you well,* said he. To which the other reply'd, *But I won't wish you well, that can brook so miserable a Life.* At last his misery and discontent was such, that of his own accord he put an end to his irksome Life. There was another *Speusippus* a Physician of *Alexandria*.

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*2. Prob. Hist. 1. 1.*



The Life of Xenocrates.

(a) XENOCRATES the Son of *Agathenor* a *Chalcedonian*, seems from the account of *his Death*, to be born in the 4th Year of the 110 Olymp. From his very Youth he was a hearer of *Plato*. He was naturally dull and blockish, in so much that *Plato* comparing him with *Aristotle*, said, *the one wanted a Spur, the other a Bridle*. He was so grave in his gate, and so woe look'd, that *Plato* us'd to bid him go and sacrifice to the Graces, which was an usual phrase for melancholy People (b). When *Plato* reprehended him for his sowe temper, he never offer'd to reply, but look'd upon the reproofs as an advantage to him. Being presented with a Crown of Gold, at a drinking match, in *Sicily*, whither he had accompany'd *Plato*, he laid it before the Statue of *Mercury*. When *Dionysius* said somebody would cut off *Plato's* Head; *not before they cut off mine*, said he. (c) *Ælian* tells a Story, that *Aristotle* in *Xenocrates's* absence turn'd *Plato* out of his School, his Genius and Memory being then worn out by Age; and that *Xenocrates* upon his return re-instated *Plato* in the School. But several circumstances in *Aristotle's* Life seem to disprove that report.

He succeeded to *Speusippus* in the *Academy* School, *his living* in the 2d Year of the 110 Olymp. And *Aristotle* set *and dying* up another in the *Lyceum*, in opposition to him. Some *in the A-* say, *Alexander* sent him a Present of 50 Talents, on *cademy.* purpose to vex *Aristotle*; and that our Philosopher took but 3000 *Atticks*, and return'd the rest, saying, *he needed it most, that had so many to maintain.* (d) He held Unity and Duality to be Gods; the one Masculine reigning in Heaven; the other Feminine, ruling all things under Heaven: the Heavens to be Divine; the fiery Stars to be Olympian Gods; and the rest sublunary invisible deities, whereof one passing thro' the Air is *Juno*, the other thro' the Water

(a) *Lact.* (b) *Ælian.* 14. 9. (c) *Var. Hist.* 3. 19. (d) *Stee*  
*Es. Phys.* 1. 3.

*His Death.* Neptune, and the third thro' the Earth, Ceres. He liv'd very retiredly in the Academy for 25 Years, and if at any time he went into the City, the Mob follow'd after him. In the 11<sup>th</sup> Year of the 116 Olymp. Polemo succeeded him in the School: at which time he dy'd by stumbling in the dark upon a Cistern or Basin; in the 82 Year of his Age. His Death, says Laertius, produc'd these following Lines.

Xenocrates, so learned and so grave,  
Mark what a strange fate brought him to his grave,  
'Twas late and dark, and in his way a Platter:  
Now, whether soap'd or sober, 'tis no matter.  
But, stumbling, down he fell, and broke his forehead;  
And what was yet far more to be deplored,  
Depriv'd of time to speak, he only groan'd;  
His Soul abhorring such a Scullion wound.

*His Vir-  
tues and  
Apoph-  
thegms.*

He was noted for his *Continency*; for he us'd to gath and cauterize his parts to prevent venereal infections. *Phryne* a famous Whore being privately put to Bed to him, upon a wager among his Scholars; she told em next morning she had lain with a Statue not a Man. His *Integrity* was such, that the Judges took his word instead of his Oath. Being sent with others on an Embassy to *Philip*, all the rest took presents from the King, and held private conferences with him; but he would neither do one nor t'other. Upon his return being accus'd of doing no service in the Embassy, he discover'd the bribery, and had double honours bestow'd upon him. After that, *Philip* gave him this Character, that of all the Ambassadors sent to his Court, he was the only one whom Gold could not dazzle. Being sent to *Antipater* to solicit the Redemption of the *Athenian* Captives, taken in the *Lamian* War, and invited by that Prince to a treat; he return'd him in answer, these words of *Ulysses* in *Homer*,

O Circe, Thy allurements tempt in vain  
The Man whose vertue prudent thoughts sustain;  
For who can come with pleasure to a feast,  
Before he see his Captive friends releas'd.

which

Which was so well taken by the Prince, that he presently order'd all the Captives their liberty. Another time, such was his Clemency, that a Sparrow pursued by a Hawk flying to his Bosom, he sav'd it from its Enemy, and then let it go, saying withal, *That 'twas not generous to betray a suppliant.* Being sharply reprimanded by *Dion*, he made him no return, saying, *That Tragedy when injur'd by Comedy, never vouchsaf'd her any answer.* To one who neither understanding Musick, Geometry, nor Astronomy, would yet frequent his School, *Be gone*, said he, *for you have not the handles of Philosophy.* Some say he told him, *That was not a place to hatchel wool in.* *Antipater* coming to *Athens*, and saluting him, he did not return the salute, till he had made an end of the Discourse he was about. He hated Vanity and Pride. He allotted one part of the Day to silence. (a) He kept his Wines and Provision till they sower'd and spoil'd; whence *Xenocrates's Cheese* was a proverbial expression for things that last well. Being ask'd, why he kept silence when rail'd at, (b) *because*, said he, *I have repented of speaking, but never of silence.* Nevertheless, says *Laertius*, as Great a Man as he was, he was Sold by the *Athenians* for not paying the Tax upon Foreigners. But *Demetrius Phalerens* bought him, and by paying the Tribute restor'd him to his Liberty.

He writ a great many Treatises, Verses, Exhortations, and Orations. The Titles of which are recorded by *Laertius*, but they are not now extant. *Laertius* mentions five more of the same name, viz. one very Ancient skill'd in *Tactics*; another related to our Philosopher; a third, an obscure Writer of Elegies; a fourth a Statuary; and a fifth a Writer of Odes.

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(a) *Stob. ser. 39.* (b) *Val. Max. 7. 2.*



*The Lives of Polemo, Crates, and  
Crantor.*

*Polemo.* (a) **P**OLEMO the Son of *Philostratus*, a very rich and noted *Athenian*, was born in *Oetia* an *Athenian* Village. In his Youth he was very dissolute and profuse; and us'd to hide his Money up and down in holes and corners of the Streets, to supply his extravagancies; in so much that some of his Cash was found hid under a Pillar in the Academy. His Wife complain'd of his forsaking her Bed for Male Venery. He was so little ashamed of his Debaucheries; that, one time, in a drunken frolick, with his Garland upon his Head, and unguents upon him, he broke into *Xenocrates's* School, and sat down to deride his precepts. *Xenocrates* nothing disturb'd at the rudeness, only drop'd the Discourse he was upon, and harangu'd upon Modesty and Temperance. His Discourse had so much influence upon *Polemo*, that he flung his Garland on the ground, and from an infamous Prodigal became a most excellent Philosopher. For such were the effects of his labour and industry in Philosophy, that he surpass'd all the other Scholars, and succeeded *Xenocrates* in the School, in the 116 Year of the 116 Olymp. Having study'd Philosophy he retain'd his Facetiousness and Ingenuity, but imitated the Integrity, Severity, and Gravity of his Master *Xenocrates*, who lov'd him much; and was much honour'd by the Athenians for his Integrity. He took great delight in Solitude, and accordingly dwelt for the most part in a Garden, round which his Pupils built little Sheds. (v) Some say he drank nothing but Water after the 30th Year of his Age. He observ'd a constancy and equality, both in his countenance and in the tone of his Voice. Being bit by a mad Dog, he display'd no concern at all. An uproar happening in the City, he was not at all mov'd by it; nor could the Stage it self excite him to any passion. He us'd to say, that it behov'd

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(a) *Laert. Val. Max.* 6. 7. (b) *Athen. Disp.* lib. 2.

Men to exercise themselves in things, not in Logical Speculations, which make a Man to be admir'd for the subtilty of his Discourse, while the practice of his Life contradicts himself. (a) He held the World to be God. He was an admirer of *Sophocles*, especially in those places, where some surly Mastiff (to use the Comedians Taunts) seems to have assisted him in the composition of his Verses; and where his stile is not lofty or flat, but gently smooth. For he us'd to call *Homer*, *Epick Sophocles*; and *Sophocles*, *Tragick Homer*. He died, well stricken in Years, of a Consumption, leaving not a few Writings and Commentaries behind him. *Laertius* bestows the following Lines upon him;

*Know'st thou not Passenger, already? — No—  
Then Sicknes here has bid fam'd Polemo —  
For my hurt I believe ye, Sir, — for why?  
Diseases never spare Philosophy —  
'Tis true — But this I'll tell ye for your comfort,  
Though his dry bones lye here, his Soul is run for't;  
And whither thinkst thou? To the Starry Spheres:  
Let Death and Sicknes now go shake their Ears.*

(b) *Crates* a *Thriasian*, the Son of *Antigones*, succeeded his Master *Polemo* in the School. His Master and he lov'd one another so entirely, that they liv'd together, pursu'd the same Studies, observ'd a mutual conformity in their Lives to the very last gasp, and when Dead lay in the same Tomb. Whence *Arcefilaus* said, they were either Gods, or certain reliques of the Golden Age. They both despis'd popularity, and vulgar applause. *Crates* had several eminent Disciples, particularly *Arcefilaus* and *Bion* the *Boristhenite*. He left several Writings behind him, some of Philosophy, some of Comedy, some relating to Embassies, and some popular Orations. There were Nine, besides him, that bore the name of *Crates*, viz. One an ancient Comick Poet. The second an Orator of the Family of *Isocrates*. The third an Engineer that serv'd under *Alexander*. The fourth, a Cynick: The fifth, a Peripatetick. The sixth, a

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(a) *Stob. Phys.* 1. 3. (b) *Laert.*

Grammarians. The seventh a Geometrician. The eighth, an Epigrammatist. The ninth, of *Tarsus*, an Academick; as well as our Philosopher. *Antagoras* Consecrates the following Lines to his Tomb.

*Stranger, who e're thou art, that passest by,  
Within this Tomb a noble pair doth lye;  
The Holy Crates and Great Polemo;  
From whose sweet Lips such sacred Love did flow:  
Whose Lives in Wisdom so serenely bright,  
Shone forth to give succeeding Ages light.  
Both equal in their praise, both equal friends,  
Both liv'd alike, and both had equal ends.*

*Crantor.* (a) *Crantor* of *Soli*, being in great honor at home; came to *Athens*, and was fellow Student with *Polemo* under *Xenocrates*. *Polemo*'s uniform tone in speaking endear'd him to *Crantor*. In a fit of sickness, our Philosopher retir'd to *Æsculapius*'s Temple; where many resorted to him, thinking that he meant to erect a School there: And among the rest *Arcesilaus*, whom, upon his own request, he recommended to *Polemo*. He is said to have Written Poems, and to have laid 'em, seal'd up, in the Temple of *Minerva*, in his own Country. Among all the Poets, he admir'd *Homer* and *Euripides* most, saying, That 'twas very hard at once to observe Propriety, and Write Tragically. He was very Ingenious in giving shrewd Characters and Epithets to Men and Things. Thus he said of an ill Poet; that his Verses were full of (b) Moths; and of *Thyophrastus*, that his Theses were writ on an Oyster. He writ a Treatise of Grief, that was much admir'd. He died before *Polemo* and *Crates* of the Dropsie; and left all his Estate, to the value of 12 Talents, to *Arcesilaus*; who asking him where he would be Interr'd, he return'd this Answer.

*Within the kind recesses of the Earth.  
There let me lye, whence all things have their birth.*

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(a) *Laert.* (b) *origins*, which *Menagius* renders *blatta*.



*Theætetus* bestows upon him the following Epigram.

*Grateful to Men, but yet much more  
The Muses sweet delight ;  
Such Crantor was, whom we deplore,  
Snatch'd from the World before his Hairs grew white.*

*Gently, O Earth, The Bard embrace  
Within thy tender arms ;  
And from the common harms  
By Worms and Pickaxes increast,  
Defend his quiet rest.*

To which we may add this of *Laertius's*.

*Ah Crantor, there's no mortal sickness proof,  
But thee the worst Distemper carry'd off :  
For tho' no Water touch'd thy outward skin,  
Alas ! Thy bowels lay all drown'd within.  
In thy own Styx thy Soul to Pluto floats,  
As th' hadst design'd to cozen Charon's boats.  
But that we can't believe, conjecturing rather  
Thou thoughtst to lay thy Lowlands under Water.  
Meaning thereby to hinder Death's approaches :  
But Death no colours fears : So Buenas Noches.*

*The Life of Arcesilaus.*

His Birth  
and Edu-  
cation.

(a) *ARCESILAUS*, call'd by *Cicero* *Arcefilas*; a *Pyrræan* of *Æolia*, and the Son of *Scythus* or *Scythus*, was born in the 11<sup>th</sup> Year of the 116 Olymp. His first Master was *Amolychus* the Mathematician his Countryman, with whom he travel'd to *Sardis*. After that he came to *Athens*, where he was a Scholar under *Xanthus* a Master of Musick; and *Hipponicus* the Geometrician; who setting aside his skill in Geometry was such a gaping dull fellow that *Arcesilaus* said, Geometry flew into his mouth as he gap'd. However, *Hipponicus* falling mad, *Arcesilaus* kept him in his own House till he was cur'd. Being the youngest of four Brethren, the eldest of which, *Alercas*, was his Guardian, he was compell'd by his Brother to study Rhetorick. But having a greater kindness to Philosophy, he enter'd himself a hearer of *Theophrastus*. *Crantor* being much taken with him, courted him with the following Verse, out of *Euripedes's Andromeda*.

*O Virgin, if I save thee, wilt thou thank me,*

To which he presently repartee'd,

*Take me for which thou likest best,  
Thy Handmaid or thy Wife.*

From that time *Crantor* and he liv'd together; and *Theophrastus* complain'd that he had lost an Ingenious quick witted Youth. He imitated *Pyrrho*, studied *Dialectick*, was well vers'd in the *Eretrian* Philosophy, and was a great admirer of *Ilia's* Books. He spoke well, and wrote accurately; and likewise addicted himself to Poetry. In so much that two Epigrams of his are extant, one upon *Attalus*, and another upon *Menodorus* the Son of *Eudamus*.

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(a) *Lert.*

Upon the Death of *Crates*, he succeeded him in his *His Insti-*  
 School, by the consent of *Socratides*, who would not *tion of*  
 contest the superiority with him; and alter'd the Plato- *the second*  
 nical Doctrine and method of teaching. The occasion of *Academy.*  
 it was this; *Plato* and his followers down to *Arcefi-*  
*laus*, (a) held the perception of the Senses to be only  
 opinionative, and confin'd *Science* to the Intellect and  
 Ideas's. 'Tis true, they did not sink the use of the  
 Senses, but allow'd of their being us'd in actions,  
 from the reason that appeareth out of them. How-  
 ever, they deny'd 'em to be any infallible standard of  
 certainty or truth. This was first oppos'd by *Zeno*,  
*Arcefilus's* fellow Student; who gave greater credit  
 to the Senses. (b) He call'd the external impulse re-  
 ceiv'd by the Senses *fancy*; and that fancy receiv'd  
 and approv'd he call'd *Comprehension*. If the *Com-*  
*prehension* made by Sense could not be pull'd away  
 by Reason, he call'd it *Science*, if otherwise, *Igno-*  
*rance*, which he made to be common to false or un-  
 known things. So that, he plac'd that *Comprehen-*  
*sion* betwixt *Science* and *Ignorance*; and conceiv'd  
*Comprehensions* made by the Senses to be true and  
 faithful. *Zeno* likewise dissented from the old *Aca-*  
*demicks*, in holding; that there is no other World  
 but this subject to Sense; that the Soul is mortal;  
 that whatsoever either makes a thing, or is made by  
 another, must of necessity be a Body; that Mind and  
 Sense are generated of *Fire*, as well as all other  
 things; that Vertue and Wisdom is incompatible with  
 Error, Ignorance, Opinion, or whatever is not of a  
 firm and constant assent; that all Vertues consist in  
 Reason, and none in Nature or Custom; that a Wise  
 Man must not only moderate, but be altogether free  
 from Passions, these being voluntary, and not natural  
 or seated in the irrational Soul; that Opinions are  
 the result of Judgment; and that Intemperance is the  
 Mother of all Passion. To return to *Arcefilus*. Our  
 Philosopher finding that *Zeno's* Doctrine took; ap-  
 pear'd in opposition to him. To which end, he pru-  
 dently conceal'd the Doctrine of the Academy, (c)  
 and pleaded the universal obscurity of things, the

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(a) *Cicer. Academ. Quest. l. 1, & Plut. Contr. Colot.* (b) *Cicer Acad.*  
*quest. 1.* (c) *Cic. Academ. quest. 1.*



narrowness of our Senses, the weakness of our Minds, the shortness of our Lives, the secrecy and remoteness of Truth : in so much that all things are involv'd in darkness, and we know nothing, not so much as *Socrates's* reserve (*that he knew nothing*;) and upon that score ought not to affirm any thing, but to withhold (*ἐπίχρησεν*) our assent; and credit neither our Senses nor Reason. By this means he introduc'd the custom of disputing *pro* and *con*; and instead of answering his auditors Questions, (a) made them tell their Opinion, and then he disputed against it, ordering them to defend their advances as much as they could. So that, in his School, when one said, it seems to me so and so, he was not taken to be really of that Opinion, but to desire to hear the contrary urg'd : and therefore he that would learn held his peace, or at least spoke only in that manner. All this, says *Augustine* (b) was done, only as a faint, in opposition to *Zeno*: for *Arcesilaus* still held the Platonical Doctrine and Tenents, but unfolded them only to those who liv'd with him till they were old. The School thus constituted was call'd the *Second* or *Middle Academy*. Their new Academicks differ'd from the *Scepticks*; notwithstanding that they affirm'd that nothing can be comprehended, yet they held some fancies to be true, some false, some things improbable, and some more probable than others: whereas the *Scepticks* held all things to be equally indifferent, and sunk the use of Opinion.

His Ver-  
tues and  
Witty Say-  
ings.

(c) Above all the Poets he chiefly admir'd *Homer*, of whom he read some Pages every Morning and Evening, calling him his Mistress. He look'd upon *Pyndar* as proper to raise the Voice, and afford a plentiful variety of words. He was very sententious and succinct in speech, and spoke all his words distinctly. He was full of Taunts and Gibes. Being ask'd by a deform'd but very fine Gentleman, if a Wise Man might not Love; yes, said he, *if he can meet with one so lovely and so fine as your self*. Being teas'd with a noisy talkative fellow's din, *this fellow,*

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(a) *Cic. de fin. l. 2.* (b) *Contra Academ. l. 3.* (c) *Laert.*

said he, *has had a peevish Nurse*. To one of *Alexinus's* School, that could do nothing worthy of his Master; he gave an admonition to remember how *Philoxenus* serv'd the Brick-makers; for he over-hearing the Brick-makers mistuning his Songs, fell a breaking their Bricks; saying, *You spoil my Songs, and I'll break your Bricks*. He was very happy, in finding out apposite words, and accommodating his Discourse to all Subjects, Times and Seasons: and had an admirable gift of perswasion upon any Argument. For which reason a great many Scholars Hock'd to his School, and patiently bore his Jests. He was extream liberal and free, without the least affectation of vain glory. Knowing *Ctesibus* to be Sick and Poor, he privately convey'd a Purse of Money under his Pillow; and (a) *Plutarch* says he did the like to *Apelles* the Chian Painter; and after the Purse was found, *Apelles* said, that was one of *Arcesilaus's* tricks. By his recommendation *Archias* the *Arcadian* got great preferment from *Eumenes*. In a word, he was very ready to serve or relieve his friend, and took all the pains imaginable to conceal his courtesies. He affected Magnificence, and was a second *Aristippus* for Entertainments; and was always serv'd in Silver Plate, in which he vyed with *Archicrates* and *Callicrates*: At last he was serv'd in Gold Plate. He us'd to lend out his Plate for Feasts. And one time having lent it to a Friend, whom he afterwards understood to be Poor, he would not take it again. For he had a fair Estate in *Pitana* in *Laconia*, which his Brother *Pylades* manag'd for him. And *Eumenes*, the only King he visited, allow'd him largely. Upon which account he never courted acquaintance with *Antigonus*, as many others did; nay he would not so much as visit him, notwithstanding the importunity of *Hierocles* Governour of the *Pyraum*, with whom he was very intimate. By this means it came to pass, that being sent by his Country on an Embassy to *Antigonus* as far as *Demetrius*, he return'd without being able to effect what he went for. He liv'd for the most part in the Academy, without meddling in publick business;

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(a) *Discrim. Acad. ad Aric.*

narrowness of our Senses, the weakness of our Minds, the shortness of our Lives, the secrecy and remoteness of Truth : in so much that all things are involv'd in darkness, and we know nothing, not so much as *Socrates's* reserve (*that he knew nothing*;) and upon that score ought not to affirm any thing, but to withhold (*ἐπίχεν*) our assent; and credit neither our Senses nor Reason. By this means he introduc'd the custom of disputing *pro* and *con*; and instead of answering his auditors Questions, (a) made them tell their Opinion, and then he disputed against it, ordering them to defend their advances as much as they could. So that, in his School, when one said, it seems to me so and so, he was not taken to be really of that Opinion, but to desire to hear the contrary urg'd : and therefore he that would learn held his peace, or at least spoke only in that manner. All this, says *Augustine* (b) was done, only as a faint, in opposition to *Zeno*: for *Arcesilaus* still held the Platonical Doctrine and Tenents, but unfolded them only to those who liv'd with him till they were old. The School thus constituted was call'd the *Second* or *Middle Academy*. These new Academicks differ'd from the *Scepticks*; notwithstanding that they affirm'd that nothing can be comprehended, yet they held some fancies to be true, some false, some things improbable, and some more probable than others: whereas the *Scepticks* held all things to be equally indifferent, and sunk the use of Opinion.

His Ver-  
tues and  
Witty Say-  
ings.

(c) Above all the Poets he chiefly admir'd *Homer*, of whom he read some Pages every Morning and Evening, calling him his Mistress. He look'd upon *Pyndar* as proper to raise the Voice, and afford a plentiful variety of words. He was very sententious and succinct in speech, and spoke all his words distinctly. He was full of Taunts and Gibes. Being ask'd by a deform'd but very fine Gentleman, if a Wise Man might not Love; yes, said he, *if he can meet with one so lovely and so fine as your self*. Being teas'd with a noisy talkative fellow's din, *this fellow,*

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(a) *Cic. de fin. l. 2.* (b) *Contra Academ. l. 3.* (c) *Laert.*



said he, *has had a peevish Nurse*. To one of *Alexinus's* School, that could do nothing worthy of his Master; he gave an admonition to remember how *Philoxenus* serv'd the Brick-makers; for he over-hearing the Brick-makers mistuning his Songs, fell a breaking their Bricks; saying, *You spoil my Songs, and I'll break your Bricks*. He was very happy, in finding out apposite words, and accommodating his Discourse to all Subjects, Times and Seasons: and had an admirable gift of perswasion upon any Argument. For which reason a great many Scholars flock'd to his School, and patiently bore his Jest. He was extream liberal and free, without the least affectation of vain glory. Knowing *Ctesibus* to be Sick and Poor, he privately convey'd a Purse of Money under his Pillow; and (a) *Plutarch* says he did the like to *Apelles* the *Chian* Painter; and after the Purse was found, *Apelles* said, that was one of *Arcesilaus's* tricks. By his recommendation *Archias* the *Arcadian* got great preferment from *Eumenes*. In a word, he was very ready to serve or relieve his friend, and took all the pains imaginable to conceal his courtesies. He affected Magnificence, and was a second *Aristippus* for Entertainments; and was always serv'd in Silver Plate, in which he vied with *Archicrates* and *Callicrates*: At last he was serv'd in Gold Plate. He us'd to lend out his Plate for Feasts. And one time having lent it to a Friend, whom he afterwards understood to be Poor, he would not take it again. For he had a fair Estate in *Pitana* in *Laconia*, which his Brother *Pylades* manag'd for him. And *Eumenes*, the only King he visited, allow'd him largely. Upon which account he never courted acquaintance with *Antigonus*, as many others did; nay he would not so much as visit him, notwithstanding the importunity of *Hierocles* Governour of the *Pyraum*, with whom he was very intimate. By this means it came to pass, that being sent by his Country on an Embassy to *Antigonus* as far as *Demetrius*, he return'd without being able to effect what he went for. He liv'd for the most part in the Academy, without meddling in publick business;

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(a) *Discrim. ad. ar. ic.*

only sometimes he went to the *Pyraum* out of respect to *Hierocles*: for which he was censur'd by some. He openly kept company with *Theodote* and *Phileta*, two *Elean Courtezans*, and was much addicted to Male Vener'y; whence *Aristo* calls him a corrupter of Youth, an Eloquent and Audacious Buggerer. Being invited by *Hieronymus* the *Peripatetick* to celebrate the Birth-day of *Alcyoneus*, Son to *Antigonus*, who remitted a considerable Sum of Money Yearly for that purpose; *Aridelus* importun'd him to speak upon a Question that was propos'd; but he made answer, That 'twas the chief quality of a Philosopher to adjust the proper times and seasons of things. His Enemies frequently tax'd him with incontinency; but he still quoted *Aristippus's* Maxims for his Justification. Tho' *Timon* charges him with the affectation of popular applause, he was so far from pride, that he oftentimes advis'd his Disciples to go and hear other Masters: and finding one of 'em more enclin'd to *Hieronymus* than to himself, carried him to that Philosopher and recommended him to his care. Being ask'd why other Philosophers turn'd *Epicureans*, but the *Epicureans* always kept to their Sect; *because*, said he, *Men may be made Eunuchs, but Eunuchs can never be made Men.* He us'd to say (a) where there are most Physicians and many Laws, there are many Diseases, and much Injustice: *Dialectick* turns (b) all things upside down: *Logicians* are like Gamesters, that take delight while they are cozen'd: (c) Poverty is a good School of Vertue; for it inures one to frugality and abstinence.

*His Death.* (d) Being never marry'd, he left his Estate to *Pylades* his Brother. He deposited three Copies of his Will, one with *Amphicritus* in *Eretria*, another with *Thaumasius* his Countryman, and Kinsman; and a third, with some of his Friends at *Athens*. He dy'd in a sort of frensie after hard drinking, in the 75th Year of his Age, and the 4th of the 134 Olymp. There were three more of this name, one a Writer of ancient Comedy, the other a Composer

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(a) *Stob. ser. 143.* (b) *Stob. ser. 212.* (c) *Stob. ser. 235.* (d) *Laert.*

of Elegies, and the third a Statuary. The *Athenians* honour'd him with a more solemn Funeral than any one before him. *Laertius* gives him the following Epigram.

Arcesilaus! *What did'st thou think,  
Had'st nothing else to do but drink?  
While Night and Day thou spar'd'st no pains,  
To bring a deluge o'er thy Brains:  
The generous Wine why didst abuse,  
Which might have serv'd for better use,  
Than thus to murder such a sot  
Whose shameful death I pity not?  
But th' injur'd Muses I deplore,  
By thee disgrac'd still more and more;  
That notwithstanding pregnant Parts,  
And other helps of Liberal Arts,  
Thy Wit and Wisdom dost confound,  
In Brimmers, Brushers, Facers drown'd.*



## The Life of Lacydes.

(a) *LACYDES* a *Cyrenean*, the Son of *Alexander*, succeeded *Arcefilans* in the Academy, and taught in the Gardens made by *Attalus*, which from him were call'd *Lacydean*. He was a very grave Man, and a great Student; and his Poverty oblig'd him to be complaisant. He was so careful of his Victuals, that he us'd to lock the Door of his Buttery, and throw the Key in at a small slit in the Door; which his Servants observing, us'd to open the Door, and take what they had a mind to, and then throw in the Key as he did: and continu'd long in that practice without any discovery. (b) For the honest Philosopher missing his Victuals, resolv'd all by the fallaciousness of the Senses; and 'twas by that means that he was made a Profelyte to the New Academick Sect. At the end of 26 Years, he resign'd his School, being yet alive, to *Teleclus* and *Evander*, two *Phocians*, his own Disciples; in the 2d Year of the 141 Olymp. Being sent for by *Attalus*, he return'd for Answer, that Pictures look'd best at a distance. He study'd *Geometry* in his old Age, and being ask'd, if that was a time for him to be learning; if it is not time now, said he, *When will it?* *Athenaus* says he out-drunk *Timon* at a Feast to which they were both invited; and then told him they were unhappy that contended with him. And *Ælian* ranks him among the great Drinkers. By hard drinking he contracted a Palsie, of which he died in the 2d Year of the 141 Olymp. which occasion'd the following Epigram.

*All the Report about the Country goes,  
Friend Lacydes, how Bacchus bound thy Toes,  
And haup'd thee bound to Hell's Infernal Gate;  
Where then he left thee overcharg'd in Pate.  
What Riddle's this? For Riddle it must be,  
When chearful Wine sets all the Members free.  
That's the Mistake, for Bacchus did not bind him;  
The only fount him bound, and so resign'd him.*

The Life of Carneades.

**CARNEADES** the *Cyrenean* (a), the Son of *His Birth*  
*Epicomus* or *Philocomus*, was the successor of *and Edu-*  
*Egesinus*, who succeeded *Evander, Lacydes*, Disciple, *cation.*  
in the Academick School. He seems to have been  
born in the 162 Olymp. which by a mistake is reckon'd  
by *Laertius* for the time of his Death: and that on  
the Day for Celebrating the *Carnean* Festival at *Cy-*  
*rene* (b), from which perhaps he took his name.  
He was *Egesinus*'s Scholar; and learn'd *Logick* of  
*Diogenes* the Stoick; whence he often said; If I argue  
right, 'tis well; if not, *Diogenes* must return me the  
*Mina* he had of me: that being a *Dialectick* Philo-  
sopher's Fee.

*Carneades* the fourth from *Arcefilans* the Founder *His Insti-*  
of the middle Academy, constituted a newer or third *tution of*  
Academy. He asserted the suspension of assent, as *a new A-*  
eagerly as *Arcefilans*: (c) But he own'd that the *cademy.*  
real natures of things in themselves, are either true or  
false, and all assertions are such in the nature of the  
thing: only we derive from these real things a simili-  
tude or fancy which imposes upon us, and always  
tacks some falshood to the greatest truth; and for  
that reason we ought to withhold our assent. (d)  
For, 1. neither Reason, nor Sense, nor Fancy, can  
be a standard for Truth, since they all deceive us.  
2. Any judgment we can make, must be grounded  
on Fancy; for Reason cannot judge without the ob-  
ject appears to it, and that is only done by irrational  
Sense. Now Fancy must represent to us not only it  
self, i. e. the alteration made by the object, but like-  
wise the object that made the alteration. And 'tis  
manifest that it often errs in the representation of the  
object. Indeed probable Fancy is to be regarded.  
But there's no such thing as true perception. 'Tis  
true, Fancy as it relates to the object represented is

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(a) *Laert. Cic. Acad. quæst. 4.* (b) *Plut. Symp. 8. 1.* (c) *Numen.*  
*apud Euseb. Cic. Acad. quæst. 4.* (d) *Sext. Empir. adv. Mathem.*

in it self either true or false: But with respect to the Man in whom it is, it only either seems true or seems false. That which seems true, or the probable Fancy, is the standard by which we regulate the Conduct of our Lives. And that we call the chief Judge, which is confirm'd by *undistracted* Fancy, that is, when many concurring Fancies back the first, and nothing retracts us from it; as when I see *Socrates*, besides the Fancies of *Socrates*, I have that of his Cloaths, Gate, Stature, &c. and if none of these affect us with an improbability, we form a judgment accordingly in the way of Life. To these two sorts of Fancies, we must add a third, *viz.* *Circumcurrent* Fancy, in which we examine every concurring Fancy by it self. In the *undistracted* Fancy, we only consider whether no concurring Fancy tends to the seeming falshood of the thing enquir'd after. But in this, we examine each of these strictly. And if all conspire to a seeming truth, we form a judgment. So that, upon the whole, *Probable* Fancy directs our judgment in Life, in things of small moment; *undistracted* Fancy, in things of some moment, and *Circumcurrent* in things of the greatest importance. And tho' nothing can be perceiv'd, yet we may opionate upon things. These were the advances of this Father of the third Academy. *Laertius* says he read the Writings of the *Stoicks* with so much profit, that he said; *If Chrysippus had not been, I had not been.* *Cicero* says he had such a witty way of arguing, that he could oftentimes expose and discolour the best causes.

His Em-  
bassy to  
Rome.

(a) The *Athenians* being fin'd by the *Romans* for destroying *Oropus*, sent an Embassy of three Philosophers, namely *Carneades*, *Diogenes*, and *Critolaus*, to procure a mitigation of their Fine. *Carneades* being at *Rome* took all occasions to display his *Rhetorick*, which was violent and rapid. He harangu'd one Day before *Galba* and *Cato*, the greatest Orators of that time, upon the merits of Justice: and next Day by contrary arguments inveigh'd against Justice: To shew the Vanity of positive assertions. The Ro-

(a) *Plut. vit. Cat. A. Geil. 7. 14. Macr. Satur. 1. 15.*



man Youth were so taken with the *Grecian* Learning, that they began to shift their other Exercises for an ardent pursuit of Philosophy and Eloquence: Upon this, *Cato*, fearing that the Youth would prefer Eloquence before Action and Military Discipline, mov'd the Senate to give an Answer to the Embassy, and send the Ambassadors back to their Schools.

(a) He was so studious that he would not allow himself leisure to comb his Hair, and pair his Nails, and not only avoided Feasting, but when sitting at Table forgot to eat. He apply'd himself more to Moral Philosophy, than to *Physicks*. His Philosophical Discourses were in such esteem, that the Orators themselves flock'd to hear him. He had a strong loud Voice. Being desir'd by the head of the College not to speak so loud, he ask'd a measure for his Voice. Upon which the *Rector* wisely and seasonably replied, that his audience was a measure for him. In dispute he was violent and almost uncontrollable. Being to dispute with *Chrysippus*, he took a purge of white Hellebore, lest the corrupt humors in his Stomach should cloud his mind. (b) He said, Logicians improving their subtilty confute their own assertions, just as the Fish *Polypus* bites off its own claws when they grow long. (c) He advis'd all Men to be mindful of changes, because unexpected things are grievous. He said, (d) Great Men learn nothing well but riding; for in all other Exercises Men yield to them out of flattery, but a Horse throws both Rich and Poor if he cannot rule him. (e) He was very impatient under the thoughts of Death. But the news of *Antipater's* poysoning himself, inspir'd him with some courage; upon which he said, Give me a Potion too. But being ask'd what Potion; Wine, cried he.

(f) He died in the 85 Year of his Age, according to *Laertius*, the 90 according to *Cicero*. After his Death there happen'd a great Eclipse of the Moon. There were two more of this name; one the Disciple

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(a) *Laert.* (b) *Stob. serm. 212.* (c) *Plut. de tranq. anim.* (d) *Plut. de adul. & amic. disc.* (e) *Laert.* (f) *Laert.*

of *Anaxagoras*; the other an Epigrammatist. He writ four Books of Suspension and Assent; besides Epistles to *Antiochus* King of *Cappadocia*.

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*The Lives of* Clitomachus, Philo,  
and Antiochus.

*Clitomachus.*

(a) **CLITOMACHUS**, alias *Asdrubal*, a *Carthaginian*, the Son of *Diogenetus*, taught Philosophy at home in his native Language. He came to *Athens* at Forty Years of Age, and heard *Carneades*, who was much taken with his industry. He liv'd with *Carneades* till he died, and succeeded him in the school; and illustrated his Predecessor's Doctrine by his Writings, amounting to above 400 Books. He was a great Enemy to Rhetorick, accounting it a dangerous Art. But was well vers'd in the Academick, Peripatetick, and Stoick Sects. He compar'd *Dialectick* to the Moon, which is in continual increase or decrease. He made good to consist in Pleasure join'd with Honesty. *Cicero* mentions two of his Books, (b) one of *Consolation* address'd to *Carthage*, it being then conquer'd by the *Romans*; (c) the other to *Caius Lucilius* the Poet, of the *Suspension of Assent*: In which he clears the *Academicks* of the charge of superseeding the Senses, and sinking action in not assenting: by shewing that they own such things, as colour, taste, &c. and only deny that they have any inherent mark of certainty; and that in things relating to Action and Life, a Man may answer yes or no, according as the fancy seems true or false, probable, or improbable; without giving assent. Being seiz'd (d) with a Lethargy, he was no sooner out of the Fit, but he put a period to his Life with his own hands, saying, *The Love of Life shall flatter me no longer*.

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(a) *Philo* of *Larissa*, *Clitomachus's* Scholar, was *Philo.* admir'd by the *Romans* for his Eloquence and sweet Temper. He had the honour to teach *Cicero*. He wrote a Treatise to prove the identity of the old and the new Academy. (b) He rejected *Zeno's Comprehension*, holding all things to be incomprehensible as to us, but comprehensible in their own nature. He held a Hypothetick proposition to be true, that begins from false and ends in true. He appointed the precepts of Orators to be given separately and at distinct times from those of Philosophers. *Stobæus* (c) cries up his division of Philosophy, which he grounded on a parallel with *Physick*, thus. 1. As a Physician perswades his Patient to be cur'd, and refuses the contrary objections; so *Exhortation* (the first part of Philosophy) incites to vertue, and confutes its adversaries. 2. As the Physician administers Remedies to remove the morbidick cause and establish health; so a Philosopher removes false opinions, and substitutes true ones, by treating in the second place of good and evil. 3. As all Medicines have heal'th for their end, and rules are given how to use 'em; so Philosophy in the third place treats of *beatitude* its ultimate end, and gives rules for Life in order to obtain it; and these Rules are either *Political* relating to the interest of a community, or calculated for private Persons and Actions.

(d) *Antiochus* the *Ascalonite*, the Brother of *Anticlus.* *Aristus*, and *Philo's* Disciple, liv'd with *L. Lucullus* the Quæstor. He invited *Atticus* to the Academy. He departed from *Carneades's* Sect, thro' the influence either of Sense or Ambition; and taught the Stoical Doctrine, with some little alteration, in the Academy; alledging that the Stoick Doctrine was contain'd in *Plato's* Writings. In his old Age, he join'd in with the old *Academicks*, and was a votary to *Aristotle* and *Xenocrates*, saying, That the *Peripateticks*, and *Stoicks* differ'd only in Words. He wrote two Books, one to *Balbus*; and another against his

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(a) *Stob. Eclog. Ethic. Plut. vit. Cicer.* (b) *Sext. Empir. Pyrrh. Hipp. 1. 33.* (c) *Eclog. Ethic.* (d) *Plut. vit. Cicer. Cic. Acad. quest. 4.*



Master *Philo*. *Cicero* heard him at *Athens*; and though he do's not approve of his new Doctrine, gives him the Character of the Politest and Acutest Philosopher of his Time.

## S E C T. VI.

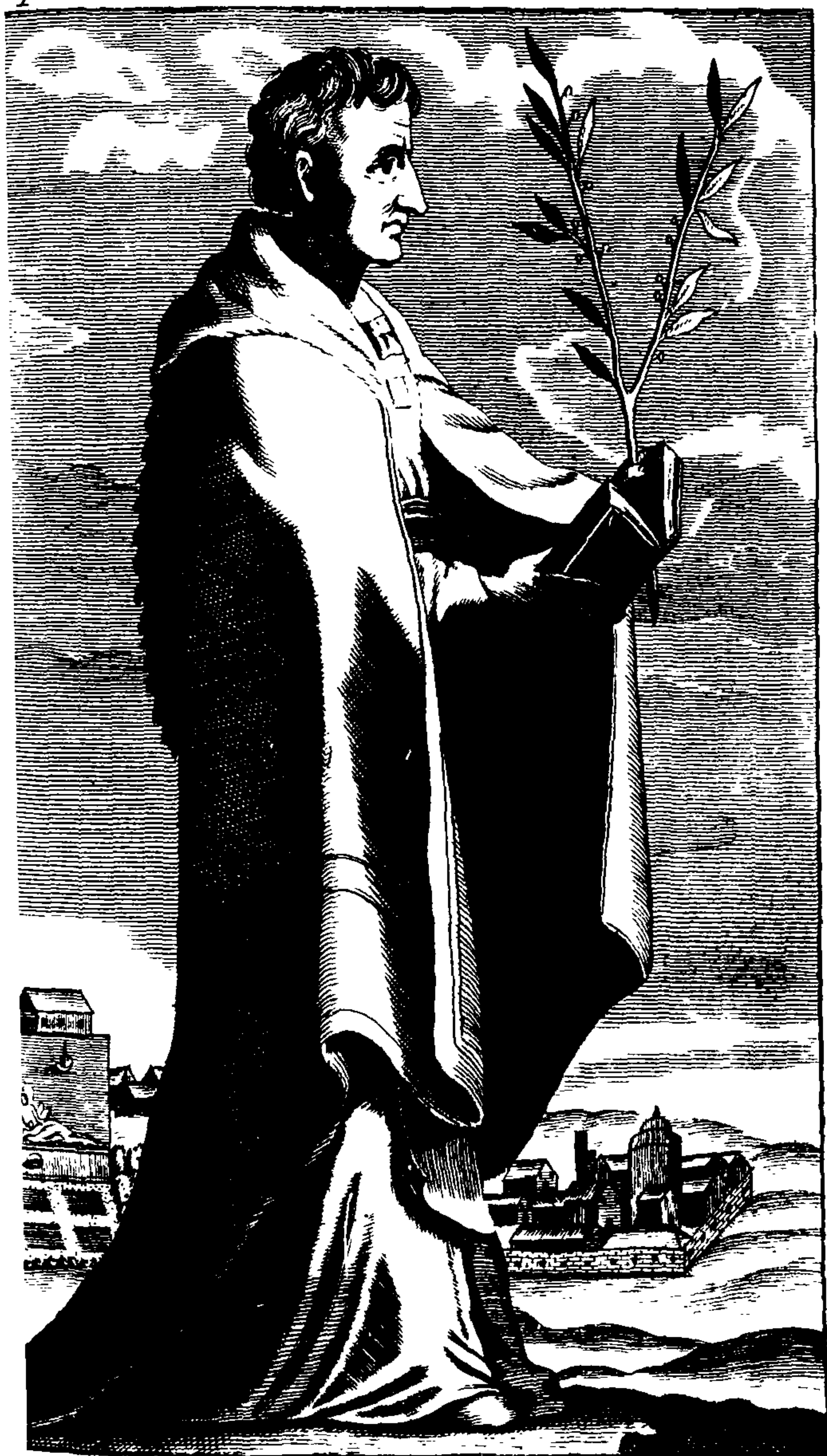
*Containing the Lives of the Peripatetick Philosophers.*

### The Life of ARISTOTLE.

AFTER *Plato's* Death, his Sect was split into the *Academicks*, who taught in the *Academy*, and the *Peripateticks* who taught in the *Lyceum*. The former are already dispatch'd. The head of the latter was *Aristotle*.

*His Birth, Parentage, and Education.* (a) *Aristotle* was born at *Stagira*, which some place in (b) *Thrace*, some in *Macedonia*. (c) His Father *Nicomachus*, Physician to *Amyntas* King of *Macedonia*, was descended of *Nicomachus*, the Son of *Machon*, the Son of *Æsculapius*. His Mother *Phestias* or *Phestis*, was one of the *Chalcidian* (d) Colony planted at *Stagira*: whose Picture, drawn by *Protogenes*, (e) was much valued by *Aristotle*. He was born in the first Year of the 99 Olymp. (f) in the Archonship of *Diotrephes*. (g) His Parents being both dead, he was brought up under *Proxenus* an *Atarnean*, of whom he learn'd Poetry and Rhe-

(a) *Lact.* (b) *Herod. Thucyd. Pausan. Suid.* (c) *Ammonæus, vit. Arist.* (d) *Dionys. Halicarn.* (e) *Plin. l. 35. c. 9.* (f) *Lact. Dionys. Halicarn. Epist. ad Amm.* (g) *Ammon.*



ARISTOTELES.

torick; and out of a grateful Sense of his care, he afterwards not only bred up his Son *Nicanor*, but gave him his Daughter and his Estate; and order'd the Statues of *Proxenus* and his Wife to be erected in honour to their memories. (a) Being advis'd by the *Pythian* Oracle, to apply himself to Philosophy, he went at 17 Years of Age to *Athens*; where, being recommended to *Plato*, he became his Disciple, and continued under him twenty Years. His ready Wit and indefatigable Industry endear'd him to *Plato*, who call'd him the *Intellect* and *Soul* of his School; and his House, the *House of the great Reader*: For he perus'd an infinity of Ancient Authors, as appears by his Works. 'Tis reported, that his wearing of rich Apparel, and Rings, and trimming his Hair, together with his tenacious contradicting temper, disoblig'd *Plato*: upon which *Aristotle* set up a School against him in the *Lyceum*, and *Plato* call'd him a *Colt* that kick'd against his Damm. But this story, as well as that of his turning *Plato* out of his School, mention'd in the Life of *Xenocrates*, seems to be a malicious aspersion cast upon *Aristotle* after his Death, by *Aristoxenus* (c); whom he had disoblig'd by preferring *Theophrastus* to him in the succession of the School. (d) For 'tis attested by Authors of the best form, that he continued with *Plato* till he died, and after his Death gave large Encomium's of him, both in a set Oration, and in his Elegies to *Eudemus*; and honour'd his Memory with an Altar bearing this Inscription,

*This Altar Aristotle's Hand did raise  
To Plato, whom the Impious must not praise.*

Besides, he mentions *Plato* very honourably in his Works; and is very sparing of naming him, where he opposes his Doctrine.

*His Grati-  
tude to*

After his Master's Death, he went and liv'd three Years with *Hermias* the Eunuch, King of *Atarna*, Memory.

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(a) *Laert. Ammon. Vet. Interpr.* (b) *Ælian. 3. 19. Laert.* (c) *Suid. in Aristox.* (d) *Laert. Dionys. Halic. Arist. Epist. ad Philip. Ammon. Olympiodor. Comment. in Gorg. Platon.*



who having been at *Plato's* School, was very intimate with our Philosopher. (a) *Hermias* being taken Prisoner, and put to Death by *Ariaxerxes*, *Aristotle* fled from *Atarna* to *Mytilene*; and out of a Pious gratitude to his Memory, Marry'd his Sister *Pythais*, a Lady of extraordinary Vertue, who upon her Brother's fall was reduc'd to great Extremities: And erected his Statue in the Temple of *Delphi*, with this Inscription, (b)

*This Man the Impious Persian Tyrant slew,  
Impious indeed, since to the Gods untrue;  
Not with his Lance in lawful combat slain,  
But by the treacherous band of friendship feign'd.*

(c) He likewise made a Hymn to Vertue in praise of *Hermias*; which was to this purpose.

*Tho' difficult are Vertues ways,  
And few find Clews to trace the maze;  
Yet once o'ercome, this tedious Strife  
A Relish gives to Humane Life.  
This made the Grecians for thy sake,  
The greatest hardships undertake.  
Their Courage led them to our face  
A thousand deaths, for thine embrace.  
Not glittering Gold that stands the test,  
Or Love of Parents or of rest,  
Can equal that immortal fruit,  
By thee produc'd from heavenly Root.  
For thee that mighty Son of Jove  
In blooming Youth express'd his Love:  
Made Monsters feel his conquering Hand,  
And wearied Juno to command.  
Nor did fair Leda's twins give place,  
Whose valiant Acts confirm'd their race.  
Achilles, Ajax forc'd their Fates,  
And storm'd Hell's Adamantine Gates.  
Atarnia, for thy Radiant light,  
Brave Hermias depriv'd of fight,  
To set his Contemplation free  
And raise his Soul to Ecstasie.  
Things Poets feign'd, or Fools believ'd,  
Were not so great as he Achiev'd.*

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(a) *Laert.* *Suid.* (b) *Ibid.* (c) *Ibid.*

But could my Muse describe his mind,  
My Verse with Jove might favour find:  
For constant friendship, be alone  
A model to the World was known.  
With Love like his I'll sing his praise;  
And Altars to his friendship raise;  
Time Marble monuments may wast,  
But Verse and Friendship ever last.

*Lyco, Aristippus, and others of Aristotle's Enemies,* charge him with a Criminal Intimacy with *Hermias*; and alledge that *Pythais* was either *Hermias's* Concubine, or his Niece, or his Daughter, whom he gave to *Aristotle* in Marriage; as a recompence for his male favours: and that *Aristotle* was so passionately in Love with *Pythais* that he sacrific'd to her, as the *Athenians* did to *Ceres* at *Eleusis*. But these Allegations are at once inconsistent with the Character of an Eunuch, and that of our Philosopher. Besides *Apelleio* shews 'em to be malicious to the last degree.

*Aristotle* being the most Famous and Learned Philosopher of that time, was invited by *Philip* King of *Macedonia*, to come and instruct his Son *Alexander*: to Alexander (a) in hopes that *Aristotle's* Instruction and Precepts would qualifie him for a Crown. Accordingly *Aristotle* went to *Macedonia*, (b) in the 4th Year of the 108 Olymp. *Alexander* being then 15 Years old. (c) *Philip* had so particular a respect for him, that he allow'd him in a manner an equal share in the Government, and caus'd his Statue to be erected; and allotted him a School and Study at *Mieza*, where the Philosophers shady walks and seats of Stone were still to be seen in *Plutarch's* time. (d) *Aristotle* taught his Royal Pupil not only Morality and Politics, but the *Acroatick* and *Epoptick* Doctrines that he conceal'd from the Vulgar. *Plutarch* says he likewise taught him *Physick*; arguing from the Prince's delighting in the Theory of it, and prescribing successfully for his Friends. He corrected the Text of *Homer's* *Iliads*, which he call'd the best Institution of

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(a) *Plut. Vit. Alex.* (b) *Laert.* (c) *Ammon. Vet. Interpr. Plut. Vit. Alex.* (d) *Plut.*

Military Vertue; and then gave it to *Alexander*, who put an infinite value upon the Copy. He likewise wrote a Treatise of a Kingdom for his use. *Alexander* was so influenc'd to do good by his Precepts, that when he had not an opportunity of bestowing some benefit or other after his Accession to the Crown, he us'd to say, *he had not reign'd that Day*. He lov'd him as tenderly as his Father; because, said he, *I owe my being to my Father, but my well being to Aristotle*. After *Philip's* Death, and *Alexander's* Accession to the Crown, the Asiatick expedition being then on foot, *Aristotle* preferring the quiet of a Contemplative Life to the noise and troubles of War, took leave of him and return'd to *Athens*: leaving in his room *Calisthenes* the *Olynthian*, his Kinsman and Disciple; of whom he Prophesied that if he did not moderate his Tongue, it might cost him his Life, having heard him speak too peremptorily to the King: And so it came to pass. (a) For, being discover'd to have been in the Conspiracy of *Hermolaus* against *Alexander's* Life; he was carried about in an Iron Cage; wherein being at length over-run with nastiness and Lice, he was thrown (says *Laertius*) to a hungry Lion, and so ended his miserable Days.

*His School at Athens.* (b) *Aristotle* having liv'd Eight Years with *Alexander*, return'd to *Athens*, in the 2d Year of the CXL. Olymp. at which time *Xenocrates* had been six Years Master of the Academy: So that the Author of *Aristotle's* Life is out in saying that *Aristotle* and *Xenocrates* took up *Plato's* School upon the Death of *Speusippus*: And *Hermippus* (c) is doubly mistaken in saying that *Xenocrates* succeeded to the *Platonick* School, when *Aristotle* was sent on an Embassie to King *Philip*: for *Aristotle* went to *Macedonia* two Years before the Death of *Speusippus*, *Xenocrates's* Predecessor, and that, not as Ambassador, but in order to be Tutor to his Son. *Aristotle* finding the Academy prepossess'd, gave his Lectures in the *Lycæum*, (d) a place in the Suburbs of *Athens*, built by

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(a) *Laert.* (b) *Laert.* *Dionys. Halicarn. Epist. ad Amm.* (c) *Laert.* (d) *Suid.*



*Pericles*, for exercising Soldiers. While he instructed his Disciples, he us'd to walk till the anointing hour, and was from thence call'd *Peripatetick*, *ὁ τὸ περιπατῶν*. Others say, he was so call'd from teaching *Alexander* Philosophy in a walking posture, the Young Prince being oblig'd to walk much for his Health, after a long fit of Sickness. (a) But his School growing numerous, he afterwards taught sitting; and made Laws in his School, and *Archons* who rul'd ten Days to keep them in order. In the Morning (b) he read *Acroatick* Lectures, i. e. Discourses upon the nicest and subtlest points of Natural and Dialectick Philosophy: admitting only such Auditors as were qualified by a distinguishing ingenuity and diligence. In the Afternoon he read *Exoterick* Lectures upon *Rhetorick* and *Ethicks*, to which he admitted all that pleas'd to come.

*Alexander* being inflam'd by the Example of *Achilles*, *Ajax*, and the other *Hero's* immortaliz'd by *Homer*, whose *Iliads* *Aristotle* had so carefully recommended to him, undertook the Expedition against *Darius* King of *Persia*, immediately after *Aristotle* left him. In this Expedition he visited *Achilles's* Tomb at *Sigæum*; and said that Hero was happy in having such a Poet as *Homer* to perpetuate his Memory, (c) which otherwise had been buried with his Body. The Copy of *Homer's* *Iliad's* corrected by *Aristotle*, he put every Night under his Pillow; and having taken a Vessel full of rich unguents and beset with Diamonds and Precious Stones among the Spoils of *Darius*, kept that Book in it (d) as being the thing that was most worthy of such a rich Case. Hearing that *Aristotle* had publish'd his *Acroatick* Discourses of Natural Philosophy; he writ him a Letter, (e) in which he remonstrates, that, as he prefer'd a superiority of Knowledge to a superiority of Power, so he was sorry, that these Discourses being now made common, he had nothing in which he could excel others. *Aristotle* reply'd, that tho' they were publish'd they were not common, because none

*His correspondence with Alexander.*

(a) *Laert.* (b) *Agel. l. 21. c. 5.* (c) *Cicer. 2. Licin.* (d) *Plin. 29.* (e) *Agell. 20. 5. Plut. Vit. Alex.*

but his own Scholars could understand 'em. In the warmest periods of War, that Prince still corresponded with his Master; and having gratified his curiosity in the way of Natural Philosophy, by sending Thousands of Men up and down to procure all the various sorts of Animals that could be had at any rate, sent them to *Aristotle* (a); who thereupon compil'd Fifty excellent Treatises of *Living Creatures*; of which only ten are now extant. Upon *Aristotle's* request *Alexander* rebuilt *Stagira*, his native City, which *Philip* had formerly levell'd with the ground: for which the *Stagirites* honour'd the Philosopher's Memory with a Yearly Feast, call'd the *Aristotelian Feast*. (b) By his Intercession, the Conquering Prince spar'd *Erebus*, *Theophrastus's* Country. And in many other instances, did our Philosopher imploy his Interest with *Philip* as well as with *Alexander*, both for the private advantage of his Friends, and the publick good of Cities and Countries. (c) Some affirm, that *Alexander* was angry with *Aristotle* for having recommended *Callisthenes*, who was found guilty of a design against his Life; and accordingly sent many presents to *Anaximenes*, (or rather *Anaxarchus* the *Abderite*, as *Aldobrandinus* conjectures) and *Xenocrates*, to shew his disrespect to *Aristotle*: And that, thereupon *Aristotle* conspiring with *Cassander*, (d) sent him, by *Antipater*, some of the Water of *Styx*, with which he poyson'd *Alexander*. But Authors are so divided upon the Circumstances of that Prince's dying by Poyson, that we had better credit (e) *Ephippus*, (f) *Orosius*, and (g) *Justin*, who affirm that he died of a Fever occasion'd by hard drinking.

His re-  
turn to  
Chalcis.

(b) Upon the Death of *Alexander*, the Philosopher's Rivals and Enemies, whom his Interest with *Alexander* had hitherto suppress'd, began to make head against him. Particularly *Eurymedon* a Priest and *Demetrius*, accus'd him of Impiety, in making Philosophical advances inconsistent with the *Athenian*

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(a) *Plin.* l. 8. 16. *Atheniens lib.* 9. *Eudæus de Affe*, l. 2. 19. *Armen.* (c) *Lib.* (d) *Lib.* *Alex.* (e) *Athen.* *Deipn.* 10. 9. (f) *Lib.* 30. 21. (g) *Lib.* 12. (h) *Lib.*

Religion, in celebrating *Hermias* as a God with a Hymn, and setting up his Statue in the Temple of *Delphos*. Some say, he justified himself by a publick Oration before the *Arcopagites*, and was the first Philosopher that pleaded for himself. Others affirm, that being apprehensive of a Conspiracy against his Life, he stole away privately to *Chalcis*, in the 2d Year of the 114 Olymp. after he had taught in the *Lyceum* Thirteen Years. He told his Friends that he left *Athens*, to prevent their being guilty of a double offence against Philosophy, in doing by him as they did by *Socrates*: and writ to *Antipater* this Verse out of (a) *Homer*.

Ὅχυν ἐπ' ὅχυν γηράσκει, σῦκεν δ' ἐμὲ σῦκα.

From Pear-trees Pears, and Figs from Fig-trees shoot.

Intimating that the *Athenians* were *Sycophants* and *Calumniators*. He spent the remainder of his Days at *Chalcis*; where being very sickly and old, he was importun'd by his followers, to nominate a Successor.

(b) The Competitors were *Theophrastus* of *Lesbos* and *Eudemus* of *Rhodes*. The Philosopher put 'em off, saying he would think of it. But soon after, complaining of his Wine, as being disagreeable and unwholesome, he desir'd those who had solicited the business of Succession to bring him some *Rhodian*, and some *Lesbian* Wine, in order to try which of 'em would agree best with him. The Wines being brought, he first takes the *Rhodian*, and calls it a strong pleasant Wine; then he tastes the *Lesbian*, upon which, both, says he, are good, but (ἡ δὲ τοῦ ὀλεσβίου) The *Lesbian* is the sweetest; meaning that *Theophrastus* the *Lesbian* was preferable for his sweetness in Discourse and Conversation.

(c) The most remarkable of his sayings were these. His *Apples* Being ask'd what Lyars got by their babbling; never thegm's! to be believ'd, said he, when they speak truth. Being blam'd for giving Alms to a Vicious Person, I did not pity his Evil manners, said he, but I pitied him as a Man. The Eye receives light from the Air,

(a) *Odyss.* (b) *Agell.* 13. 6. (c) *Laert.*



and the Soul receives Wisdom from liberal Arts. The *Athenians* invented both Laws and Corn, but they make use only of one, *viz.* Corn. The Root of learning is bitter, but the Fruit is sweet. A Favour bestow'd, is the thing that grows soonest old. Hope is the Dream of one that awakes. A Fig being offer'd him by *Diogenes* for the resolution of a Question, he took the Fig, and then told *Diogenes* he had lost both his Fig and his humor; meaning that he had prepar'd some witty gird in case the Fig had been rejected. Then he threw the Fig into the Air and catch'd it, crying, O brave, *Diogenes*; and so gave it him again. Wit, Exercise, and Learning, are the three things necessary for Children. Being told that one had spoke ill of him; *Let him beat me too*, said he, *while I am absent*. He call'd Beauty a gift more commendatory than all the Epistles in the World. He call'd, *Socrates* a short liv'd Tyranny, *Plato* Nature's prerogative, *Theophrastus* silent fraud, *Theocritus* a specious well contriv'd piece of mischief, *Carneades* a guardless Kingdom. The learned and unlearned differ as the living and the Dead. Learning is an Ornament to Prosperity, and a refuge in Adversity. To educate Children well is more honourable than to get 'em; because the one gives only a being, the other wellbeing. A Man ought not to boast of his Country, but of such qualities as render him worthy of an Illustrious Country. Friends are one Soul in two Bodies. Some Men are so covetous, as if they were to live for ever; and others so prodigal, as if they were to die the next hour. Being ask'd why he frequented the Company of fair Women, *that's a question*, said he, *for a blind Man*. Philosophy has the same influence upon its Votaries, that the fear of the Law has upon others. The best way to acquire learning, is to follow those before us, and not to stay for those who are behind. To a prating fellow that pursued him with railing and abusive Language, and at length ask'd him, If he had enough on't. By *Jove*, said he, *I d'd not mind*. We should do by our Friends, as we would have our Friends to do by us. Justice is a vertue that renders to every one according to his merit. Learning is the best provision for old Age. He who has  
many

many Friends, has none. (a) When things happen not as we would, we must will as they happen. (b) To a self-conceited Ignorant Youth; *Young Man*, said he, *I wish I were what you think your self, and my Enemies what you really are.* To a Young Man that was proud of a fine Cloak, *Why do you glory*, said he, *in a Sheep's Fleece.* (c) They who demonstrate manifest things, light a Candle to see the Sun. (d) Being rail'd at by an impudent Fellow, *Thou*, said he, *being us'd to bear such things, speak'st them with delight; I, who am not us'd to utter them, take no delight in hearing them.* (e) Being ask'd, why he who taught others to speak was himself silent; a *Whet-stone*, said he, *cannot cut, yet it sets an edge upon Swords.* Being ask'd who can keep a Secret, *He*, said he, *that can hold a glowing coal in his mouth.* (f) To a foppish Young Beau, *Are not you ashamed*, said he, *to make your self a Woman, when nature has made you a Man?* To a handsome Young Man, that told him, if he were hated as much as he, he would hang himself; *And I*, said the Philosopher, *would hang my self if I were lov'd as you are.* The way to riches is to be poor in desire. (g) He said he repented of three things, namely, That he had ever committed a secret to a Woman; That, he had said when he might have gone a foot; and that, he had liv'd one Day not having his Will made.

(h) Our Philosopher was a slender Man, of a *His Ver-* still squeaking Voice, and pink-ey'd. Some say that he stut-ter'd in his Speech, when he was Young. (i) He went very fine, with Rings on his Fingers, his Hair cut and his Face trimm'd. His Head found at *Rome* represents him with a high Nose. He was a sickly Man, and often indispos'd, but very temperate. He join'd to his inimitable perfection in Philosophy, a Pious demeanour towards God and Man. (j) Some affirm his Philosophy has been useful in ushering in the Myteries of the Christian Faith. Gratitude was

(a) Stob. Sermon. 28. (b) Stob. Sermon. 25. (c) Stob. Sermon. 46. (d) Stob. Sermon. 101. (e) Stob. Sermon. 128. (f) Stob. Sermon. 161. (g) Stob. Sermon. 305. (h) Laert. (i) Laert. (k) *Alban, Var. 220.* (l) *E. feb. 220.*

a shining quality in him, witness *Proxenus* and his Son, *Hermias* and his Sister; his own Mother, Brother and Country; *Democritus*, *Diogenes*, *Appollonates*, and *Anaxagoras*, whom he mentions so honourably in his Writings; and above all his Master *Plato*. His Moderation and Modesty is manifest in many places of his Books. He says, (a) we ought not to decide hastily, but to doubt of many things, and above all to honour truth when we meet with it. We ought not, said he, to be proud of our own inventions, for several Men may chance to hit upon the same thoughts. So that he is falsely charg'd with Plagiarism in culling his Philosophy out of the Ancient Philosophers, and then burning their Writings. Besides, *Cicero* is Evidence that most of 'em were Extant in his time.

His Family and his Disciples.

His first Wife was *Pythais* the Sister of *Hermias*, whose modesty and other Vertues he vindicates in his Letters to *Antipater*, and at the same time professes, that he married her only out of a compassionate Sense of her own and her Brother's misfortunes. The second was *Herpilis* a *Stagyrite*, (b) with whom he liv'd to his end; and whom *Timaeus* maliciously (c) gives out for his Concubine. By *Herpilis* he had one Son, namely, *Nichomachus*, (d) who study'd under *Theophrastus*, and writ eight Books of *Physick* and four of *Ethicks*; and for his Eminence in Philosophy is by *Cicero* compar'd both with his Tutor and his Father. To this Son, *Aristotle* Dedicates his great *Morals*. He had likewise a Daughter, call'd *Pythais*, who was thrice married, first to *Nicanor* the *Stagyrite*, then to *Procles* the *Lacedemonian*, and last of all to *Metrodorus* the *Cnidian*, by whom she had a Son, call'd, after his Grandfather, *Aristotle*. His Disciples were so numerous, that *Nicander* of *Alexandria* writ a whole Book upon the Subject. Among these, three Princes led the Van; namely, *Hermias* the Eunuch, *Alexander*, and *Antipater* *Alexander's* Successor in *Macedonia*, who in his Epistles gives an account of the Philosopher's Death. Next are Th

(a) *lib. de Categoriis. & meteorolog.* (b) *Euseb. Suid.* (c) *Plin. in Hesioid.* (d) *Euseb. Prep. Evang.*



*phrastus* the Lesbian his successor; *Phanias* of *Eressus* who writ many Books; *Eudemus* of *Rhodes* competitor with *Theophrastus* for the School; *Eudemus* the Cyprian, whose name the Philosopher prefix'd to his Dialogue of the Soul; *Pasicrates* the Brother of *Eudemus* the Rhodian; *Theodectes* mention'd several times by *Aristotle* in his *Rhetorick*; *Clearchus* of *Soli*; *Dicaarchus* of *Messena*, cited by *Cicero* and *Plutarch*; *Aristoxenus* of *Tarentum*, who maliciously endeavour'd to tarnish his Master's Memory after his Death, because he was not prefer'd to *Theophrastus* in the succession of the School; *Nicanor* mention'd in his Will; *Philo*; *Plato* the Younger; *Socrates* a Bithynian; *Mnason* a Phœcian; *Phrasidemus* a Phœcian; *Palaphatus* of *Abidos*, an Historian; *Callisthenes* the Olynthian his own Sister's Son; *Hipparchus* the Stagyræite; *Leon* the Byzantine, noted for his extream fatness; *Æschiron* of *Mytilene* a Heroick Poet; *Calippus* an Athenian; *Satyrus*; *Hieronimus* the Rhodian; and *Heraclides* of *Pontus* a great Philologist. But our Philosopher's Excellency and far spread Fame, procur'd him not only an infinite number of Friends and Admirers; but likewise a great many Rivals and Detractors. (a) Among whom was *Epicurus*, who says he prodigally spent an Estate left him by his Father, and after he had serv'd for some time in the Army, set up an Apothecary's Shop; *Timæus*, who alleges that he gave over Shop-keeping when he came to riper Years; *Aristoxenus*, who charges him with setting up a School in opposition to *Plato*; *Alexinus* who brings in *Alexander* ridiculing the Instructions of *Aristotle*; *Enbulides* who insinuates that he injur'd King *Philip* and despis'd his Master *Plato*; *Demochares* who charges him with writing Letters to the prejudice of the Athenians, and betraying *Stagira*, the place of his nativity, to the Macedonians; *Cephisodorus* who brands him for a Glutton, and an Effeminate Person; *Lyco*, who says, he sacrific'd to his Wife after her Death, and that he us'd to bathe himself in warm Oyl, which he afterwards sold; and that 75 Brass Pots were found among his Goods: And a great many later Authors who continued and enlarg'd

(a) *Aristoteles apud Euseb. in Prepar. Evangel. lib. 15.*

the Calumny upon the information of those now mention'd. But besides their blunders in Chronology, and the inconsistency of their Allegations with the other Circumstances of *Aristotle's* Life, and the accounts given by more credible Authors; this may serve for a proof of their Malice, that two of 'em never agree upon the same Charge.

*His Death.*

(a) *Aristotle* before his Death, made a Will, to this purpose. He appointed *Antipater* his sole Executor; *Aristomenes*, *Timarchus*, *Hipparchus*, *Dioteles*, and *Theophrastus* (if his leisure permits) Guardians to his Wife and Children. He order'd his Daughter *Pythais* to be married to *Nicanor*, and in case she died before Marriage, or without Children, *Nicanor* was to manage the Estate, and take care of his Son *Nicomachus*. If *Nicanor* dy'd before the Marriage or without Children, all his disposals were to stand good in Law; and *Theophrastus* (if he pleas'd) was to Marry *Pythais* upon the same foot with *Nicanor*; and in case he declin'd it, *Antipater* with the other Guardians were to look after his Son and Daughter. He recommended *Herpilis* to the care of the Executors; and in case she had a mind to Marry again, desir'd she might not be match'd beneath her Quality, and that a Talent of Silver, three Servant Maids and the Lacquey *Pyrrheus*, should be given her over and above what she had already. He gave her, her choice either to live at *Chalcis* or at *Stagira*, ordering either of his Houses in these two places to be decently furnish'd for her use. He gave orders for the Manumission of several Servants, and bestow'd Legacies upon 'em. He order'd the Statues of *Nicanor*, *Proxenus* his Father and his Mother, to be set up in their respective places; as well as that of *Arimnestus*, who dying without Children stood in need of a Monument. He order'd his Mother's Statue to be Consecrated to *Ceres* in the *Nemean* Temple; and the Bones of *Pythais* to be laid by his own. At last, he desir'd that four Beasts in Stone, four Cubits long, should be dedicated to *Jupiter Servator* and *Minerva Servatrix* at *Stagira*; in pursuance of

a Vow he had made for the welfare of *Nicanor*.----

(a) He died at *Chalcis*, two Years after his departure from *Athens*, in the 63 Year of his Age, and the 3d of the 114th Olymp. (b) 'Tis commonly reported that he threw himself headlong into *Euripus*, an Arm of the Sea that Washes *Chalcis*; out of vexation and fret, for not being able to resolve its ebbing and flowing seven times a Day. (c) But Authors of the best credit assure us, that he died of a pain in his Stomach, occasion'd by over-watching and excessive Study. For he read incessantly, and when he went to sleep, held in his Hand a Bullet of Brass over a Basen of the same Metal, that the noise of the Bullet falling into the Basen might awake him out of his sleep. Besides, he was so subject to a pain in his Stomach, that he us'd to keep a Bladder of warm Oyl upon his Stomach: and indeed his natural Constitution was so puny and sickly, that nothing but his Vertue and Temperance could have kept him so long alive. (d) Upon the approach of Death, he told his Disciples, *Homer* had reason to say that the Gods descended to the Earth to relieve Mankind; and often repeated these words, *Thou cause of causes have mercy upon me*. (e) After his Death, the *Stagyrites* carried his Corps from *Chalcis* to *Stagira*; where they gave him a very solemn Funeral; and erected a magnificent Tomb, and an Altar, in honour to his Memory.

*Aristotle's* indefatigable Industry, and wide compass of Learning, is apparent from the vast number of Books that he writ upon all sorts of Subjects, amounting in all to (f) 513. besides his *Epistles*. The greatest part of these Books is now lost. (g) For he gave his Library to *Theophrastus* his successor; who left 'em to *Nelius* the *Scepsian*; and he to his Heirs; who being Strangers to Learning, hid 'em under ground for fear they should be seiz'd for the

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(a) *Apollodor. apud Laert. Dionys. Halicarnass.* (b) *Justin. Mart. Parer. ad g. m. Greg. Nazianzen. S. lient. v. Celsus Rhodog. Ant. Lect. 19. 2.* (c) *Apollodor. apud Laert. Dionys. Halicarn. Epist. ad Ammon. Cenforin. de die natali.* (d) *Author libri de po no.* (e) *Val. Interpr.* (f) *Tacitus.* (g) *Strabo Pictarch.*



use of the *Attalick* Library at *Pergamus*. Thus they continued under ground 130 Years, and were much injur'd by the Wet and Worms. And the *Peripateticks* of that time were but sorry Philosophers for want of 'em. At last they were sold for a great Sum of Money to *Apellico a Tejan*; who caus'd 'em to be transcrib'd, and supply'd some defects occasion'd by the injury they had receiv'd. But that Man being a greater lover of Books than of Learning, his Transcript was full of Faults. Soon after the Death of *Apellico*, *Sylla*, taking *Athens*, seiz'd upon his Library, and convey'd it to *Rome*; where, for want of good Writers and careful Collaters, several faulty Copies were taken; of which *Tyrannio* the the Grammarian, who had access to the Library, gave one to *Andronicus* the *Rhodian*, who first made them publick. (a) Some Copies were sold and sent to *Alexandria*; which were afterwards burnt by *Julius Caesar*. In fine the *Aristotelean* Books now extant, are these. Those which treat of *Logick*, are, *Categories* 1. Of Interpretation 1. First Analyticks 2. Second Analyticks 2. Topicks 8. Elenchs 1. Those which treat of *Physicks*; are, Of natural Auscultation 8. Of Heaven 4. Of Generation and Corruption 2. Of Meteors 4. Of the World 1. (suspected). Of the Soul 3. Of Sense and Sensibles 1. Of Memory and Reminiscence 1. Of Sleep and Waking 1. Of Dreams 1. Of Divination by Dreams 1. Of the Motion of Living Creatures 1. Of the length and shortness of Life 1. Of Youth and Age, Life and Death 1. Of Respiration 1. Of the going of Animals 1. Of Breath 1. Of the Generation of Animals 5. Of the Parts of Animals 4. The History of Animals 10. Of Colours 1. Of Physiognomy 1. Spurious 2. Those which belong to the *Ethicks*; are, *Ethick* to *Nicomachus* 10. Great *Ethicks* 2. *Ethick* to *Eudemus* 7. Of Vertues 1. Oeconomick 2. Politick 8. In the *Metaphysical* Class; are, *Metaphysick* 14. Of the abstruse part of Divine Wisdom according to the *Egyptians*, translated out of *Arabick*, but suspected to be spurious, 14. Those which treat

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(a) *Athenæus*.

of the *Mathematicks*, are, *Mathematicks* 2. *Mechanicks* 1. Of *Insecable Lines* 1. Those which treat of *Philology*; are, *Rhetorick* 3. *Rhetorick* to *Alexander* 1. *Poetick* 1. Those upon extraordinary subjects; are, *Problems* 38. *Wonders* 1. Of *Zenophanes*, *Zeno* and *Gorgias* 1. He writ three *Epistles* (a) to King *Philip*; one advising him to avoid *Tyranny* and *Diffoluteness*, because *Power* being liable to changes is not to be trusted; but *Vertue* continues firm and still the same in all conditions of *Life*; and withal to keep up the health of his *Soul* by *Philosophy*, and that of his *Body* by *Exercise*. The second *Epistle* advises the *Prince* to *Beneficence*, and the *Commiseration* of *Vertue* in her *Misfortunes*, that being the quality of a mild and *Princely Soul*, besides the fruit that accrues from it, when the *Persons* thus oblig'd come to be in a capacity to requite his favours. The third counsels him to consider the rapid motion of things, and the instability of *Fortune*; and to treasure up good *Deeds*, which in prosperity are an *Honour*, and give relief in *Adversity*; concluding, that tho' he had said but *little*, considering the greatness of the subject; yet considering the *Person* to whom he writ, he had said *all*. He wrote likewise an *Epistle* to *Alexander*, intreating him not to oppress, but to oblige *Mankind*, that being the only way to eternise his *Memory*; and remonstrating, that as he knew better things than to ridicule good Advice, so he ought to excel in *Vertue* as well as in *Power* and *Greatness*; and to approve himself worthy of his honourable *Descent*, his *Hereditary Kingdom*, his solid *Learning*, and his unequal'd *Glory*. There is also an *Epistle* of his extant, to *Theophrastus*; in which he sets forth that in the way of mutual *Society* we ought to forgive injuries, since 'tis above the power of *Man* to do no wrong; and that a solid judgment will improve upon seasonable reproof.

The general approbation that *Aristotle's Writings* His Comment met with upon their publication, drew *Commentators*, taries from many *Philosophers*, both in that and the

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(a) *Epist. Græcæ.*

succeeding Ages. (a) Of this number, are *Andronicus* the *Rhodian* (who first publish'd 'em) *Boethus* a *Sidonian*, the Disciple of *Andronicus*; *Aristo* the *Coan* his Disciple also; *Nicholaus Damascenus*, who liv'd in the time of *Augustus*; *Sotion* of *Alexandria*; *Achacius*; *Tamrus* the *Berisian* a Platonick Contemporary with *Antonius*; *Adrastus* the *Aphrodisæan*; *Alpasius* who took great care to restore the Text; *Herminus*; *Alexander* the *Aphrodisæan* stil'd by the later Interpreters *ἑρμῆς* the *Expositor*; *Galen* Contemporary with the former under *Antoninus* and *Severus*; *Atticus* a Platonick Philosopher; *Jamblicus* Tutor to *Julian* the Emperor; *Dexippus* whom some take for the Son of *Jamblicus*; *Maximus* the *Byzantine*, Disciple to *Jamblicus*; *Plutarch* the Son of *Nestorius*, Contemporary with *Gratian*; *Syrianus*, surnam'd the Great, of *Alexandria*, who flourish'd in the time of *Arcadius*, *Honorius* and *Valentinian II.* *Olympiodorus* of *Alexandria*, a later Philosopher than he who writ upon *Plato*; *Themistius*, who flourish'd under *Julian* and *Jovinian*; *Proclus* the Disciple of *Syrianus*; *Marinus* who succeeded *Proclus* in the School; *Ammonius Hermæus*; *Damaſcius* the Platonick, who Epitomis'd some Books of *Aristotle's* *Physicks*; *Philoponus*, and *Simplicius*, and *Asclepius*, Disciples to *Ammonius*; *Johannes Damascenus*, whose Compendium of *Aristotle's* *Logick* and *Physicks* is extant, and who flourish'd in the Year 770; *Eustathius*; *Michael Psellus* who liv'd about the Year 800; *Magentinus*; *Nicéphorus Blemmydes*; *Georgius Plachymerius* and *Theodorus Metochita*, who liv'd about the Year 1080, and wrote *Epitome's* now extant; *Avicenna* and *Averroes* Arabick Philosophers, who wrote about the Year 1216: Besides a great many later Commentators, a List of whom is annex'd to the *Paris* Edition of *Aristotle's* Works.

His Philo-  
sophical  
Tenents.

Our Philosopher cultivated and improv'd all the parts of Philosophy; which he divided into *Practical*, comprehending *Ethicks* and *Politicks*; and *Speculative*, including *Physicks*, and *Metaphysicks*. To the whole he made *Logick* a necessary Instrument, in treating

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(a) *Ammon. Simplic. Arab. Averroes. Philopon. Boet.*



which he omits nothing that may conduce to improve either Invention or Judgment.

(a) He divides *LOGICK* into three Parts. *Logick*. The first treats of *Terms*; the second of *Propositions*; and the third of *Syllogisms*.

*Terms* are either *Homonymous*, i. e. of the same name but different Essences; or *Synonymous*, of the same name and definition; or *Paronymous*, as differing only in Case or Termination. The *Synonymous* he drew up under ten general Heads, call'd *Categories* (which were properly his own invention) namely; *Substance*, subsisting without a subject, *Quantity* whether *discrete* or *continuous*, *Quality*, *Relation*, *Action*, *Passion*, *When*, *Where*, *Position*, *Habit*. Those that could not be reduc'd to any certain Category, he call'd, *Opposites*, *Precedents*, *Coagnals*, *Motion*, *Possession*. *Opposites* are either *Relatives*, as Father and Son, *Contraries* as black and white, *Privatives* as light and darkness, or *Contradictories* as learned and unlearned.

A Philosophical Proposition, is an Enunciative Speech, distinct from the Precatory and Imperative, which belongs to Rhetorick and Poetry. Propositions are divided into *simple* and *complex*; *Affirmative* and *Negative*; *Universal*, *Particular*, *Indefinite*, and *Singular*; *Pure* and *Modal*. The *Modal* are subdivided into *Necessary*, *Possible*, *Contingent*, and *Impossible*. All Propositions are liable to three Accidents, viz. 1. *Opposition*; which is either *Contradictory* of a *Particular* to an *Universal*; or *Contrary* of an *Universal* to an *Universal*; or *Subcontrary* of a particular *Negative* to a particular *Affirmative*. 2. *Equipollence* when two Propositions have the same affections, of Truth or Falshood, &c. 3. *Conversion* or *Transposition* of *Terms*; preserving the *Affirmation*, *Negation* and *Verity*; but sometimes altering the quantity, i. e. *Universality*, &c.

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(a) See his Books, Of *Categories*, of *Interrogation*, *Analyticks*, *Topicks*, and *Sophistick Elenchs*.

3. Of Syllogisms.

Demonstration.

The form of Syllogisms was first invented by Aristotle. They consist of three Propositions, viz. two Premises and a Conclusion; as also of three Terms, viz. two Extreams and a Medium. The various ranking of the Medium with the Extreams makes three different Figures; namely, 1. When the Medium is subject in the first Proposition and Prædicat in the second; 2. When it is prædicated of both the extreams. 3. When it is subjected to both the extreams. The varying of the quantity and quality of the three Propositions in a Syllogism, makes so many different Moods in each Figure; of which there are only four conclusive in the first, four in the second, and six in the third. So that all true Syllogisms must be reducible to these three Figures, and one of its respective Moods: And those of the second and third Figures, are reducible to the first as being the most absolute and perfect; since it always concludes with an universal Affirmative. A Syllogism is either *Demonstrative*, *Dialectick*, or *Sophistick*. The *Demonstrative* or *Scientifick* draws the Conclusion from its true, first, immediate, and more known Causes; so that the premises needing no demonstration must be necessary, and the object of Demonstrative Science must be prædicated Essentially and Universally; its Conclusions being of Eternal Truth, and incompatible with perishable things; and consequently above singulars, tho' prædicated of 'em in common. There are two sorts of *Demonstration*. 1. *ἐν*, which only shews a thing to be so and so, by demonstrating the Cause from the Effect, as that the Stars are nearest the Earth because they do not twinkle, or the Effect by a remote Cause that is not Reciprocal. 2. *διότι*, which shews why a thing is so and so, and is conversant with the first proper and immediate Causes of Things. As Science is the effect of *Demonstration*, so Ignorance is its opposite; which proceeds either from a pure Negation and Want of Knowledge, or from a deprav'd prejudic'd temper. *Ignorance* by pure Negation is occasion'd by a defect of Sense, as a blind Man has no Knowledge of Colours; for tho' Demonstration is only of Universal and Eternal Truths

not

not subject to Sense ; yet we are often led to these Universals by an Induction of Singulars perceiv'd by Sense:

A *Dialectick* Syllogism, concludes from probabilities ; *Dialectick* so that *Dialectick* is a conjectural Art as well as *Syllogisms*. Rhetorick and Medicine. In disputing of Probabilities, we either use *Problems* which question both sides, as, *Is it so, or is it not ?* or *Propositions*, which question but one part, as, *Is not animal the Genus of Man*. Every *Proposition* or *Problem*, either, signifies what a thing is, and is call'd *Definition*; or declareth what is inseparably and only join'd to it, which is call'd *Proprium*; or signifies an essential part common to it and other things Specifically different, which is call'd *Genus*; or declares what is accidentally inherent in it, which is call'd *Accident*. A *Dialectick* Proposition is a probable Interrogation, receiv'd by all or most, or the wisest of Men, and not far remov'd from the common Opinion. A *Dialectick* Problem, is either *Moral* pertaining to Election or Refusal; *Theoretick*, pertaining to Science; or *Neutral*. Arguments are gain'd by four Instruments. *Viz.* 1. Choice of Propositions. 2. Distinction of *Æquivocals*. 3. Invention of Differences. 4. Consideration of Similitudes. Syllogisms are proper for the Learned, and Inductions for the unlearned. A *Sophistick* Syllogism concludes a falshood from truths; and that either by wresting the words, or the Sense. Such Sophisms are solv'd by distinction or negation. *Sophistick Syllogisms.*

These are the Heads treated of by *Aristotle*, in the few Logical Books of his that are Extant; for he wrote many more that are now lost.

(a) *Aristotle's* Excellency and Exactness in the Study of *PHYSICKS* is manifest from the objection prefer'd against him by *Epicurus* and others, *viz.* that he enquir'd too narrowly into the minutest and meanest things, and their natural Causes. He defines *Physicks*, a Science treating of that substance *Physicks.*

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(a) *Vid. Aristot. lib. de Cœlo, Generatione, Animalibus, &c.*

which



which hath the principle of motion and rest within it self. Now the first thing to be consider'd with reference to that substance, is, the Principles of Natural Bodies.

The Principles of natural Bodies.

The Principles of Natural Bodies are two *First Contraries*; (viz. *Privation and form*) together with (*matter*) a *common subject*; First that they may not be compos'd of any thing else, and *Contrary* that they may not consist mutually one of another. The *Common subject* is necessary, because of *Contraries* by themselves nothing would be produc'd. Of these three Principles, *Materia Prima*, or *Matter* without form, is the first subject of every thing, into which tis at last resolv'd: as being an *Ens* potentially, tho' not actually. *Matter* and *Form* are the two constitutive principles of Natural Bodies; *privation* being only accidental. Some Bodies are such by *Nature*, which is a Principle of motion and rest essential to the Body in which it is; such are Plants. Some proceed from other Causes. Now Causes are either *Material*, *Formal*, *Efficient* or *Final*. Fortune and Chance are accidental Efficient Causes, the former in things done by Election, the other in things directed by Nature. Nature acts for some end, and that in a steady uniform manner, tho' sometimes she is frustrated as in Monsters. Natural Bodies are confin'd to a twofold necessity, one absolute arising from the Matter, another conditional determin'd by the form or end.

The Motion of natural Bodies, viz. Quantity in Accretion and Diminution, Quality in Alteration, and the Category of Where in local motion, Phil. 2. 1. 1002.

*Motion* is the way or act by which a thing becometh actually, what it was only potentially; as the curing of a sick Body. 'Tis competent to three, viz. *Quantity* in Accretion and Diminution, *Quality* in alteration, and the Category of *Where* in local motion. As Magnitude is divisible in *infinitum*, so is Motion, for being continuous, it is not compos'd of *indivisibilia*, which have no extreams or parts to join them; and so must be divisible in *infinitum*; both in respect of the Time, and of the Magnitude, in which it is lodg'd. And this infinity, being only potential, is not at all inconsistent with the actual finitude of Motion or Time. There's no motion in an instant, but all in time. The opposite of Motion

Motion is Rest, which is a privation of Motion in a Body dispos'd to move, and is likewise measur'd by Time. All Motion proceeds from another; so that to avoid a progression in *infinitum*, we must at last stop at a *first mover*, not mov'd by another, but the cause of all Motion, being in it self *immoveable*, one (simplicity being a necessary companion of perfection) *eternal*, because Motion it self is Eternal, since all beginnings must be by Motion, and so there would be a motion before the beginning; besides, Time the measure of Motion is Eternal, since  $\pi \nu \nu$  the instant is at once the end of what's past, and the beginning of what's to come; which it could not be, if time had either beginning or ending. This first mover must likewise be indivisible and void of quantity; for quantity being actually finite is inconsistent with that which moves in infinite time, and consequently has infinite Power. *Place* is the immediate immoveable superficies of a containing body; which every body has a natural tendency to rest in. There's no such thing in Nature as a *Vacuum*, because it would destroy all Motion. *Time* is the measure of Motion by *before* and *after*; which two parts are join'd by  $\pi \nu \nu$  the *present*. The Standard for this measure, is the motion of the *primum mobile*; and the *Measurer* is the *Soul*. So much for Natural Bodies in General. To go on to Particulars.

Bodies are either simple or mixt; and so is their Motion. *Simple motion* is either *circular* or *straight*. *Right motion* is either upwards from the Center, or downwards to it, and both these either simple or  $\kappa \alpha \tau \grave{\alpha} \pi$ . This fourfold variation of right motion evinces four simple Bodies or *Elements*. And the Circular motion speaks a fifth Essence more Divine than these; which is *Heaven*. *Heaven*, moving circularly, *i. e.* neither from the Center nor to the Center, has neither gravity nor levity. Having no contrary, 'tis void of Generation and Corruption; and consequently the first body, and withal to endure for ever. But, being a body, it cannot be infinite. 'Tis perfect indeed as comprehending all perfect bodies: and not encumber'd by any opposite.

It hath three positions; namely, *Right* and *Left*; which are *East* and *West*; *Up* and *Down*, viz. the *Antarctick* and *Arctick* Poles; backwards and forwards, viz. our *Hemisphere*, and the *opposite*. *Heaven* is one, because the first mover is one. Its Circular motion is not all over uniform, for there are other Orbs that move contrary to the *primum mobile*, to make the vicissitudes of Generation and Corruption in sublunary things. But that of the *primum mobile* is uniform and eternal. Its form is *Spherical*, as being most proper for the first body. The Stars by the swiftness of their motion heat the Air, and so occasion nourishment and light; but the Sphears themselves are not heated. Being fix'd in the Heavens, they have no other motion but that of their Orbs; so that those in the same Sphear are always equal distant, and the same side is always turn'd to us. The motion of the *primum mobile* is the swiftest; and that of the other Orbs contrary to the motion of the *primum mobile* is slower or quicker, according to the nearness or distance of the Orb from the *primum mobile*; because it carries those which lye near it much faster about with it so as to retard their proper motion. The Stars are round. The Center of *Heaven* is the *Earth*, seated immoveable in the midst; which together with the Sea makes one Globe.

Of the Elements;

Simple motions evince simple bodies: the circular being proper to *Heaven*; and the Right to the Elements, which are simple bodies contain'd in all natural bodies at least potentially; but not eternal, since they are liable to reciprocal mutations. From the variety of the simple Right motion, we discover the quaternary number of the Elements: The heaviest moving downwards to a definite Center, namely *Earth*; the lightest moving upwards to a definite extream, viz. *Fire*: betwixt which, as being two contrary extreams, there are two means participating of both, namely *Air* and *Water*. Among these the highest and lightest are most perfect. Of the two extreams, *Fire* will never descend, nor *Earth* ascend: but both the mean Elements are heavy in their proper places, for *Water* will



will naturally fall into the room of the *Earth*, if it be taken away; and *Air* into that of the *Water*; but not *e contra*. The Figure of the Elements contributes towards their motion upwards, or downwards, as a pointed Figure assists in moving upwards: But 'tis not the cause of the motion.

The Efficient Cause of the perpetual Succession of Generation and Corruption, is the first mover always moving, and the Heavens always moved, and advancing or removing the Sun and Stars, which have the Generative Power of all things. The material Cause, is the *materia prima*, in it self incorruptible and susceptible of all forms. The *Formal* is the reason of the Essence of every thing. Corruption and Generation succeed mutually to one another. *Alteration* changes only the Affections or Quality of a thing; but *Generation*, or *Corruption* changes the whole. In like manner *Augmentation* and *Diminution* only alter the quantity, not the substance it self; and that thro' every part of the thing thus alter'd; by adding or taking away. *Augmentation* is the accession of something according to *form*, not *matter*; for instance, the matter of the Aliment, without it be assimilated and invested with the animate form by Nutrition, cannot encrease the Animal.

Mix'd Bodies properly so call'd, must have one common matter; and act and suffer mutually; and withall be easily divisible; so that *mixture* differs from bare Conjunction and Coacervation, as well as from Generation, Alteration, and Augmentation. The Elements, of which the *mixture* is made, are distinguish'd by tactile qualities. Now these qualities are drawn up in seven Ranks, *viz.* Hot and Cold; Moist and Dry; Heavy and Light; Hard and Soft; Viscous and Arid; Rugged and Smooth; Thick and Thin. Of these the first four, *viz.* Heat and Cold, Humidity and Siccity are the primary qualities of the Elements; the first two being Active, and the other two, Passive;

Meteors.

Passive; the various Conjunction of which makes the different Elements. Thus, the Conjunction of Hot and Dry makes *Fire*; that of Hot and Moist, *Air*; that of Moist and Cold, *Water*; that of Cold and Dry, *Earth*. In each of these one quality is predominant; Earth is more dry than cold, Water more cold than moist, Air more moist than hot, Fire more hot than dry. They are capable of a mutual transmutation; which is only an Alteration; not Generation, so that one Element cannot be the principle of another. When these Elements are mix'd, their contrary qualities remain in the mix'd Body, but are mutually temper'd by one another; from whence arises the variety of *Temperaments*. That all mix'd bodies consist of these Elements, appears from animate things their being nourish'd by them. for all mix'd bodies whether animate or inanimate are of the same nature. Mix'd Bodies are either *Imperfect* or *Perfect*. The *Imperfect* are *Meteors*, which are produc'd of the Elements by the Celestial bodies in a less orderly and constant manner. In this Class, we reckon, *Flames*, *Firebrands*, *Falling stars*, *Phasmes*, &c. in the upper part of the Air, which are exhalations or vapors extracted by the heat of the Sun out of the Earth, and enkindled in the upper Region of the Air by the motion of the Air and the neighbouring Fire for next to the Heavens is *Fire*, then *Air*, the *Water*, then *Earth*: The *Galaxie* or milky Way which is a hot and dry exhalation, set on fire by the motion of the many great Stars in that part where it appears. The meteors in the middle Region of the *Air*; are *Rain*, i. e. vapors drawn out of Watery places by the Sun and Stars, and condensated by the Cold of the Air into drops of Water; *Clouds*, i. e. a thick vapor condensated from Air to Water in the middle Region of the Air; not in the upper or in the sphere of Fire which besides their own heat are carried round and heated by the first motion of the Heavens. *Mist*, i. e. the superfluity of a Cloud condensated into *Water*: *Dew*, i. e. a vapor attracted by

sm.

small heat not far above the Earth, and condensed by the nocturnal cold: *Frost*, i. e. the same vapor congeal'd before it turns into Water: *Snow*, i. e. a congeal'd Cloud. As the vapors above the Earth are condensed into Water by Cold, so are those in the Caverns of the Earth; from whence come Rivers and Fountains. So that the parts of the Earth are liable to mutations, as well as Plants and Animals, according to the various eruption or deficiency of Springs, Rivers, &c. while the most rarify'd Water is attracted by the Sun; the *Sea*, i. e. the Salt thick and terrene Water, settleth downwards into the Concave surface of the Air, surrounding the Earth, so that all Waters tend to the Sea; but the Sea is not enlarg'd by them, because the Sun draws from its expanded body, as great a quantity of Water, as it receives from Rivers. The Sea is Eternal as the World. The exhalation drawn from the bottom of the Sea by the Sun, and falling back into it, causes its Saltness; as Water becomes Salt by passing often thro' Ashes. To these imperfect mixt bodies, we must add, *Winds*, i. e. a hot dry exhalation driven down by the coldness of the middle Region of the Air, and rais'd again by its own lightness, and so toss'd up and down; which is laid by excessive heat or cold, the one containing it as it comes out of the Earth, the other intercepting its passage by binding up the pores of the Earth: *Earthquakes*, i. e. a hot and dry exhalation emprison'd in the bowels of Earth, and by struggling for its liberty, shaking the solid Earth: *Thunder*, i. e. an exhalation enclos'd in a thick Cloud, and making its way thro' it: which by its violent eruption acquires a heat and light, or *Lightning*, which tho' subsequent to the noisic eruption, is first observ'd by the quicker Sense of seeing. The lucid meteors are made by refraction, as the *Rainbow* by the refraction of the Sun upon an humid Cloud ready to dissolve into Rain. There are likewise *imperfect* bodies within the Earth, viz. *Minerals* caus'd by exhalations, i. e. hot and dry steams; and *Metals* caus'd by *Vapours*,  
Q 2 i. e.



i. e. hot and moist steams. As for the *Perfect mix'd Bodies*, their common Affections, are *Generation* and *Putrefaction*. *Putrefaction* happens when the External heat expells, the Internal, upon which the body becomes first humid and then dry. So that all things putrifie except Fire. And things are less apt to putrifie in cold or in motion. When the natural heat is upon being dissolv'd, it endeavours to gather the separated Particles, into small parts, which afterwards by the help of the Sun become Insects. Heat produces *Concoction* in the passive qualities; and cold *Inconcoction*. For the humidity being overcome by the heat, whether internal or external, gives a due Concoction; and *e contra*. From the two passive qualities, *viz.* humidity and secity, proceed the affections of Hardness and Softness, Exsiccation and Humectation, Concretion and Resolution. And besides these principal Affections, there are other secondary Affections, chiefly in Homogeneous bodies, some Passive, some Active.

Of the Soul,  
and its  
essence.

The Principle of *Animate* things is the Soul; now these differ from the Inanimate chiefly by Motion and Sense. But the Soul is not mov'd *per se*, else it would be in place, and undergo the same Affections with the Body; but only by accident according to the Motion of the Body. The Soul is not a mixture of Contraries, for then the different constitution of the parts of the Body would require several different Souls. If Grief, Hope, Fear, &c. the Soul is not mov'd but the Man is mov'd by the Soul. It do's not consist of Elements, for then it would understant nothing more than the Elements themselves. Being immaterial and immortal, it is not confin'd to any part of the Body, as the *Platonicks* held nor divisible into several parts. The Soul is defin'd, *The first Principle* (which is either potential or actual) of a natural (not artificial) organized body, having life in potentia (as in or  
the

that sleeps; for he that wakes has it in *actu*). It has three faculties, namely, The *Nutritive*, *Sensitive*, and *Intellectual*. The *Nutritive* operates in Generation, and taking nourishment, by virtue of the natural heat, which digests and assimilates the Aliment. The *Sensitive* is the principle of *Sense*, which is a mutation in the Organ caus'd by an external Object. For Sense being Passive *Of the Senses.* cannot move it self without the influence of something external, as a combustible thing cannot burn it self; all the Senses require a medium which is first affected by the Object. Some sensible Objects are peculiar to one Sense, as color to seeing; some common to all, and some accidental, which, as such, do not affect the Sense. There are five external Senses, *viz. Seeing, Hearing, Smelling, Touching and Tasting.* *Seeing.* The object of Seeing is *Color*, which cannot be perceiv'd without Light, which is the Act of a perspicuous thing, as it is perspicuous, produc'd in its medium in an instant. The object of Hearing is *Sound*, which proceeds from the swift and vehement collision of two hard smooth and hollow Bodies in a Medium, such as Air or Water. All Sounds are reflected as well as Light; and an Imprison'd Sound becomes an Eccho upon the Rebound. The Sense of Hearing proceeds from the natural animate Air lodg'd in the Organ, when mov'd by the Motion of the external Air occasion'd by the Collision, and thus we hear under water, for the Water does not get into the Ear. *Voice* is the impulse of the Air, attracted by *Respiration*, and forc'd against the Vocal Artery. So that Fishes being destitute of the Organs of Respiration have no Voice. *Tasting.* The object of Smelling is *Odour*, consisting chiefly in Siccity. In Men the Organ of Smelling is more obtuse and dull than in other Animals. Some Animals smell by drawing in the Air, and those cannot smell under Water. But Fishes smell thro' the medium of Water. Sounds or Odours are carried gradually to the Organ, and not in an instant. The object

- Tasting.* object of Taste is *Sapor* consisting chiefly in Humidity either actual, or potential as *Salt*. The
- Touching.* objects of Touch are the primary Qualities. This Sense and that of Tasting differ from the other Senses in not perceiving their objects at a distance. Forasmuch as like cannot suffer from its like, we cannot feel heat or cold, hardness or softness, that's equal to those of the Organ. All these Senses receive sensible Species or Impressions from the object, without matter. The Act of the object is really the same with that of the Sense itself; as Sound and Hearing are equally lodg'd in the sensitive Soul, not in the object. Every external Sense being confin'd to its proper objects; there is a *Common Sense* which judgeth of the difference of divers objects relating to different Senses, being, as 'twere, the center in which all the external Senses are united; and perceiveth in the same instant, contrary or different sensations, for instance, Black and White, Sweet and Bitter, &c. *Sense* differs from the Intellect in this, that it never errs about its proper object; whereas the Intellect is oftentimes misled by false opinions. From Sense is deriv'd *Phantasia* or *Fancy* and *Cogitation*. In the former we conceive things at pleasure sometimes true and sometimes false, even when Sense is asleep, and no sensible object affects us. In the latter we think of things not as we please, but as they seem to be in themselves, and upon such thoughts are affected with Joy, Fear, and other Passions, which does not ensue upon Fancy. From *Fancy* springs the *Memory* of things past: being made by the impression of some Image upon the Soul; which if it be defac'd thro' excessive Humidity, as in Children, or Siccity as in old Men, there is little or no Memory. So that Memory requires a moderate Temperature of the Brain, inclining to Siccity. *Reminiscence* is a discursive way of Collecting one thing from another, till at last we call to mind what we had forgotten. *Fancy* and *Memory* are in Brutes; but



at Reminiscence is not. *Sleep* and *Waking* are <sup>Sleep.</sup> Retainers to Sense, the one being the Bond, the other the Solution of Sense. The seat of Sleep is the *Common Sensorium*, which being bound up keeps in the external Senses that center in it. Sleep is a recession of heat inwards, occasion'd by vapours ascending to the head, and then descending and repulsing the heat. Thus after eating, the vapours of the Aliment create Sleep, as well as those arising from *Opium* and *Soporiferous* things. And melancholy Persons who are so cold and dry within that the vapour does not exhale, Sleep but very little. *Dreams* retain likewise <sup>Dreams.</sup> to the *sensitive* Faculty, as being only Phantasms seen in one's Sleep, occasion'd by former Sensations. Unless the humours be in a sedate peaceable Condition, these Phantasms or Images are not perceiv'd; or at least they're represented in a Distorted monstrous manner. The *Intellectual Faculty* of the Soul is peculiar to Man, being that whereby we know and understand. The *Intellect*, is either *Passive*, which receives the Species <sup>the true & false.</sup> from Intellectual objects, or *Active*, which is a Cognitive Power enlightning Phantasms, and the *Passive Intellect*. The former is mortal, which is the cause of forgetfulness; the other is separable from the Body, void of Passion, Immortal and Eternal. The Acts of the Intellect are either *simple* Apprehensions, or *complex* uniting things by Affirmation or Negation. The latter are always either true or false; but the former are neither. Again, the Intellect is either *Theoretick*, the object of which is Truth and Falshood, or *Practick*, the object of which is Good or Evil. The *Practick* consists of three parts. 1. It is mov'd by Phantasms. 2. It determines whether the object is Good or Ill. 3. It moves the Will to pursue or avoid it. — Besides the *Nutritive*, *Sensitive* and *Intellectual Faculty*; theres a *moving Faculty* in Animals. Now progressive Motion being the Action of an Animal flying Ill, or pursuing Good, its principles must be the

Practick Intellect, and the Appetite having an affection or aversion to the object; or rather the *Appetite* or *Will* alone, in Brutes, and where the Motion is contrary to Reason and Honesty. For the *Will* is twofold, one *rational*, the other *sensual*; and oftentimes the sensitive over-rules the other, though Superior to it in the order of Nature.

*Life and Death.* Life is the continuation of the Conjunction of the Nutritive Soul with the natural heat. The principle of this heat is the Heart; where if it be extinguish'd, the Animal dies. 'Tis extinguish'd either by Consumption, when it fails of it self; or by some contrary, as in a violent death. For the vital moisture which feeds it being consum'd or drain'd off, it must of necessity go out. This moisture or refrigerative part is necessary to the Conservation of the natural heat. In Youth it is augmented, and in Old Age it sinks. Plants are refrigerated by the Ambient Air, Animals by the Air or Water in which they breath. So that the refrigeration fails naturally when the Lungs of breathing Animals or the Gills of Fishes, grow hard or unfit to perform their Office. The causes of long life are much and fat Vital Moisture, neither easily dry'd up nor congeal'd, a due proportion between that and the natural heat, and the purity of Excrements which are apt to corrupt Nature. Salacious or Laborious Creatures grow soon old, by reason of Exiccation: And for the same reason Men are shorter liv'd than Women, but more active.

**MORAL** (a) The *Moral* part of Philosophy includes *PHILIC* *Ethicks*, *Oeconomicks* and *Politicks*. *Ethicks* or *SOPHIS*, *PHILIC* *Ethicks*, *Oeconomicks*, *Politicks*, *ETHICKS*

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(a) *Vid. Sub. Eclog. Ethic.*

so call'd ἀπὸ τῆς ἥθης from *Custom* : Because *Vertue*, the object of *Ethicks*, is improv'd by *Custom*, as well as by *Reason*. *Vertue* is founded upon *Nature*, for we naturally covet such things as are Consonant to our nature, and avoid what is disagreeable to it. So that it is only the errors of our Judgment that seduce us from *Vertue*, by misrepresenting things, and Varnishing Evil with Good. There are three sorts of *Vertue*, according to the tripple difference of expetible things, *viz.* 1. Corporeal good, such as Health, Strength, Life, Beauty, Pleasure, &c. which are expetible not only for the conveniency that attends them, or the inconveniency that ensues upon their Opposites, *viz.* Sicknes, Weakness, &c. But even in themselves; since all Men love their own Bodies, and have an aversion to Sicknes, Deformity, &c. though no inconveniency were tack'd to them. 2. External advantage, *viz.* Friendship, Praise, Glory, Children, &c. which are likewise expetible in themselves. 3. The good of the Soul, consisting in Temperance, Magnanimity, Prudence and Justice. The *Vertues* of the Soul are infinitely preferable to Corporeal and External *Vertues*, tho' these are not to be neglected as being both expetible in themselves, and conducive to Civil, Sociable and Contemplative Actions. For they promote the end of *Vertue*, *viz.* *Beatitude*, tho' they cannot compleat it, because *Beatitude* is Life, and consequently consists in Actions; and we cannot call them Actions. In all *Vertues* there is *Judgment*, *Election* and *Action* : So that *Prudence* leads the Van. There are two Principles of *Vertue*, *viz.* *Reason* and *Passion*, the one commanding, the other obeying. If *Passion* have the mastery Vice takes place, for *Vertue* depends upon the *Passions*, because they are Con- versant in Pleasure and Grief. Some *Vertues* are seated in the *Rational* part of the Soul, *viz.* Integrity, Wisdom, &c. And some, in the *Irra-  
tional*



tional, viz. Temperance, Fortitude, &c. All of them are extinguish'd by excess or defect, and kept up by Mediocrity; for instance, Fortitude is equally oppos'd by Fear and Temerity, and so in all the other Vertues. Vertues therefore are habits by which the functions of Passions became laudable: For in the Soul we must distinguish three things, namely, the *Passions*, viz. Anger, Fear, &c. to which Pleasure and Grief retain, since every passion is Conversant in 'em. The *Faculties* by which we put those passions in Execution, and the *Habits* which direct those Faculties either in a Laudable or Unwarrantable manner. Upon the whole, we may define Vertue to be *a habit desiring mean Pleasures and Grievs, pursuing that which is honest, as it is honest.* Vice is the reverse of Vertue. To descend to particular Vertues. Wisdom is the Science of the first causes. *Prudence* a habit examining and acting good things as they are good. *Fortitude*, a habit between Boldness and Fear. *Meekness*, betwixt Wrath and Stupidity. *Liberality*, betwixt Prodigality and Penuriousness. *Magnanimity*, betwixt Arrogance and Pusillanimity. *Magnificence*, betwixt Ostentation and Sordidness. *Indignation*, betwixt Envy and Malevolence. *Gravity*, betwixt Affectation and Contradiction. *Moderesty*, betwixt Impudence and Bashfulness. *Urbanity*, betwixt Scurrility and Rusticity. *Truth*, betwixt Detraction and Boasting. *Justice*, betwixt Excess and Defect. And *Probity* is a Vertue consisting of all the rest. Love is threefold, one of *Friendship*, another of *Conjuction* or *Enamour*; the third of both. The first good, the second bad, the third indifferent but allowable even to Wise Men. There are four kinds of *Friendship*, viz. *Solatus* derived from Conversation. *Affinity*, from Natural Affection, from Cohabitation; and *Ero-*  
tic Affection. To which some add Bene-

*science and Admiration.* Of all these Honest, Profitable and Pleasant, are the three general ends. Under *Justice* is included *ἐυσέβεια, ὀπίστης, χρηστότης, ἐυκοινωνησία*, and *ἐυσυναλλαξία*. Temperance comprehends *ἐυκοσμία, ἀντάρκεια, ἐυψυχία* and *φιλοπονία*. Beatitude the end of Vertue in general consists in an Assemblage of the Goods of the Soul, those of the Body, and External Conveniencies. But misery ensues upon the deficiency of the Goods of the Soul, though all outward and corporeal advantages be enjoy'd. All Vertues presuppose Prudence; but Prudence may be where the other Vertues are not. A good Man will always live in the Exercise of Vertue, whether in Contemplation, which of all Lives is the best; or in Action, by taking care of the Commonwealth; or in the way of *Instruction*, which is partly Contemplative, partly Active.

Man being a Sociable Creature is oblig'd to *Oeconomical* and *Political* Offices. The regular Congression of Man and Woman, for Procreation of Children, and Society of Life, gives rise to a Family, consisting of Parents, Children and Servants; which has in it the seeds of a City, and of a Commonwealth. The Government of the Family, and consequently the whole prudence of *Oeconomy* is lodged by nature in the Man; the Woman being Weak, the Children Uncapable, the Servants Unqualified. The Duty of the Man, is partly *Paternal*, partly *Nuptial*, partly *Herile*, and partly *Acquisitive*, consisting in making due provision for the maintenance of the Family, and enlarging his Fortune by honest means.

*Politicks.*

A City is a compleat Number and Society of Persons capable to provide for and defend themselves ; founded both upon Man's natural propensity to Society, and the Common Good. A City is Govern'd either by one, or by some few, or by all. If the Governours respect the Common Good, the Government is just ; if otherwise, *Monarchy* degenerates into *Tyranny*, *Aristocracy* in which the best are prefer'd, into *Oligarchy*, where the richest are employ'd to Govern ; and *Democracy* in which the Governours are regularly taken out of the whole Community, either by Suffrage or Lot, degenerates into *Ochlocracy* where the giddy Mobb prevails. Sedition in Cities is reasonable, when equals are reduc'd to unequal Extremities. Magistracies, Offices, Courts of Judicature, and the forms of Pleading are vary'd according to the form of the Commonwealth. 'Tis harder to reform a Commonwealth than to erect one. The Common People should be divided into the necessary part, *viz.* Mechanicks, Husbandmen, and Merchants ; and the convenient part. Old Men are fittest for Counsellors and Priests, young Men for War. In a Society 'twill be proper to make Corporations, and take care of the Education of Children, and to prevent weak Children, by prohibiting those who are either too young or too old to Marry.

*META-*  
*PHYS-*  
*SICKS.*

(a) *METAPHYSICK* treateth of *Ens*, as such : And its primary cause. *Ens* is præ-

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(a) *Vid. Aristot. Metaphys. lib.*



icated both of *Substance* and *Accidents* ; of the former primarily, of the latter as they retain to Substances. Before we proceed to the divisions of *Ens* ; we must observe that there are some complex Principles or Axioms, which being Self-evident and Indemonstrable, are the foundation of all Demonstrations. The first of these is this, 'Tis impossible for the same thing to be, and not to be, in the same respect. Next to that is this, Every proposition is either true or false, there being no medium. There are three divisions of *Ens*. 1. *Ens* is either such *per se*, or *per accidens*. *Ens per accidens* comprehends the *accidentia* that make up the nine latter Categories. *Ens per se* is Substance, which leads the Van of the Categories, because 'tis prior to accidents, both in nature and in time, and in knowledge. Substance is threefold, *viz.* *Matter*, *Form*, (i. e. the Essence of a thing that makes it what it is) and the *Compositum* resulting from both. 2. *Ens* is either *Potential* or *Active*. For the power may remain, tho' it be not reduc'd, to act, and we call that possible whose power if it were reduc'd to act, would not imply any impossibility; and which some time or other comes to act. Some powers are Rational, which have contraries for their object, as *Physick* has Health and Sickness; and some are void of Reason, having only one object, as the power of warming has heat for its object. The former are free to act or not act; but the latter are oblig'd to act when the Agent and Patient are at a due distance, without any interrupting medium. Some powers are natural, as the Senses, some acquir'd by custom, as playing on a *Pipe*; and some by Discipline, as Arts. *Act* is before *Power*, tho' not in the same Numerical object, yet in different things of the same Species, for nothing can be reduc'd from *Power* without an Agent actually Existent

stent ; and even in the same object 'tis be-  
 fore Power in Essence and Nature; as being  
 the end of it. 3. *Ens* is either *Intentional* or  
*Real*. The *Intentional* is either *True* or *False*,  
 True when the Intellect joyns things by Af-  
 firmation that are really join'd, and divides things  
 by negation that are really sever'd ; and False, when  
 it affirms or denies in opposition to the real state  
 of things. So much for the divisions of *Ens*.  
 As for *Substance*, 'tis either *Corruptible* as an  
 Animal, or *Sempiternal* as Heaven, or Immove-  
 able as God. The Existence of the Immove-  
 able Substance is prov'd thus. The Circular  
 motion of Heaven returning still the same way,  
 is not capable either of beginning or ending.  
 Motion therefore and Time being eternal, there  
 must be some incorruptible Substance, which  
 being in it self Immoveable is the first and per-  
 petual mover from Eternity to Eternity; and  
 which cannot be unactive, that power being  
 frustraneous which is not reduc'd into Act.  
 Hence the Substances which cause eternal mo-  
 tion are void of Matter, for they move from  
 an eternal Act : For tho' in contingent things  
 power is precedent to act, yet all Nature  
 and Artificial things are not reduc'd from pow-  
 er to act, but by something that actually Ex-  
 ists. This first mover (God) so moveth o-  
 thers as to remain it self Immoveable ; and  
 that by an influence concurring with the in-  
 ferior Intelligences in the motion of their re-  
 spective Orbs. So that the Action of the first  
 mover consists in an Application of the power  
 of the Inferiour movers to their proper work.  
 Being himself unmov'd, he is void of muta-  
 tion, and the necessary principle of all things  
 he enjoys a Consummate Felicity consisting in  
 the infinite and most perfect Contemplation of  
 himself, who is of all things most admirable.  
 Since he moves in infinite time, he must be  
 incorporeal ; for all magnitudes being finite  
 are incapable of moving in infinite time.

:the mover of the first Heaven, which is numerically one, forasmuch as its mover is one; and being always mov'd in an uniform way, has no hand in the Vicissitudes of Generation and Corruption ; these being caus'd by the Inferiour Orbs, especially the Sun, whose presence or absence gives Life or Death. Besides the mover of the first Heaven there are other immaterial, eternal and immoveable Substances, or Intelligences, which preside over the motions of the Inferiour Orbs, their number being equal to that of the Sphears, *viz.* 47. These Intelligences are Gods ; but have not the shape either of Men or any other Animal.

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THE



## The Life of THEOPHRASTUS.

**T**heophrastus, Aristotle's Successor, was born at *His Parents* (a) Ereassus, a Sea Town (b) of Lesbos. He was the Son of Melantes, or (as some (c) will have it) *age, Education, and Character.* Leo, a Fuller. His first Name was Tyrtamus, which Aristotle chang'd into Euphrastus, and afterwards into Theophrastus, denoting the Divine Eloquence (d) that distinguish'd him from all the other Disciples. He first heard Leucippus in his own Country, afterwards Plato at Athens, and at last Aristotle. His Apprehension was so keen and fiery, that Aristotle, speaking of him and Callisthenes, said, the one needed a Bridle, the other a Spur. - Being appointed Successor to Aristotle, upon Aristotle's Retreat to Chalcis, in the 2d. Year of the 114th. Olymp. (e) he cohabited with Demetrius Phalereus, in Aristotle's Gardens, and taught School in a neat genteel Habit, endeavouring always to humour his Harangues with Gestures proper for the Subject; (f) insomuch that one time, haranguing upon Gluttony, he lick'd his Lips. (g) In the 4th. Year of the 118th. Olymp. Sophocles procur'd a Law, entailing Death upon all Philosophers that kept publick Schools without Licences from the Senate and People. By which means Theophrastus and the rest of the Philosophers were banish'd the City; till the Year following, that, upon the Remonstrances of Philo, one of Aristotle's Disciples, that Decree was revers'd, and the Philosophers recall'd. Laertius says he had 2000 Disciples, among whom was Nicomachus, Aristotle's Son, whom he lov'd entirely, Demetrius Phalereus, Menander the Comedian, &c.

(h) Learning and indefatigable Diligence were his distinguishing Qualities. He display'd a generous Liberality *His Vertues* in promoting Learning, and distributing Money (i) to *and Wise Sayings.*

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(a) *Plut. de exil. Laert.* (b) *Strab. l. 13.* (c) *Suid.* (d) *Cicer. Plin. Laert. Strab.* (e) *Laert. Suid* (f) *Athen. l. 1.* (g) *Laert. Athen. Deipn.* (h) *Laert. Plut. Stob.* (i) *Athen. l. 5.*

keep up Conventions of Philosophers. He had the Honour to (k) rescue his Country twice from Tyranny, and was much esteem'd by *Cassander*, the Son of *Antipater*, and *Ptolemy I.* He was so much reverenc'd by the *Athenians*, that *Agnorides* having accus'd him of Irreligion, had much ado to escape the Punishment of a Fine. His most remarkable sayings were these. *One had better trust an unbridled Horse, than an undigested Harangue. Nothing costs us so dear as the waste of Time. The Soul pays a dear Rent for dwelling in the Body. False Rumours started by Calumny and Envy, are quickly stifled. We should not love Strangers till we make trial of 'em. He that stands in awe of himself, will not be ashamed before others. A few Laws will serve for the Good. The Envious have the Unhappiness of being disturb'd, not only by their own Misfortunes, but also by their Neighbours good Luck. Beneficence, Reward and Punishments, are the Supports of humane Life. Blushing is the Complexion of Vertue. Honour is to be acquir'd, not by Interest and Acquaintance, but by Action. Love is the Passion of an idle Soul, easily entertain'd at first, but hard to get rid of. A Woman ought neither to wear fine Cloaths, nor keep Company with those that do, since both are Decoys to Vice. To a Person silent at a great Feast. If thou art ignorant, said he, thou doest wisely; if thou art learned, thou doest foolishly in saying nothing.* He told *Aristo*, *Demosthenes* was worthy of the City, but *Demades* was above it.

*His Death.* (l) Before his Death he made a Will, in which he bequeaths his Household-Goods to *Melantes* and *Pancreon*, the Sons of *Leo*; his Land at *Stagyræ* to *Callinus*; his Books to *Neleus*; and the Garden, with the House pertaining to it, to *Hipparchus*, *Neleus*, *Strato*, *Callinus*, *Demotimus*, *Demaratus*, *Callisthenes*, *Melantes*, *Pancreon*, and *Nicippus*, to be made use of by them, in the Exercise of Philosophy, as a common and unalienable Possession; of which Privilege *Aristotle*, the Son of *Midias* and *Pythias*, was to partake, if he pleas'd to study Philosophy. In the same Will, he orders the Statue of *Aristotle* to be set up in the Tem-

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(k) *Plut. adv. Colot.* (l) *Lact.*

ple, with the *Donaries* that were there before; the School to be repair'd and beautified; the Portico adjoining to it to be built, and adorn'd with Maps; the Statue of *Nicomachus*, bespoke of *Praxiteles*, to be finish'd and erected in a convenient Place. He leaves the charge of the Temple, Monuments, Garden, and Walks, to *Pompylus* his freed Slave, whom the above-mention'd Proprietors were to reward for his Pains, and to whom *Hipparchus* was to give 1000 Drachms. He orders *Hipparchus* to pay *Melantes* and *Pancreon* two Talents each, and to furnish the Executors with Money to defray the Expences in the Execution of his Will; and in Consideration of the many Services he had done him, and the perplex'd Condition of his Fortune, acquits him of all other Debts and Engagements, and entitles him to what Profits may arise from his Estate at *Chalcis*. After the bequeathing of some Legacies to his Servants, and giving Orders for the Manumission of some, and the Sale of others, he orders his Corps to be interr'd in the Garden, without any Monument; and desires *Hipparchus*, *Nelus*, *Strato*, *Callinus*, *Demotimus*, *Callisthenes*, and *Ctesarchus*, to see his Will executed. A Copy of this Will, seal'd with his Seal, was lodg'd in the Hands of *Hegesias*, the Son of *Hipparchus*; another was given to *Olympiodorus*, and a third to *Adimantus*. (m) Having relented from the Severity of his wonted Exercises, upon the Marriage of one of his Disciples, he died, being 85 Years old. Upon his Death Bed, he complain'd, that he was taken off as soon as he (n) came within view of Arts and Learning; and being ask'd by his Scholars what Commands he had to lay upon 'em, he told 'em, That the Vanity of Life is much greater than the Benefit of it; that the Love of Glory is unprofitable, since Death snatches us away when we think to enjoy it; and that he left 'em to their Choice, whether to give over the pursuit of Learning, since it was so very laborious; or to go on with Resolution and Application, in pursuance of the Glory that attends it. His Funeral was solemnized by all the *Athenians* on Foot. *Laertius* has the following Epigram upon his Death.

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(m) *Laert.* (n) *Civ. Tuscul. l. 1. c. 2.*  
R 2



*They vainly talk, that cry, unbend your Bow,  
Least by continual Stress it slacker grow;  
For Theophrastus here his Bow unbent,  
His Labour quitted, and to Orcus went.*

He writ an infinite Number of Treatises upon all sorts of Subjects, a List of which is given by *Laertius*. His Writings being left to *Neleus*, underwent the same Fate with those of *Aristotle's*.

## The Life of STRATO.

(o) *Strato* of *Lampsacum*, the Son of *Arcefilans*, or *A. cesius*, succeeded *Theophrastus* in the School in the 3d. Year of the 123d. Olympiad, and continued in it 18 Years. He was Tutor to *Ptolemy*, the Son of *Philadelphus*, who made him a present of 80 Talents. He was admirably well vers'd in all the Parts of Philosophy, especially Physicks, in which he (p) made many new Advances, dissenting both from *Plato* and *Aristotle*. (q) He dignified Nature with a Divine Almighty Power. (r) *Ethicks* he minded but little. He writ many Books, of which *Laertius* gives the following Catalogue. *Of a Kingdom* 3. *Of Justice* 3. *Of Good* 3. *Of God* 3. *Of Principles* 3. *Of Lives*. *Of Felicity*. *Of Philosophy*. *Of Fortitude*. *Of a Vacuum*. *Of Heaven*. *Of Breath*. *Of Humane Nature*. *Of the Generation of Animals*. *Of Mixtions*. *Of Sleep*. *Of Dreams*. *Of Sight*. *Of Sense*. *Of Pleasure*. *Of Colours*. *Of Diseases*. *Of Judgments*. *Of Faculties*. *Of Metallick Machines*. *Of Hunger*. *Of Offuscation, or dimness of Sight*. *Of Light and Heavy*. *Of Divine Inspiration*. *Of Time*. *Of Nourishment and Growth*. *Of Animals of an uncertain Original*. *Of fabulous Animals*. *Of Causes*. *Solutions of Questions*. *Proems of Places*. *Of Accidents*. *Of*

(o) *Laert.* *Suid.* *Cicer.* (p) *Cicer de fin.* 5. *Plut. adv. Nat. Colet.*  
(q) *Cic. de Nat. deor.* 1. (r) *Cic. de fin.* 5.

more and less. Of Unjustice. Of Priority and Posteriority. Of the Priority of a Genus. Of *Proprium*. Of what is future. *Confutations of Inventions* 2. Besides suspected Commentaries and Epistles address'd to *Arsinoe*. (f) By his Will he left his Household Goods to *Lampyrian* and *Arcesilaus*; and his School to *Lyco* (all his other Disciples being then either too old, or otherwise imploy'd) together with his feasting Uten-sils, and all his Books, excepting those written by his own Hand. He order'd his Executors, among whom *Olympicus* led the Van, to defray the Charge of a decent Funeral, out of the Money he had at *Athens*, and give the Surplusage to *Arcesilaus*; and left the ordering of his Tomb to *Arcesilaus*, *Olympicus*, and *Lyco*. *Laertius* reckons up Eight of this Name, viz. the 1st. a Disciple of *Isocrates*. 2. A Physician, the Disciple of *Erasistratus*. 3. An Historian. The 4th. is wanting in the Text, whom *Menagius* conjectures to have been the Comick Poet mention'd by *Suidas*. 5. An Epigrammatick Poet. 6. An ancient Physician. 7. An Alexandrian Peripatetick. 8. Our Philosopher, who was of so thin a Constitution, and so much worn out, that he was not sensible of his Death, as *Laertius* intimates in the following Epigram.

*At length reduc'd to Skin and Bone,  
Strato was quite transparent grown;  
A Candle set in Mouth upright,  
Would through his Cheeks have giv'n ye Light,  
His Soul perceiv'd it, and afraid  
Of Catching cold, so thinly clad,  
Away she stole, as Nurses creep  
From Beds of Sick Men, when asleep;  
Or as they steal from drinking Trade,  
That leave the Reckoning to be paid;  
So parted Strato and his Soul,  
For whom all Athens did condole.*

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(f) *Laert.*

## *The Life of* LYCON.

(1) **L**YCON, the Son of *Astyanax*, of *Troas*, and *Strato's* Successor, was a Person of great Eloquence, and admirably well qualified for the Education of Youth. He us'd to say, that Modesty and Ambition were as requisite for a Youth, as the Bridle and Spur for a Horse. Of his quaint florid Expressions we have the following Instance, Βαρὺ καὶ φορτὸν πάτει κόρη, διὰ σπάνιν τεύχεα ἐκτρέχου τὸν ἄ μαιὲν τῆς ἡλικίας κ.τ.ρ. *A Maid is an heavy burden to her Parents, when, for want of a Portion, she passes the flower of her Age without Marriage.* Whence *Antigonus* said of him, that as 'twas impossible to transplant the Fragrancy of one Apple into another, so the Sweetness of his Discourse was only to be perceiv'd by hearing him speak. He had such a Copiousness of Words, that he always wrote different from himself. To those who repented of the idling away of their time, he said, They who endeavour'd to repair the Loss of past Negligence, by a late Penitence, were conscious of the Impossibility of their Wishes; since to study in old Age, was as ridiculous as to attempt the finding of the Nature of a Strait in a crooked Line. or to expect to see one's Face in muddy Water. He was wont to say, There were many that strove to out-do one another at pleading and wrangling; but few pretended to the *Olympick* Wreath. As for his Counsels, the *Athenians* found Benefit of 'em more than once or twice. He was incredibly nice in his Apparel, which was always of the finest sort. He was much addicted to Exercises, especially Wrestling, being an active, lusty, vigorous Man. He was much esteem'd by *Attalus* and *Eumenes*, who gave him signal Testimonies of their royal Munificence. And *Antiochus* courted his Conversation, though he did not obtain it. He was so inveterate an Enemy to *Hieronymus* the Peripatetick, that he was the only Philosopher that refus'd to come to his House on the Festival-Day, kept for *Dionysius's*



Son. He succeeded *Strao*, in the 127th. Olympiad, and kept School 40 Years. But formerly he had been a hearer of *Pantædus* the Dialectick. With regard to the Sweetness of his Discourse, some put the *G* before the *L*, and call'd him Γάβρον, (u) implying Sweetness. In his Will he left to *Astyanax* and *Lyco*, all that was in his House, ordering them to pay all his Debts. and bury him out of it. He bequeath'd all his Possessions in the City, and at *Ægina*, to *Lyco* his Name sake, whom he had always look'd upon as his Son; out of which he was to distribute Oil to the young Men for their Exercises. to the end they should keep up the Memory of the Benefactor. He committed the Publication of his Books to *Callinus*. He made a particular Provision for his Wife, for the rewarding of *Pasibemis* and *Midas*, and for the erecting of his own Statue. He manumitted a great many Servants for their faithful Services, and rewarded 'em besides. As for the *Peripatum*, he left it to be made use of by *Bulo*, *Callinus*, *Aristo*, *Amphio*, *Lyco*, *Pytho*, *Aristomachus*, *Heraclius*, *Lycomedes*, and *Lyco* his Kinsman. He committed the care of his Funeral to *Lyco*, desiring it might be neither Prodigious nor Sordid. Thus, says *Laertius*, he shewed himself in all things appertaining either to Learning or Discretion, so wise, that his Prudence did not only extend it self to what was before his Eyes. but also to provide so well by his Will, for all his Affairs, that he deserves to be a Pattern for every one to imitate. He died 74 Years old, of the Gout. *Laertius* dedicates the following Epigram to his Memory.

*Fetter'd in Oily Rag, and Clout,*  
*Lyco long lay, tormented with the Gout,*  
*Till Death, his Pain to ease,*  
*Cur'd him at once of Life, and his Life use.*  
*But here's the Wonder !*  
*He that alive could hardly crawl,*  
*But still in Danger of a Fall;*  
*When dead and stiff, ne'er stood to blunder,*

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(u) *Plat. de exuli.*

*But in the twinkling of an Eye,  
To Pluto's Mansions in a Night could fly.*

There were Three other of his Name ; viz. one a Pythagorean, the second an Epick, and the third an Epigrammatick Poet.

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## The Lives of ARISTO, CRITOLAUS, and DIODORUS.

- Aristo.** (x) **A**risto, the Coan, succeeded his Master *Lycon*. He was born in *Julis*, a City of that Island. He was a Master of Elegancy, and a great Imitator of *Bion* the *Boristhenise*. He writ a Treatise of the *Nilus*, cited by *Strabo*. *Athenæus* quotes his *Amatory Similies*, in which he says the Ancients being accusom'd to bind their Heads, to suppress the Vapours of Wine, came by that means to the use of Garlands, as being more ornamental. *Laertius* says, the Books ascrib'd to *Aristo* the Stoick, were by some reported to be his.
- Critolaus.** (y) *Critolaus* of *Phaselis* in *Lycia*, was a hearer of *Aristo*, whom he succeeded in the School. He branded Rhetorick for an Artifice, rather than an Art. In the 2d. Year of the 114th. Olympiad, he was sent on an Embassie to *Rome*.
- Diodorus.** (z) *Diodorus*, Disciple and Successor to *Critolaus*, in the School, made Indolence a necessary Ingredient of the chief Good, as well as Honesty. We are at a loss to know how long he taught, or who succeeded him.
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(x) *Athen. Deipn.* l. 10. 12. 15. *Cicer. Plus. Clem. Alexand.* (y) *Cic. Plus. Clem. Alex. Sext. Empir.* (z) *Clem. Alex.*

## SECT. VII.

### Containing the LIVES of the Cynick PHILOSOPHERS.

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#### *The Life of* ANTISTHENES.

(a) **A**ntisthenes, the Disciple of *Socrates*, and Founder of the Cynick Sect, was the Son of *Anti-* *His Birth and Edu-*  
*sthenes*, and an Athenian by Birth. His Mother being *cation.*  
a Thracian or Phrygian, he was often twitted with it, for strange Women were infamous at *Athens*. And once reply'd to those who derided him, That *Cebele* the Mother of the Gods was a Phrygian. Having signaliz'd himself in the Battle of *Tanagra*, he gave occasion to *Socrates* to say of him, *So brave a Man as he could not be an Athenian by both sides*. And himself once reflecting on the Athenians, who glory'd in being Natives, said, *That could make 'em no better Gentlemen than Snails and Caterpillars*. Being a hearer of *Gorgias* the Orator, he writ his Dialogues in a Rhetorical Stile; and at the *Isthmian* Games us'd to make Harangues in Praise or Dispraise of the Athenians, Thebans, and Lacedemonians. At last he struck in with *Socrates*, and perswaded his own Scholars to become his Fellow Disciples under that Master, and walk'd every Day 40 *Stadia* to hear him, for he liv'd in the *Pyreum*. He affected a mean Habit, and having turn'd the torn part of his Garment outermost, gave *Socrates* occasion to say, That he saw Vain-Glory through the Hole. He was the Occasion of Banishment to *Anytus*, and Death to *Melitus*, of which more in the Life of *Socrates*.

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(a) *Laert.*

Upon



*His Institution of a Sect.* Upon the Death of *Socrates*, he set up a School at *Cynosarges*, (b) a Place without the Gates of *Athens*, so call'd from a Temple built there, upon a white Dog's running away with a Victim, and dropping it in that Place. Hence the Sect were call'd *Cynicks*; and *Antisthenes* was christen'd *ἀτλας ὠν*, the simple Dog; which *Menagius* reads, *ἀτλῶς ὠν* i. e. *Simply a Dog*. He was the first (says *Diocles*) that folded in the Cloak, and wore it as his only Garment, and that carried about a Staff and a Satchel. (c) He asserted, That Vertue might be acquir'd, and Vertue and Nobility are reciprocal; That Vertue alone wants only Socratick Strength to compleat one's Felicity; That Vertue consisting in Actions, needs not many Discourses, nor much Learning; That it is the Perfection of Wisdom and cannot be lost; That Infamy is good and equal to labour; that a wise Man lives not by the Laws of the State. but by the Measures of Vertue; That a wise Man, designing to have Children, may single out a beautiful Woman for that end, he being the only capable Judge of what ought to be lov'd; That to a wise Man nothing is strange; That a good Man Merits Love, and vertuous Persons are all Friends; That the brave and just are the best Confederates; That Vertue is a Weapon that one cannot be disarm'd of; that 'tis better to engage with a few brave Men, against many Cowards, than with many Cowards against a handful of valiant Men; That we should give great heed to our Enemies, since they are the first that observe our Faults; That a just Man is more to be esteem'd than a Kinsman; That Vertue is the same in a Woman, that it is in a Man; That all good things are amiable, and ill things deformed; That Wisdom is the strongest Fortification, because it will neither decoy, nor be betray'd; and that we ought to erect such Walls in our impregnable Thoughts. *Agellius* says, he esteem'd Pleasure the greatest Ill. In a word, all the *Cynicks* pursued only Ethicks, rejecting Dialectick, Physicks, Geometry, Musick, and all the liberal Sciences. Hence *Antisthenes* said, That those who have acquir'd Temperance, ought not to pursue Lear-

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(b) *Suid.* (c) *Lact.*

ning. They plac'd all Happiness in Vertue, and allow'd of no Medium between it and Vice. They us'd a slender moderate Diet, and sordid Cloaks. To some of 'em, Herbs and cold Water was all their Food. Riches, Glory, and Nobility, were the Object of their Contempt. They liv'd in little sorry Sheds, or else in Tubs, as (d) *Diogenes* did, who said That those who stood in need of fewest things, came nearest to the Gods.

(e) He made use of the Instances of *Hercules* and *Cyrus*, the one a Grecian, the other a Barbarian, to evince, that Labour is good. He defin'd Speech (λόγος, which some render *Definition*) to be that which declares what a thing is or was. To a young Man of *Pontus*, that desiring to be his Scholar ask'd him what things he must bring with him, he reply'd, *A new Book, a new Pen, and a new Writing Table*; alluding to the equivocal Sense of *νοῦς*, which divided (*καὶ νῦς*) signifies the Mind. Hearing that *Plato* spoke ill of him, *It is like a Prince*, said he, *to do well, and be ill spoken of*. Being twitted with his Mother's being a Foreigner, *Though both my Parents*, says he, *were not Wrestlers, yet I am*. *A handsome Wife*, said he, *will be common*, (*κοινὴν*) and *an ugly one will prove a Torment*, (*ποινήν*) Being told by *Orpheus's* Priest, That those who were initiated in his Mysteries should participate of many good things in the other World; *And why then*, said he, *dost not thou die?* Being ask'd why he had so few Scholars, *Because*, said he (f) *I don't keep them off with a Silver Staff*, intimating, That the Cheapness of their Schooling render'd their Learning contemptible. Being ask'd why he chid his Scholars so severely; *Doctors*, said he, *do the like to their Patients*. Seeing an Adulterer running away, *Unhappy Fellow!* cry'd he, *what a Danger mightest thou have escap'd for one Obolus*. 'Tis better, said he, *to light among Ravens* (*κόρραις*) *than among Flatterers* (*κόρυμπαις*); for those only devour the dead, these the living. The happiest thing among Men, is dying in a prosperous Condition. As Iron is wasted by Rust, so are envious Persons by their own ill

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(d) *Laert.* l. 9. c. 5. (e) *Laert.* (f) *Cassaubon* has justly amended the Text, in reading ἐκ ἐκβάλλω, instead of ἐκβάλλω.

*Nature. They that would be immortal should live piously and justly. When a Commonwealth breaks down the Distinction between good and bad Men, 'tis then in a sinking Condition. The Cohabitation of Brothers, living in Amity, is stronger than any Wall. We should carry about with us such Provisions as will swim out with us in time of Shipwreck. 'Tis an absurd thing to pick Darnel out of Wheat, and useless Persons out of an Army, and yet to let envious Persons live in a civil Society. The Advantage of a Philosopher is, that he can keep himself Company. Those who hear themselves revil'd, ought to bear it with greater Fortitude, than if Stones were flung at 'em. (g) A Feast without Company, and Riches without Vertue, are equally disagreeable. He who lives in fear of others, is a Slave, though he is not sensible of it. Feasts are the Occasions of Surfeits, which punish us for a short Pleasure. A Covetous Man, can neither be a good Man, nor a King, nor a Freeman. We ought to court such Pleasures, as do not preceed, but follow Labour. Common Executioners put only Criminals to Death, but Tyrants put to Death the Innocent. We ought not to contradict those who contradict us, but to instruct them, since one Man's Madness does not cure another's. (h) A Man should always have in Readiness, either his Wits, or a Rope. We ought to wish our Enemies all good things but Fortitude, for their Possessions will come into the Hands of the Victor. (i) To one of his Followers, bewailing the Loss of his Notes, he said, You ought to have written them on your Mind, and not upon Parchment. Being once commended by wicked Fellows, he said, I am mightily afraid I have done some Mischief. Being upbraided with keeping Company with wicked Men, Physicians, said he, frequent the Company of the Sick, and yet are not sick themselves. Being desir'd by one to sing at a Feast, Pray Sir, said he, do you Pipe to me then. When Diogenes ask'd him for a Coat, he bid him fold in his Mantle. The most necessary of all the Sciences, said he, is that of unlearning bad Things. He twitted Plato with his Pride, by telling him, when he commended*

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(g) Stob. Ser. 1. 38. 44. 50. 53. 87. 117. 148. 171. 212. (h) Plut. Rep. Stoic. (i) Laert.



a prancing Horse, That he would have made a gallant Prancer himself. Another time, seeing the Bason in which *Plato* had vomited when he was sick, *Here is the Choler*, said he, *but not the Pride*. He advis'd the Athenians to vote Asses to be Horses, since they had made Men Generals that had no other Qualification but their Votes. Being ask'd what one should do to become a worthy good Man, *He should learn*, said he, *of knowing Men, that his Vices are to be avoided*. To one that spoke well of Sensuality, he said, *I pray God my Enemies Children may have their fill of it*. To a finical young Man that wanted to have his Statue made, *If that Brass could but speak*; said he, *what would it boast of?* And he making Answer, *Beauty*; *Are not you asham'd then*, said he, *to be proud of what an inanimate thing would be proud of?* A young Man having promis'd to supply him, when his Ship came Home laden with Salt-Fish, he took him to a Meal Shop, and having fill'd his Satchel with Meal, told the Woman, The young Man would pay her upon the Arrival of his Ship. If he chanc'd to see a marry'd Woman in fine Cloaths, he would go to her House, and tell her Husband, That if he was provided with Horse and Arms, he might suffer her to wear her Finery, for those would be his Defence; but if he was not, he ought to strip her of her fine Ornaments. (k) The Thebans being much exalted with their Success at the *Lucrian* Battle, he said, They were like Boys that Triumph when they have beaten their Master. Hearing a Man call'd a good Piper, (l) Then, says he, *he must be an ill Man*.

*Laertius* reckons up Ten Tomes of his Writing, upon an infinity of Subjects, which are all lost. In the *Socratick* Epistles, we have a Letter from him to *Aristippus*, inveighing against Riches, Sensuality, and Tyrants, and counselling him to leave *Dionysius's* Court; or, if he was wedded to the Pleasures of it, to go to *Anticyra* to be cur'd of his Madness by drinking of *Hellebore*. He died of a Fit of Sicknes. In the time of his Illness, *Diogenes* came and ask'd him if he stood in need of a Friend. And another time,

His Death.

(k) *Plut. vit. Lyc.* (l) *Plut. vit. Per.*

hearing him cry, *Who will deliver me from this Pain?* brought him a Dagger, telling him, *That would.* But Our Philosopher reply'd, *That he wanted to be freed of his Pain, but not of his Life.* 'Tis certain, he was over-born with the Love of Life, which made him very impatient under his Illness. *Laertius* has the following Epigram upon him.

*Thou wast a Cur in Life, Antisthenes. ;  
Words were thy Teeth, black Chole thy Disease:  
Now dead thou'lt scare the Ghosts, thou look'st so fell,  
There should be one to lead thee down to Hell.*

(m) There were Four of this Name; One a Heraclitist, the Second of *Ephesus*, the Third of *Rhodes*, a Historian, and this our Philosopher, whom *Theopompus* crys up beyond all the Socraticks, upon the score of his acute Genius, and the charming Sweetness of his Conversation. *Xenophon* gives him the same Character; and *Athenaus* the Epigram-Writer speaks thus of him.

*O you who have in Stoick Learning Skill,  
Whose sacred Pages worthiest Maxims fill,  
That Vertue's the sole Blessing of the Mind,  
For she alone can save and bless Mankind.  
The Tickling Joys of Flesh, that others choose,  
Are but the Ravings of (n) one freakish Muse.*

## The Life of DIOGENES.

His Birth  
and Exile.

(o) **D**iogenes, the Son of *Icesius*, or *Iceles*, a Banker, by Birth a *Sinopese*, was born about the 3d. Year of the 91st. Olympiad. (p) His first Name was (q) *Cleon*. He either fled, or was banish'd his Country for Coining false Money. Some say, That being over-perswaded by the Workmen that his Father kept, he went to *Delphi*, or *Delus*, to be di-

(m) *Laert.* (n) *Epicurus.* (o) *Laert.* (p) *Suid.* (q) *Menagius* conjectures, that *Suidas* meant *Κυών*, and not *Cleon*.

rected



DIOGENES



rected by the Oracle; and being then advis'd *παρὰ νομοῦ, τὸ νόμισμα*, construed its meaning to relate to the publick Money, (*νόμισμα* being an ambiguous Word, signifying both Money and Custom) and upon that betook himself to Coining, and was afterwards taken in the Act, and banish'd. One of his Servants, call'd *Manes*, accompany'd him for some time in his Exile; but afterwards left him, and was torn in Pieces by Dogs at *Delphi*. (r) Some say *Diogenes's* Father died in Prison for the same Crime. But others say he fled along with *Diogenes*.

(s) At *Athens* he sought Acquaintance with *Anti- His Way of*  
*sthenes*; but he being fretted by the Paucity of his Living at  
Hearers, took up a Resolution to entertain no Body, Athens.  
and among the rest, order'd *Diogenes* to keep away.  
However, *Diogenes* persisted in his usual Course, and when  
*Antisthenes* threaten'd to beat him for coming, stoop'd  
his Head to him, and bid him strike if he would, for  
he would never find a Stick hard enough to scare him  
from coming, as long as he continued his Discourses.  
From that time he became his Hearer, and intimate  
Friend. Some say he was the first that wore a doubled  
Cloak, in which he slept. He carry'd his Victuals a-  
bout with him in a Scrip, and made use of all Places  
indifferently to Eat, Drink, or Discourse in. *Jupi-*  
*ter's Portico*, and the *Pompaum* he call'd his Palaces,  
in which he din'd. Being once oblig'd to make use of  
a Staff, after he had been Sick, he always us'd it after-  
wards. Having writ to one to provide him a little  
Cottage, and he delaying, instead of a House he made  
use of a Tub he found in the *Metroom*, (a Place so  
called from the Mother of the Gods, to whom it was  
consecrated) To inure himself to Hardships, he us'd  
to rowl in hot Sand in Summer, and embrace Statues  
clad with Snow in the Winter. (t) A Lacedæmonian  
seeing him in this Posture in the Depth of Winter,  
ask'd him if he was not a Cold; and he answering, he  
was not; Then, said he, 'tis no such great Matter that  
you do. At first he begg'd, and being censur'd for beg-

(r) *Ælian Var. Hist.* 13. 28. (s) *Laert. Ælian. Var. Hist.* 10. 16.  
(t) *Plut. Laert.*

ging when *Plato* did not? *Why*, said he, *Plato* begs too; only he does it privately. He us'd to beg of Statues, to accustom himself to bear a Refusal. One time he begg'd of a Man thus: (u) *If you have given to others, give also to me; if to none, begin with me.* Having desir'd something of one that told him, he should have it if he could perswade him to it: *Nay*, said he, *could I perswade you to any thing, it should be to hang your self.* Being ask'd why he begg'd a mina of a Prodigal, and but n obols of others, *Because*, said he, *I expect to receive of others again, but I doubt whether I shall or not of him.* He us'd to say, the Imprecations of the Poets did all center in him, for he had neither City, House, nor Country, nor certain Livelihood. (w) But after all, he was infinitely well pleas'd with his Condition, solacing himself from the Example of a Mouse, that is not solicitous for Lodging, Light, or a nice Diet. He walk'd in the Snow Barefoot, and try'd, (though in vain) to eat raw Flesh, and affected the Extremity of Hardships, saying, that therein he imitated Singing Masters, who raise their Voice too high, to teach others the just Note. Being reproached for eating in the open Forum, and for drinking in a Victualling-House. he said, *He grew hungry in the Forum, and in a Barber's-Shop he was shav'd.* He us'd to do every thing in publick view that related either to *Ceres* or *Venus*; arguing, That since there was no absurdity in eating one's Dinner, so there was none in eating it in the Market-Place; and as he polluted himself with Manual Violence (x) in the publick view, he would wish he could satisfy his Hunger as easily. While he sat at Dinner in the Forum, some of the Spectators call'd him Dog; upon which he replied, *You are the Dogs that hang about me while I eat.* He made use of no Servant, and being ask'd who should carry him to his Grave when he died? *He*, said the Philosopher, *that wants a House.* The Athenians shew'd their Respect for him, in punishing a Youth that had bor'd Holes in his Tub, and presenting him with a new one.

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(u) *Lact.* (w) *Ælian. Var. Hist.* 3. 29. (x) *Χειρουργία.* *Vid. Lib. vii. & Plus. de Repub. Stoic.*

(y) Being taken by Pirates in his old Age, upon a <sup>His Way</sup> Voyage to *Aeginon*, he was expos'd to Sale in *Creet.* <sup>of Living</sup> Where being ask'd what he could do, he said, *He could* <sup>at Co-</sup> *command Men, and if any Man wanted a Master, he* <sup>rinth.</sup> *had best buy him*; pointing to *Xeniades*, a *Corinthian* Beau, as being a proper Person. Being bought by *Xeniades*, he bid him Be sure to obey his Commands, as Sick People do those of a Physician. He said, He wonder'd that the Purchasers of Men did not mind their inside more than the outside, as they do in Mar-ketting for a Pot or Vessel. His Friends offering to redeem him, he said, They were Fools, for Lions were not Slaves to their Keepers, but the Keepers to the Li-  
ons, whom they fear'd. *Xeniades* having brought him to *Corinth*, (z) and hearing him boast that he could command free Persons, Bid him take his Chil-dren then, and command them. Accordingly, he undertook both the charge of his Children, and the Government of his Family, and in that Capacity gave so much Satisfaction to *Xeniades*, that he said, *He had brought a good Genius into his House*. He suffer'd his Pupils only to Wrestle till they were warm, and drew up the sum of Learning into a *Compendium* for their use. He accusom'd 'em to a thin Diet, to drink Water, to go shaven, without Coats or Shooes, and silently to look upon themselves as they walk'd. He likewise brought them up to Hunting. The young Men were very fond of *Diogenes*, and recommended him to their Parents. (a) *Alexander*, in his *Asiatick* Expedition, going to see for *Diogenes*, found him sit-  
ing in the Sun at *Corinth*; and having ask'd what the Philosopher desir'd of him, receiv'd this Answer, *On-ly to stand from betwixt him and the Sun*. Upon which, the Conqueror reply'd, *That if he were not Alexander, he would chuse to be Diogenes*.

(b) He recommended a Two-fold Exercise, one of <sup>His Opini-</sup> the Body, which raises in the Mind such quick and <sup>ons.</sup> agile Notions as facilitate the Acts of Vertue; and another of the Mind, neither of which can be com-  
pleat without the other. The Tendency of Corpo-real Exercise to Vertue, he illustrated, by the Dexte-

(y) *Laert.* (z) *Gel.* (a) *Plut. Vit. Alex.* (b) *Laert.*



rity that Wrestlers, Musicians, and Mechanicks attain by continual Application; not doubting but the same Labour and Diligence, turn'd upon the Mind, would have prov'd both profitable and successful. He said, As nothing in human Life can be well done without much Exercise, so that alone was able to Master every thing; for even the Contempt of Pleasure, may by Custom become as agreeable as Voluptuousness it self. He assign'd nothing to Law, in Comparison of what he did to Nature; and said, he imitated *Hercules*, in preferring nothing to Liberty. That the Wise have a Right to all things, he prov'd thus: All things belong to the Gods; the Gods are Wise Men's Friends: Among Friends all things are common, therefore all things are the Wise Man's own. As to Law, he said, no Government could stand without it; because without Law a City would be of no use, and without a City there's no Civility. He derided Nobility and Greatness, as the Varnishes of Vice. He said, Women should be common, and likewise their Children; Marriage consisting only in getting a Woman to be in the Humour. Sacrilege, and eating any sort of Animals, even Man's Flesh, was according to him not unlawful. For, said he, *all things are in all things, and for all things; Flesh is in Bread, and Bread in Roots; the respective small Particles being mutually drawn in and exhal'd by insensible Inlets and Outlets.* This *Laertius* cites out of a Tragedy of his, call'd *Trystes*, which some attribute to *Philiscus* or *Pasiphon*. He slighted *Musick, Geometry, Astronomy, &c.* as useless and unnecessary Studies.

His *Apoph-*  
*isegms.* (c) He was very good at Ridiculing other Men. *Euclid's* School he call'd, not *σχολή* but *χολή*, i. e. (d) *Choler*; and *Plato's* *διατριβή*, he call'd *παύση*, or *Time-wasting*. As often as he saw *Pilots, Physicians, and Philosophers*, he would say, Man was the most intelligent of all Animals; but when he met with Interpreters of Dreams, Diviners, or Persons puff'd up with Honour or Wealth, he us'd to say, Man was the foolishlest Creature upon Earth. Seeing *Plato* eat Olives, he ask'd him why he went to

(c) *Laert. Stob.* (d) *A Pun*

*Syracuse* for such sort of things, since they were to be had in *Attica*. Treading upon *Plato's* Robe, he said, He trod under Foot *Plato's* Pride; upon which *Plato* told him, He display'd a Pride in affecting Humility. Having begg'd a little Wine with a few Figs of *Plato*, and he having sent him a whole Cask: *If one ask thee*, says he, *how much Two and Two is*, thou'lt say *Twenty*, meaning to lash him for his *Verbosity*. Being ask'd where he had seen brave Men, he said, At *Lacedæmon* he had seen brave Boys, but brave Men no where. Finding that no Body came to hear him upon a serious Discourse, he fell a singing; and, when the Crowd was gather'd, upbraided them with slighting things of Importance, and coming so readily to hear Impertinencies. He us'd to say, Men strive for the Mastery in Hunching and Kicking; but not in true Worth and Goodness. A Man ought always to be provided, either with Sense or a Halter. 'Tis unaccountable, that *Grammarians*, who trace so nicely the Misfortunes of *Ulysses*, should be ignorant of their own; that *Musicians*, exactly well vers'd in tuning a Lyre, should have the Habits of their Minds untun'd; that *Mathematicians*, gazing on the Stars, overlook the common things at their Feet; that *Lawyers* plead for Justice, but never do it; that covetous Men love the Money they speak ill of; that those who sacrifice to the Gods for their Health, should at the same time impair their Health by feasting; that those who commend the Just for being above Money, should covet to be rich; that Servants, looking upon their Gormandizing Masters, do not snatch their Victuals from them. Those Men are Praise-worthy, who talk of marrying, going to Sea, serving in publick Offices, keeping handsome Boys, and living with great Men, and yet never marry, or do any of these things. A Man, said he, should reach out his Hand to his Friend, with his Fingers unclasp'd. Having call'd out for Men to come about him, he fell a beating on those that came, saying, He call'd for Men, not Rogues. Those, said he, are not main'd (e) (*ἀνήμεροι*)

(e) *ἀνήμεροι* signifies main'd Persons, as well as such as are without a *Pera* or Scrip.

who are deaf and blind, but those who want a Scrip. He call'd himself the commended Dog, whom none of the Commenders would take with them a Hunting. Being beaten by a Club of young Men, into whose Company he had come half Shav'd, he writ down their Names upon Parchment, which he wore about his Neck, and so expos'd 'em to publick Contempt. Hearing one say, he got the Day of the Men in the *Pythian Games*: No, said he, *I got the Mastery of the Men, you of the Slaves*. Being desir'd to take his Ease in his old Age: *Why*, said he, *in running a Race, should I slacken towards the end, or mend my Pace?* Meeting *Demosthenes* at a Victualling-House, who being asham'd, would have stole away: *Why*, says he, *this makes you the more popular*. *Ælian* says, *Diogenes* invited him in, telling him he had no Reason to be asham'd, since his Master din'd there every Day, meaning the common People, to whom the Orators were but Servants. Some Strangers being desirous to see *Demosthenes*, he pointed to him with his (f) Middle-finger, saying, *This is (g) he that leads the Athenians*. He us'd to say, Most Men were within a Finger of Madness; for (h) if a Man puts out his Middle-Finger, as he walks along, he'll be thought mad; but if he puts out his Fore-Finger, he will be in his right Wits. To check one for throwing out a Piece of Bread, and being asham'd to take it up again, he ty'd a String to the Neck of a Bottle, and dragg'd it after him through the *Keramicon*. He said, Things of the greatest Value are sold cheapest, since a Statue costs Three Thousand Pieces of Silver, and a Measure (μνῆ) of Meal, but Two Pieces of Copper. To Fortune we must oppose Magnanimity, to Law Nature, and to Passion Reason. He devoted to *Æsculapius* the Picture of a Club Man (πλήκτης) which broke the Heads of those who threw themselves upon their Faces. *Aldobrandinus* thinks he meant this for a Reflection upon the Art of *Physick*, which does not heal but shatter Mens Bodies. But *M. Casaubon*, per

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(f) *Infamis digitus*. (g) Δημαγωγός. (h) *Menagius* taking the Text to be corrupt, reads it thus, εὖ ἐν τῷ μέτῳ παρὰ πρὸς τῷ δείκνυται, δόξη μαίνεσθαι.



haps more justly, conjectures, That he meant to check the Superstitious for their indecent abject Postures, in paying Homage to their Gods, as insinuating, That those who threw themselves upon their Faces, should have their Heads broke. *Vid. Casaub. in Laert.* A Boy offering to become his Scholar, he gave him a Fish to carry, and bid him follow him; but the Boy being ashamed, threw it down, and run away: And not long after, *Diogenes* meeting him, laugh'd, and said, *The Fish has dissolv'd the Friendship between you and I.* Seeing a little Boy drinking Water out of the hollow of his Hand, and another holding his Broth in a hollow piece of Bread, he threw away his Cup and his Dish, saying, The Boys went beyond him in Frugality. To a Superstitious Woman, that prostrated her Body in an undecent manner before the Gods; *Are not you afraid*, said he, *least God, who fills all things with his Presence, should stand behind you, and see your unseemly Posture.* Upon the reading of a long tedious Discourse, he at last spy'd a Blank Leaf at the end, and cry'd, *Be of good Courage, my Friends, I see Land.* When one would prove by a Syllogism that he had Horns, he clap'd his Hand to his Forehead, and said, *I feel none.* In like manner, when one offer'd to prove there was no Motion, he rose up and walk'd about. To one that discours'd of Cœlestial Bodies, he said, *How long is it since thou camest from Heaven?* A wicked Eunuch having written over his Door, *Let no ill thing enter here: Which way*, says *Diogenes*, *must the Master come in then?* Having anointed his Feet with perfum'd Ointments, he said, The Perfume goes up from the Head into the Air, but from the Feet into the Nostrils. Being told, that those who were initiated into some religious Mysteries, were prefer'd in the other World: *What*, says he, *shall Patæcion the Thief be happier, because he was initiated, than Epaminondas and Agesilaus?* Seeing Mice creeping about him at Dinner, *Look you here*, says he, *Diogenes also feeds Parasites.* Being call'd a Dog by *Plato*, (i) *'never return'd*, said he, *to the Place where I was sold, as Dogs do*, alluding to *Plato's* return

(i) *Æt. Var. Hist.* 14. 33.

into Sicily. *Plato* having defin'd Man to be a *two footed Animal, without Feathers*; *Diogenes* sent him a strip'd Cock, call'd it *Plato's Man*; upon which that Philosopher added to his Definition, *having broad Nails*. Upon coming out of a Bath, being ask'd if there were many Men there, he said, *No*; and being ask'd by another, if there was much Company there, he answer'd, *Yes*, To one demanding at what time it was best to dine; *If you're rich*, said he, *when you will*; *if poor, when you can*. Seeing the *Megarean* Sneep cover'd with Skins, to make their Wool soft, and their Children naked, he said, *'Tis better to be a Megarese's Ram, than his Son*. To one that hit him with the end of a Pole, and then bid him have a care; *Why*, said he, *do st thou mean to strike me again?* (k) Once he lighted a Candle at Noon, and said, *I look for a Man*. He call'd Orators the Servants of the Mob, and Garlands the (l) Botches of Glory. One giving him a Box of the Ear, *By Hercules*, said he, *I knew not that I should have walk'd about with an Helmet on*. *Plato* seeing him in the Rain, without any Shelter, told the Spectators, *The only Way to pity him, was not to mind him*, pointing to his Vain-Glory. *Midias* having beat him with his Fist, saying, *There are Three thousand Drachms* (alluding to the Fines adjudg'd upon such Outrages) ready counted upon the Table; he came next Day and beat him with a *Castus*, i.e. the Gamester's Strapping Leather, saying, *There are Three thousand Drachms upon the Table for thee*. *Lysias* the Apothecary, asking him if he thought there were any Gods; *How can I think otherwise*, said he, *when I take you to be their Enemy?* Seeing a Man besprinkling himself with Water, he told him, *The Errors of Life could no more be wash'd off by sprinkling, than those of Grammar*. He blam'd Men for (m) praying for apparent, and not real Good. He said, those who were frighted with Dreams, minded only what they fantasie in their Sleep, and not what they do when awake. *Alexander* once sending a Letter to *Antipater*, by one *Ath-*

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(k) *Stob. Ser. 3. Laert.* (l) *ἑξουσίματ* render'd by *Aldobrandinus*, *Bullæ*. (m) Reading *εὐχῆς* for *πρῆς* with *M. Casaubon*.

lias; he being in the Company, said, *Athlias* from *Athlias*, by *Athlias*, to *Athlias*, playing upon the Word, which implies *Misery*. When *Perdicca* threatened to kill him, if he would not come to him, he said, *A Fly or a Spider could do the same, but had he threatened, that if I did not come, he would still live happily, he had said something to the Purpose*. He often said the Gods had made the Way of Life very easie; but it was hid from the Pursuers of Sensuality; with which view, to one that had his Shooes put on by his Man, he said, To compleat his Happiness, he should cut off his Hands, and then his Servant behov'd to wipe his Nose for him. Seeing some (n) Priests hawling a Sacrilegious Person to Gaol, he said, *The greater Thieves lead the lesser*. Seeing a young Boy throwing Stones at a Gibbet, he said, *Well aim'd, Boy, thou'lt hit the Mark at last*. When some young Fellows said they were affraid he would bite 'em; *Never fear*, said he, *a Dog won't eat Beets*, for so he call'd effeminate Persons. To one that boasted of being cloathed with a Lyon's Skin; *Leave off*, said he, *to disgrace the Coverings of Valour*. Of *Callisthenes*, who liv'd with *Alexander* in great Plenty, he said, he was not happy, since he could neither Dine nor Sup, but when *Alexander* pleas'd. When he wanted Money, he said he would redemand, not borrow it of his Friends. Seeing a young Man going to a Feast, he carry'd him Home, and bid his Friends take care of him. To a finical young Man, that ask'd him a Question, he said, He would not tell him till he took up his Cloaths, and shew'd him whether he was a Man or a Woman. To a Youth that plaid in a Bath at *Cattabus*, (a way of pouring out Wine dexterously, so as to make a Noise in the Cup) he said, *The better thou dost it, the worse for thee*. A Bone being thrown to him as to a Dog, he came and piss'd upon it like a Dog, and then shear'd off. The Orators, and those who courted Fame, he call'd *thrice Men*, (τρίανθρωποις) instead of *thrice Wretched* (τρίπαθλις.) A rich Man without Learning, he call'd a Sheep with a Golden Fleece. Seeing upon a Prodigal Fellow's House a Bill, intimating, that it

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(n) ἱερεῖς.



was to be sold, *I knew*, said he, *being overcharg'd with Surfeits, it would quickly spew out its Owner.* To a young Man, that complain'd of the Multitude of thole that courted him; he advis'd to shew his Displeasure, by laying aside his Effeminacy. Being ask'd why he commended one that was a very ordinary Musician: *Because*, said he, *as sorry as he is, he choos'es rather to fiddle, than to steal.* Another that always dispers'd the Company with his sorry Performances, he call'd a *Cock*; because his tuning rais'd every Body up. Seeing a young Man gaz'd upon, he fill'd his Bosom with Lupines, and fell (o) a eating of 'em; upon which the Crowd turning upon him, he said, *'Twas strange they should turn from the Youth, and stare upon him.* To Hegesias, who desir'd some of his Writings, he said, As real Figs were preferable to painted ones, so was a real Exercise to a Written one. Seeing an Olympick Victor feeding Sheep, he said, he had made hast from the *Olympian*, to the *Nemean* (p) Games. Being ask'd, why Wrestlers were Men of no Sense? he said, *Because they were made of Beef and Bacon*, pointing to the Grossness of their Constitution and Bulk. Being ask'd why he was so importunate in desiring a Statue for himself, he made Answer, That he study'd to be disappointed. A Tyrant asking him what Copper was best for Statues, he said, That sort that (q) *Harmodius* and *Aristogeiton's* were made of. He us'd to say, King *Dionysius* us'd his Favourites like Bags, for he hang'd up the full ones, and threw the empty ones aside. A new marry'd Man having written upon his House, *The Son of Jupiter, Hercules, the gallant Conqueror, lives here, let no bad thing enter here*; he wrote under it, *The Recruits came after the Engagement*, meaning, that it was too late, the Man being already marry'd. He said, *The Love of Money is the Metropolis of all Evils; Good Men are the Images of the Gods, and Love is the Business of the Idle; the unhappiest thing in Nature, is an indigent old Man; Of wild Beasts, De-*

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(o) Reading ἐφαπτε, for ἐφαμπτε, pursuant to Menagius's Observation. (p) Alluding to νέμειν, i. e. to feed. (q) These Men kill'd *Hipparchus* the *Athenian* Tyrant.

tracters, and of tame Beasts, Flatterers, bite worst. Smooth Language is a Sugar'd Halter. The Belly is the Charybdis of one's Livelyhood. Gold looks pale, because many lie in wait to catch it. Seeing Two Centaurs very ill drawn, he said, Which of these is χείρων (r). Hearing that Didymon the Adulterer was apprehended, he said, He deserv'd to be hung up by his Name, alluding to the Signification of Δίδυμοι, i. e. the Testicles. Seeing a Woman riding in a Sedan, he said, The Trap is not big enough for the Beast. Seeing a Fugitive Servant sitting on a Well (φεεῶν, which was likewise the Name of a Court of Judicature at Athens) he said, Have a Care young Man you do not fall in, alluding to the Punishment of Fugitives. Seeing a Cloth Stealer in a Bagnio, he ask'd him if he was come for Αλεμάπ-ον (a little Ointment) or for Αλλ' εἰμάτιον (another sort of Garment.) Seeing a Woman hang upon an Olive-Tree, he wish'd that all Trees bare such Fruit. Being threaten'd by a Superstitious Man, he said, He would make him tremble with once (f) Sneezing. He said, His Exile was the happy Occasion of his being a Philosopher; and as the Sinopeses had condemn'd him to be an Exile, so he had condemn'd them to stay at Home. Seeing a handsome Boy asleep in a careless Posture, he punch'd him with his Finger, and bid him rise, lest he should be run in the Back as he slept. To one that bought up very costly Provisions, he said, Thou'lt quickly die, Boy, why dost buy such things? Being ask'd which he thought the best time to marry in, he said, Young Men should not marry yet a while, nor old Men ever. To one that ask'd what he would take to let him give him a Blow on the Head with his Fist, he said, A Helmet. Seeing a young Man finically dress'd, he said, If thou dressest thy self for Men, thou lovest thy Labour; if for Women, thou hast a naughty meaning. Hearing one Lawyer impeach another of Theft, he condemn'd 'em both, saying, The one had committed Theft, and the other had lost nothing. To the Question, What Wine he lov'd best? he answer'd, That which he drank at

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(r) χείρων, is not only the Name of a Centaur, but likewise signifies worse. (f) Reading with Menagius πταγών, for παγών.

other Men's Cost. Being told that a great many laugh'd at him, he said, *But I am not laugh'd at*, meaning, that those are only derided, who are troubl'd at it. To one that told him, Life was an evil thing, he said, *'Twas not Life that was evil, but an evil Life*. Being counsell'd to go look for his Servant *Manes*, that had run away by Reason of his severe Way of Living; he said, *It would be an absurd thing, if Manes could live without Diogenes, and Diogenes could not live without Manes*. Being ask'd what sort of Dog he was, he said, *When he was hungry he was a (t) Lap-Dog, but when full, a (u) Mastiff*. Being presented with a Cake, as he din'd upon Olives, he threw it away, saying, *Stranger, be gone out of the Way of Tyrants*. Being ask'd why Men gave Alms to Beggars, and not to Philosophers, he said, *Because they expect to be lame and blind themselves; but not Philosophers*. Being twitted by one with coining false Money, he said, *Time was when I was such a one as thou art, but thou wilt never be such a one as I now am*. And another time, upon the like Occasion, he said, *I once piss'd a Bed too, but I do not now*. The Gates of *Myndos* being very large, and the City but small, he advis'd the Citizens to shut up their Gates, for fear the Town should run out. Being invited to live with *Craterus*, he said, He would rather lick Salt at *Athens*, than live on the most delicious Fare with *Craterus*. To *Anaximenes* the Orator, a very fat Man, he said, *Give us poor Folks some of your Belly, for thereby you will both ease your self, and benefit us*. Another time, while *Anaximenes* harangu'd, he held up a Piece of Salt-Fish; at which the Audience being diverted, and *Anaximenes* enrag'd, he said, *An Obolus Worth of Salt-Fish had spoil'd his Speech*. Being told, That most People laugh'd at him, he said, *If the Asses laugh at them, they do not mind 'em, nor I them*. To a Youth addicted to Philosophy, he said, He did well in diverting the Lovers of his Body to the Beauty of his Mind. To a handsome Youth, going to a Feast, he said, He would come worse back; and next Day, when the Youth told him he was come back, and was

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(t) *μελιτταίος*. (u) *μολοττικός*.



never the worse, he said, *Thou art not become χείρων*, (the Name of an Heroick Centaur, signifying likewise worse) but Eurytion (the Name of a drunken Man, signifying also wider.) Upon a Journey from Lacedæmon to Athens, being ask'd where he was going, he answer'd, He came from *Man Land*, and was going to *Woman Land*. Being once at the Olympick Games, he said, There was a great Crowd there, but few Men. He compar'd Prodigals to Fig-Trees on a steep Precipice, whose Fruit is eaten, not by Man, but by Crows and Vultures. Phryne a Curtezan, having set up a Golden *Venus* at Delphi, he wrote underneath, *By the Intemperance of the Greeks*. Alexander telling him he was the Great King, he reply'd, *And I am Diogenes the Dog*; and being ask'd what he did to be call'd a Dog, he said, He wagg'd his Tail to those that gave him any thing, and bark'd at those that gave him nothing, and bit those who offended him. Being told that a Man had been hang'd but Two Days ago upon a Fig-Tree, off which he was a picking of Figs; he said, *Then I will purifie it*. Seeing an Olympick Victor ogling a Curtezan, he said, *Do you see how this Ram of Arimanes (w) has his Neck twisted about by a sorry Wench*. He call'd Beautiful Curtezans, *Poison'd Mead*. Being ask'd about a debauch'd Boy, whence he came, he said, From (x) *Tegea*. He ask'd a Gamester, turn'd Physician, If he mean'd to be reveng'd on those that had formerly foil'd him. To a Son of a Whore, that was throwing of Stones among a Crowd, he said, *Have a Care Boy, that you do not hit your Father*. When a beautiful Boy shew'd him a Sword that had been presented him by his Minion, he said, *'Twas a very fine Sword, but had a dirty Handle*. As some were commending those that had given him something, he said, *But you do not commend me, that was worthy to receive it*. When one demanded back his Mantle of him, he said, *If you gave it me, I'll keep it; if you only lent it me, I'll use it*. Philosophy, said he, *qualifies a Man for grappling with Adversity*. Being

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(w) i. e. *Mars*, that being his Name among the *Assyrians*. (x) Alluding to πρὸς, a House of Vice.

ask'd what Country he was of, he said, He was a Citizen of the World. When some offer'd Sacrifice, that they might have a Son, he check'd 'em for not offering Sacrifice for his Qualifications. Curtezans he call'd the King's Masters, because these did what they pleas'd. The *Athenians* having made *Alexander Bacchus*, he pray'd 'em to make him *Serapis*. Being upbraided for frequenting unclean Places, he said, *The Sun visits Fakes, but is not defil'd*. Having coarſe Bread ſet before him as he ſupp'd in the Temple, he threw it away, ſaying, *No foul thing ought to enter here*. Being upbraided for pretending to be a Philoſopher while he was very ignorant, he ſaid, Even that his pretending or affecting Wiſdom, juſtified his Title to Philoſophy. Being ask'd why he crowded into the Theatre when others came out, he ſaid, *Oppoſition was the Study of his Life*. Seeing a young Man making himſelf like a Woman, he ask'd him, If he was not aſham'd to contrive worſe for himſelf than Nature had done. To one that recommended his Child to his Tuition, telling him, That he had good Parts, and a pliable Diſpoſition, he ſaid, *What need haſt thou of me? Thoſe who diſcourſe well, ſaid he, and act not accordingly, are like a Harp, that neither hears nor feels*. To one that ſaid he was not fit for the Study of Philoſophy, he ſaid, *Why do'ſt thou live then, if thou do'ſt not care to live well?* To one that deſpiſ'd his own Father, he ſaid, *Art not thou aſham'd to deſpiſe him upon whom thou valueſt thy ſelf?* When a handsome young Man made a ſorry Speech, *Art not thou aſham'd*, ſaid he, *to draw a Leaden Sword out of an Ivory Scabbard?* When one ſtriking him with a Poll, bid him have a care, he ſtruck him with his Staff, and then bid him have a care. He check'd one that importun'd a Whore, for coveting that which he had better be without. He deſir'd one that perſum'd himſelf, to take care that the ſweet Scent of his Head did not make his Life to ſtink. Being ask'd by one why Slaves are call'd *Ανδράποδοι*, (i.e. Footmen) *Be- cauſe*, ſaid he, *they have Feet like Men, but Souls like rhine*. Seeing an unſkilful Archer Shooting, he ſate down by the Mark, ſaying, That was the beſt Way to avoid being hit. He ſaid, *Death cannot be an evil thing, ſince we cannot feel it when it comes*. When

*Alexander*

Alexander ask'd him if he was affraid of him, he ask'd again, Whether he was a good or a bad thing; and receiving this Answer, That he was good, *Who*, said he, *would fear a good thing?* He said, Learning gave Sobriety to the Young, Consolation to the Old, Riches to the Poor, and an Ornament to the Rich. Being told, That his Friends plotted against him; 'Tis a hardcase, said he, *that a Man must use his Friends and his Enemies alike.* He reckon'd Assurance in Conversation, the greatest Ornament of a Man. To Didymo an Adulterer, curing a Maid's Eye, Take heed, saith he, *least in curing the Eye, you hurt not the* (y) *Κορη*. Seeing in a School few Auditors, but many Statues of the Muses, he said to the Master, *By the help of the Gods* (z) *you have many Auditors.* (a) When he gave Counsel to a very dissolute Person, he said, He was washing an *Æthiop*. He said, *The best Rule of Life, is to correct those things in our selves, which we censure in others.* 'Tis a Shame that Wrestlers should be temperate, and Singing-Masters moderate in their Pleasures, the one for Exercise, the other for his Voice, and yet no Man would do so much for Vertue's sake. Pride, like a Shepherd, drives Men where it pleases. Flattery is like an empty Tomb, on which Friendship is inscrib'd. Reproof is the good of others. Other Dogs bark'd at their Enemies, but he at his Friends. To advise an old Man, is giving Physick to a dead Body. To give to those that deserve nothing, and to deny those that do, is equally faulty. As Houses where there is Plenty of Meat, are full of Mice, so the Bodies of such as eat much, are full of Diseases. The hardest Task is to know our selves, for we construe most things according to our own Partiality. The Occasion of the Fable of Medea, was her Wisdom in corroborating effeminate Persons by Labour and Exercise. The Man that knows when to hold his Tongue, ought likewise to know when to speak. We ought to do by our Superiors, as we do by Fire, not come too near, least we be burn'd, nor keep too far off,

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(y) *Κορη* signifies both the Eye-Ball and Virginity. (z) *σὺν θεοῖς*. (a) *Stob. Serm* 1. 32. 37. 45. 48. 53. 54. 64. 66. 68. 71. 72. 77. 88. 105. 117. 126. 132. 149. 183. 210, 211. 212. 230. 237. 248. 270, 271.



least we freeze. *An ignorant Man is the heaviest burthen the Earth bears. The noblest Men, are those who contemn Wealth, Glory and Pleasure, and at the same time have the Mastery over Poverty, Ignominy, Pain, and Death. Vertue dwelleth neither in a rich City, nor in a private House. Poverty is a self-instructing Vertue, it supports Philosophy, by enforcing in Practice, what it endeavours to perswade by Words. The best Way to be reveng'd upon an Enemy, is, to be good and virtuous our selves. Covetous Men are like the Hydropical, the one being full of Water, thirsts for more, the other, though full of Money, covets more. He walk'd backwards into the School of the Stoicks, and when they laugh'd at him, said, They did in the whole Course of their Life, what he did in walking. Seeing the high Walls of Megara, he said, The Citizens were unhappy, in minding the height of their Walls, more than the height of the Courage of those who were to defend 'em. Being ask'd what were the worst Beasts; In the Field, said he, Bears and Lions; in the City, Usurers and Sycophants. Being twitted with not living in Lacedaemon, which he always cried up; Physicians, said he, though they study Health, converse with the Sick. Being revil'd by a bald Man; I cannot, said he, but commend your Hair for leaving so bad a Head. Falling out with an Informer, I am glad, said he, we are Enemies, for you hurt not your Foes, but your Friends. To one that revil'd him, No Man, said he, will believe you when you speak ill of me, nor me when I speak well of you. When Alexander sent him a Dish full of Bones, as being Meat fit for Dogs; Ay, but, says he, 'tis not fit for a King to send. Being blam'd for throwing out a great Glass full of Wine; If I had drunk it, said he, not only the Wine but my self had been lost. When some Women were talking privately together, he said, The Asp borrow'd Poison of the Viper. When an Astrologer was shewing the People the Erratick Stars; 'Tis not they, said he, but the People that err. Meeting Anaximenes's Servants with a large quantity of Goods, he said, 'Twas a Shame he should have so much Household-Stuff, and yet not be Master of himself. Being reproach'd with Poverty, he said, Poverty never made a Tyrant, but Riches many; and many are punish'd for Wickedness, but none for Poverty.*

an old Woman painted, If you do this for the Living, said he, you're deceiv'd; if for the Dead, make hast to 'em. To one bewailing his Misfortune, That he could not die in his own Country, he said, *The way to the next World is alike in every Place.* (b) Being much troubled with a Pain in his Shoulder, and ask'd why he did not die to make an end of his Misery, he said, *They who know how to form their Lives, ought to live, but you who know not, ought to die.* (c) He commended his Master *Antisthenes*, because, of Rich he made him Poor, and made him live in a Tub instead of a fair House.

(d) Several Writings are ascrib'd to him, most of which are reckon'd Spurious by *Soficrates* and *Satyrus*. He died about Ninety Years old at *Corinth*, the first Year of the 114th. Olympiad, the same Day that *Alexander* died at *Babylon*. The manner of his Death is variously related. Some say he died in *Xeniades's* House, desiring he might be bury'd with his Face downwards, because all things were about to be turn'd upside down, alluding to the greatness of the *Macedonians*, who not long before were a poor Inconsiderable People. Others say he order'd his Body to be cast out unbury'd, that every Beast might have part of him, or to be thrown into a Ditch and cover'd with a little Dust; or thrown upon a (e) Dunghil, that he might benefit his Brethren, i. e. the Dogs. Some say he died of a Surfeit of (f) raw Fish; others, that as he was cutting up a Cuttle-Fish, to share it among the Dogs, he was bit in the Foot, and so died; and others again, that upon a Journey to the Olympic Games, he dy'd by the way, of a Fever. But most of his Friends believ'd that he stifled himself; for going to visit him in the *Cranæum*, where he liv'd, they found him wrapp'd up in his Cloak, and dead. While his Followers disputed very warmly, who should bury him, the Magistrates and Grandees of the City came and interr'd him, by the Gate that leads to the *Isthmus*; and adorn'd his Sepulcher with a

(b) *Ælian. var. Hist.* 10, 11. (c) *Miscrob. Sat.* 7. 2. (d) *Laert.*  
(e) Reading *ἐλατον* for *ἐλασον*. *vid. Menag.* (f) Reading with  
*Menagius*, *πορὺ πρῶτα* for *βούδς πρῶτα*.

Column, with a Dog upon it, of *Parian* Marble  
Afterwards his own Countrymen honour'd him with  
several Brazen Statues, bearing this Inscription.

*Copper decays with time, but thy Renown,  
Diogenes, no Age shall e'er take down;  
For thou alone hast taught us not to need,  
By thinking that we don't; and hast us free'd  
From Cares, and shew'd the easie way to Life.*

*Laertius* reckons up Four besides him, of this  
Name; one a natural Philosopher of *Apollonia*, the  
second a *Sicyonian*, the third a *Stoick* of *Seleucia*, the  
fourth, who wrote of Poetical Questions. To which  
*Vossius* and *Menagius* add, *Diogenes Cyzicenus*, *Di-*  
*ogenes Atheniensis*, mention'd by *Pliny*, and several  
others.

## *The Lives of* MONIMUS, and ONESICRITUS.

*Monimus.* (g) **M***onimus*, a *Syracusan*, the Disciple of *Diogenes*,  
came to be in Love with *Diogenes*, by the good  
Character that *Xeniades* gave him. Upon which  
he feign'd himself Mad, and flung about the Money  
belonging to his Master, who was a Banker; till his  
Master was forc'd to turn him off; and then he appli-  
ed himself to *Diogenes*. He was an eloquent and  
learned Man, and one that slighted Praise and Glory  
for Vertue's sake.

*Onesicri-*  
*tus.* (h) *Onesicritus* of *Ægina* (or, as some will have  
it, of *Altypalæa*) sent his younger Son *Androsthe-*  
*nes* to *Athens*, who being charm'd with *Diogenes*,  
call'd thither his elder Brother *Philiscus*; and went at  
last to *Athens* himself, where he and his Two Sons be-  
came the most diligent Auditors of *Diogenes*. *Laer-*  
*tius* compares him with *Xenophon*: For besides the

(g) *Laert.* (h) *Ibid.*



Affinity of their Styles ; the One fought under *Cyrus*, and wrote the Institution of *Cyrus* ; and the Other having serv'd under *Alexander*, wrote a Panegyrick upon him.

## The Lives of CRATES, METRO- CLES, and HIPPARCHIA.

(i) *Crates*, the Son of *Ascandes*, a *Theban*, One of *Crates*, his *Diogenes's* First-rate Disciples, flourish'd about the 113th Olymp. *Antisthenes* says, That upon seeing of *Telephus* represented in a mean sordid Condition, in a Tragedy, he distributed his Estate, amounting to above 200 Talents, among his Fellow-Citizens, and became a severe *Cynick*. *Diocles* says, *Diogenes* over-persuaded him to part with his Lands, and fling his Money into the Sea ; and that he was so resolute, that he beat his Friends who offer'd to dissuade him from his Purpose. *Demetrius* says, He put his Money into the hands of a Banquer, to be paid to his Sons if they follow'd any civil Profession ; or distributed among the People, if they apply'd themselves to Philosophy, since that Profession stood in need of nothing. When his Son *Pasicles*, whom he had by *Hipparchia* his Wife, came to be of Age, he took him to his servant-Maid's House, saying, That was his (k) Father's way of Wedlock : but Adulterers and Whoremasters were punish'd ; the One by the Tragedians with Death or Exile ; and the Other by the Comedians with Madness, procur'd by Debauchery and Drunkenness. *Pasicles*, *Euclid's* Disciple, was his Brother. He wrote several Tragedies, and Excellent Treatises of Philosophy, imitating *Plato's* Style. He died in a good Old Age, and was buried in *Boeotia*.

He was full of Invectives against Whores. He said, His Qualities in every Pomgranate, there are some rotten Grains, as in the best of Men there are some Faults. Be-

(i) *Lact.* (k) *Περὶ τῆς ἀφροσύνης*, call'd by *Clem Alexi* *κρυπταμένα*  
T ing

ing beat by *Nicodromus*, he put a piece of Paper over his Eye which was black and blue, with this Inscription, *Nicodromus fecit.* *Demetrius Phalereus* having sent him a Present of Bread and Wine, he wish'd the Fountains might produce Bread; meaning, that he drank only Water. Being check'd by the *Athenian* Censors for wearing long Linen Robes, he carried 'em to a Barber's Shop, and shew'd 'em *Theophrastus* in the same Garb, he being then a Trimming. Being beaten and dragg'd along, he appear'd very unconcern'd. He had an ugly Aspect, and encreas'd his Deformity by Sewing a Sheep's Skin upon his Cloak, and laughing as he discours'd: But he us'd to lift up his Hands, comforting himself with the hopes to see his Deriders one day shrivel'd with Age and Sicknes, and praising him, and condemning their own Slothfulness. He call'd Poverty and Obscurity his Native Country, which could not be mov'd by Fortune: And when *Alexander* ask'd him if he would have his Native City rebuilt, he answer'd, *No, lest another Alexander should come and sack it.* He said, We ought to study Philosophy, till we perceive the Leaders of Armies to be but Leaders of Asses; those that Converse with Flatterers, are like Sheep among Wolves (m). To a young Man follow'd by a great many Parasites, he said, He was sorry to see him so much alone (n). He said, We ought not to accept Gifts from every body, because Vertue should not be maintain'd by Vice (o). Those who Feed high, and pamper the Body, fortifie their Prison (p). Men know not the worth of a Measure of Lupines, and Serenity of Mind (q). Philosophy teaches Rich Men to open their Purse readily, and not in a backward trembling way, as if they had the Palsy: Poverty procures more Glory, than Riches (r). Being crook'd through Age, and perceiving the approach of Death, He chanted this over to himself.

*Dear Humpback, now thou go'st  
Unto the Nether Coast,  
Thou'st liv'd of the most.*

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(m) *Stob. ser.* 62. (n) *Ibid.* 77. (o) *Ibid.* 87. (p) *Ibid.* 237  
(q) *Ibid.* (r) *Laert.*

(s) *Metro*

(f) *Metrocles*, the Brother of *Hipparchia*, (both *Metrocles Maronites*) was first a Hearer of *Theophrastus*; whose School he deserted, out of Shame, because he had once broke Wind backwards in it; and design'd for the same reason never to appear abroad, till *Crates* convinc'd him of his Error, by setting forth the natural Honesty of the Act, and countenancing it with his own Practice: upon which he became an Auditor of *Crates*, and an Eminent Philosopher. He said, Riches are pernicious to those that do not know how to use 'em; some things are purchas'd with Money, as a House; others with Time and Application, as Learning. He Burnt both his own Writings, as being phantastick Whimsies; and those of his Master *Theophrastus*. In his Old Age he stilled himself. His Disciples were *Theombrotus* and *Cleomenes*.

(t) *Hipparchia*, the Sister of *Metrocles*, was so much Hipparchia taken with *Crates's* Philosophy and way of Living, that she preferr'd him before many Noble and Wealthy Suitors, and threaten'd to lay Violent hands on herself, if her Parents would not suffer her to Marry him. *Crates*, upon her Parents request, endeavour'd to dissuade her, by shewing her the sorry Furniture of his House, and the Necessity she would lie under of living as he did. But she nothing mov'd, marry'd him immediately, and went up and down with him, both Feasting (u) and Copulating in publick View. At a Feast given by *Lyfimachus*, she put this Sophism to *Theodorus* the Atheist; What is lawful for *Theodorus*, is lawful for *Hipparchia*; But 'tis lawful for *Theodorus* to beat himself; Ergo, 'Tis lawful for *Hipparchia* to beat him: Upon which *Theodorus* pulling up her Coat, which was made after the Cynick Fashion, and upbraiding her with forsaking her Shuttle (x) and Loom; She said, without any discomposure, That she had wisely exchange'd her Weaving with the Study of Philosophy.

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(i) *Laert.* (t) *Ibid.* (u) The Athenian Women did not appear at Feasts. (x) Weaving was then the Women's Province.



## *The Lives of MENIPPUS and MENEDEMUS.*

**Menippus.**

(a) *MENIPPUS* was, according to *Achaicus*, a Phœnician Slave; according to *Diocles*, the Son of one *Bato* of *Pontus*. Being extremely Covetous, he begg'd a great deal of Money; and having bought his Freedom at *Thebes*, turn'd Pawn-broker and Usurer, being thence call'd *ἡμετεροδυστοχὴς*, i. e. *Day-Usurer*; and at last being cheated of all, hang'd himself through Discontent. The Books ascrib'd to him are all Comical, and contain nothing Serious. There were Six of this Name; one the Epitomizer of *Xanthus*; another a *Carian* Sophist; the third a Graver; the fourth and fifth both Painters; and the sixth this our Cynick Philosopher; upon whom *Laertius* bestows the following Epigram.

*Menippus you may know, the Cretan Cur,  
But Syrian Born, and the Day-Usurer;  
(So was his Name how Theban Thieves had broke  
His House by Night, and all his Money took;  
Because he knew not what to Dogs belong'd,  
He had not Patience to stay to be hang'd.*

**Menedemus.**

(b) *Menedemus*, the Disciple of *Colotes* of *Lampiscum*, took upon him the Habit of a Fury, and went up and down, declaring, That he was sent as a Spy from the Nether-World to give notice to the Demons of the People's Sins. His Garb was a dark-colour'd Gown down to his Heels, girt about him with a Purple Girdle; an *Arcadian* Bonnet on his Head, having the Twelve Signs of the *Zodiack* interwoven in it; Tragick Buskins on his Feet; a huge long Beard, and an Ashen-stick in his Hand.

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(a) *Laert.* (b) *Ibid.*

S E C T



ZENON .

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## SECT. VIII.

### Containing the LIVES of the Stoick PHILOSOPHERS.

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#### *The Life of ZENO.*

(a) **Z**ENO, the Disciple of *Crates* the Cynick, His Birth and the Institutor of the *Stoick* Sect, was and Education. Born at *Cittium*, a Cyprian Town, Inhabited by the *Phœnicians* (b), having one *Mnaseas* or *Demeas* a Merchant for his Father (c). He was so far from being ashamed of his Country, and the Obscurity of his Birth, that he refus'd to be made Free at *Athens*; and having contributed to the Structure of a Bath at *Athens*, had his Name inscrib'd with the Title of *Cittiean* (d). Being advis'd by the Oracle to converse with the Dead, he apply'd himself to the Reading of Ancient Authors; and his Father Trading frequently to *Athens*, supplied him with many Socratical Books (e). In the 17th (or 22d) Year of his Age, both his own Curiosity, and the Prospect of Selling some *Phœnician* Purple drew him to *Athens*; where, having sold his Goods, he put his Money out at Interest, and applied himself to Philosophy. Some say his Ship being cast away in the *Pyraum* at *Athens*, he admir'd *Fortune* for driving him to Philosophy. Others say, that after the Loss of his Ship, he happen'd to be Reading a Piece of *Xenophon's* Commentaries; and being mightily pleas'd with it, ask'd the Bookseller

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(a) *Laert.* (b) *Strab.* (c) *Plut. de rep. Stoic. Cicer. de fin. Laert.*  
(d) *Laert.* (e) *Ibid.*



where such Men were to be found ; and *Crates*, who pass'd by accidentally, being pointed to by the Book-feller, he follow'd him, and enter'd himself his Disciple.

His Masters.

(f) *Crates*, finding him over-modest for a *Cynick*, gave him a Pot full of Pottage to carry through the *Keramicon* ; and perceiving him hide it with his Coat, as being ashamed, broke it with his Stick ; upon which *Zeno* running away, all wet, was stopt and chided by his Master, and so inur'd to his way of living. Having liv'd a while with *Crates*, he afterwards deserted him, and struck in with *Stilpo*, with whom he liv'd Ten years. When *Crates*, taking hold of his Cloak, offer'd to pull him away from *Stilpo* ; he told him, The only Handles for leading a Philosopher, were the the Ears ; for unless he prevail'd upon them, his Heart would still be with *Stilpo*, though his Body were with him. After that he became a Hearer of *Xenocrates* ; and study'd *Dialectick* under *Diodorus Cronus*, under whom he became such a passionate Lover of that Science, that he gave Two hundred Pieces of Silver for the Discovery of Seven Species of *Dialectick* in the Fallacy call'd *the Mower*. At last he heard (g) *Polemmon's* Discourses against Pride.

His Institution of a Sect.

(h) Having been long a Hearer of others, he at last betook himself to Teaching, in the *πικίλη σῆα*, the painted Walk, so call'd from the Pictures of *Polygnotus*, in which near Fourteen hundred Citizens had been put to Death in the Reign of the Thirty Tyrants. His Disciples were call'd at first *Zenonians*, and afterwards *Stoicks*, from the Place where he taught. He disputed warmly with *Philo* the *Dialectick*, being a very subtle Disputant : and was the first that bounded the Range and Looseness of Propositions.

His Character.

(i) His Eminence in Philosophy, and a conformable Practice, gain'd him so much Credit among the *Athenians*, that they intrusted him with their Liberties, and deposited into his hands the Keys of the City. His own Countrymen, both at *Cyprus* and *Sidon*, reverenc'd his Name. And *Antigonus Gonobus*, King of *Macedonia*, a Prince no less Eminent for his Vertue,

(f) *Laert.* (g) *Suid. Laert.* (h) *Laert.* (i) *Ibid.*

than for his Greatness, esteem'd him so much, that he always heard him when he came to *Athens*, and invited him often by Letters to come to him, pleading that his Instruction would not only benefit him, but all the *Macedonians*, the People being always sway'd by the Example of their Prince: But *Zeno* being then very old and infirm, made his Excuse, and sent in his room his Disciple *Persens* a *Cittiean*, and *Philonides* a *Theban*.

(k) He us'd to say, Elegant Speeches were like *His Apo-*  
*Alexandrian* Silver, of a fine Stamp, but no great Va-*the*lue; and solid Discourses, like the *Tetradrachma's* of *Athens*, that were slovenly cut, but of great Value. Seeing a *Beau* step softly over the Kennel; *He do's well*, said he, *in minding the Dirt, since he cannot see his face in it.* A *Cynick* coming to borrow Oil of him, he deny'd him, and then bid him take notice which of the Two was the most impudent. To a great Lover of Boys he said, He fear'd those Masters would never have much Wit, who were always Conversing with Children. When *Ariston* his Disciple (whom he call'd the *Pratler*) spoke some things foolishly, and many things confidently, he said, His Father must have been drunk when he begot him. To a great Eater that us'd to leave nothing for those that ate with him, he set a great Fish before him, and immediately took it away, saying, He might easily suffer for once what his Companions suffer'd every day. Being ask'd Questions by a young Strippling, that were unbecoming one of his Age, he led him to a Looking-glass, and shewing him his Face, ask'd him if such Questions became such a Face? When one censur'd many things in *Antisthenes's* Writings, and own'd himself unacquainted with what was Excellent in him, he ask'd him, If he was not asham'd to single out and remember the Errors, and not to mind the Excellencies? When one censur'd the Brevity of the Philosophers Sentences, he said their very Syllables should be shorter than ordinary, if it were possible. To a Young Man that spoke much, he said, His Ears were run into his Tongue. When one censur'd *Polemo* for proposing

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(k) *Laert. Athen. Deipn.*

one thing and speaking another, he frown'd, and said, That shew'd how highly he valued those things that were granted. He said, A Disputant should have the Voice and Lungs of a Comedian, but avoid the Loudness; That those who speak well should be allow'd to hear, as Skilful Artificers are to see; and that the Hearer should be so attentive, as not to have leisure to take Notes. He said, Most Philosophers are in many things Fools, and in trivial vulgar things quite Ignorant; Nothing is more unseemly than Pride, especially in Young Men; They ought to observe all imaginable Decency and Modesty in their Gate, Gesture, and Habit; upon which Head he often repeated those Verses of *Euripides* concerning *Capaneus*:

*A plentiful Estate supply'd his Wants;  
Yet all his Wealth ne'er made him vainly Proud;  
But humble still, as th' humblest of the Poor.*

He was wont to say, There was no greater Obstacle to the attaining of Knowledge than *Poetry*; and nothing we stood more in need of than *Time*. Being ask'd, Who was a true Friend? he answerd, *My Other self*. Having catch'd his Servant in a piece of Thievery, he beat him; and when the Fellow said, 'Twas his Fate to steal; *Ay*, said he, *and to be bang'd for your pains*. He advis'd all young Students, not to trouble their Brains about Words and Sounds, but to Exercise their Minds about what was truly beneficial; When a handsome and Wealthy Youth of *Rhodes* offer'd to be his Scholar; he, unwilling to receive him, made him first sit on a dirty Place, and then plac'd him among the Beggars; upon which he left him. Seeing a *Minion* of one of his Friends with a black and blue Eye, he said, He saw the Footsteps of Anger, not of Love. To one that was anointed with perfum'd Ointments; *Who is this*, said he, *that smells so strong of a Woman?* When *Dionysius*, a noted Retractor of his own Opinions, ask'd him why he did not Correct himself as well as others; *Because*, said he, *I do not believe you*. He said, We have two Ears and one Tongue given us for this Reason, That we should Hear much, and Speak little.



little (l). Being invited along with the other Philosophers to Dine with *Antigonus's* Ambassadors, he alone sat silent; and being ask'd what Character the Ambassadors should give of him to *Antigonus*; *Tell him*, said he, *what you see; that here is one who knows how to hold his peace, which is of all things the hardest*. He prefer'd the Man that receives Instruction, and makes a right use of it, to him that finds out all things of himself. Being ask'd what he would do if he were revil'd; he said he would do as an Ambassador dismiss'd without an Answer (m). Being wantonly affected towards *Cremonides*, when the Lad and *Cleanthes* sat down, he rose up; at which *Cleanthes* admiring, *I have heard*, said he, *the most Skilful Physicians say, that the best Cure for Tumours is Rest* (n). Observing two people at a Banquet, of which the One sitting next to him, hit the other with his Foot: *Zeno* hit him with his Knee; and when he turn'd about, said, *What do you think your Neighbour felt then* (o)? Being ask'd why he exchang'd his wonted Austerity for Cheerfulness, over his Cups; he said, *Lupins, tho' in themselves bitter, grow sweet by steeping* (p). He was wont to say, *'Tis better to falter with the Feet than with the Tongue*. When one of his Scholars spoke foolishly, he bid him dip his Tongue in his Mind. Being ask'd by one of his Friends what Course he should take to do no Wrong? *Imagin*, said he, *that I am always with you*. He said, Neither the Commission nor the very Thought of Evil are conceal'd from the Gods; even in Sickness we should not be nice in our Diet; Rich People are not more excusable for Prodigality, than a Cook for over-salting the Meat when he has plenty of Salt by him; We ought not to enquire whether Men are Free of great Cities, but whether they are Worthy of 'em; *Dialtick* is a just Measure fill'd with Chaff and Straw; a Man must live not only to eat and drink, but to use this life for the obtaining of a happy life. When (q) *Antigonus* in his drink embrac'd him, and offer'd him any thing he would ask; *Zeno* answer'd, *πορευθεις*, at once reprov'g his Vice, and taking

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(l) *Laert. Stob. ser.* 126. (m) *Laert.* (n) *Ibid.* (o) *Ibid.* (p) *Stob. serm.* (q) *Ælian. Var. hist.* 9. 26.

care of his Health. (q) To a Friend of his too much concern'd about his Lands; *Unless*, said he, *you lose your Land, it will lose you*. Stretching out the Fingers of his Right hand, he said (r), *Such is Fancy*; then contracting them a little, *Such is Assent*; then closing them quite, and shutting his Fist, *Such is Comprehension*; then putting to it his Left-hand, and shutting it close and hard, *Such*, saith he, *is Science, of which only the Wise are capable*.

His Person  
and Ver-  
ties.

(s) Zeno was a lean tall Man, of a swarthy Complexion, and wry-neck'd: He had a morose, dogged, surly Look: He went very shabby in his Cloaths, and was very frugal and sparing in his Diet, which consisted (for the most part) in a short Pittance of Bread and Honey, with a few Figs, and a small draught of sweet Wine. His Continence was such, that when *Perseus* his Landlord brought him home a She-minstrel, he deliver'd her back to *Perseus*. He was very complaisant, and would often accompany *Antigonus* in his Drink to *Aristocles* the Musician's, where they feasted and were entertain'd with Musick. He avoided all Popularity, sitting always in the lowest Place; where he oftentimes gave others Money to keep off the Throng, which he hated, for he was never seen to walk with more than two or three at a time; and at one time, when the People gather'd about him, pointing to the Wooden Rails of the Altar at the upper end of the *Stoa*; *This Altar*, said he, *formerly stood in the middle of the Portico; but because it was cumbersome, was remov'd where it now stands by it self; in like manner, if you would but stand a little further off, you would be less troublesome to us*. He was so far from being of a mercenary covetous Temper, that, *Demochares* offering to write to *Antigonus* for some supply to him, he took it so hainously, that he would never come into his Company more. His Reproofs and Repartees were quick and concise, and of a remote Meaning. In Continence and Gravity, and even (says *Laertius*) in Felicity it self, he outstripp'd all Men. His Companions and Attendants were needy, sordid, and shabby Fellows, as *Timon* describes 'em:

(q) *Stob. serm.* 222. (r) *Cic. Acad. quest.* 4. (s) *Laert.*

*Close at his Heels, a Croud of Varlets creep,  
Old Hats, buy any Brooms, and Chimney sweep,  
In Tatters, Rags, and Jags, see where the Clown  
They follow, the meer Scum of all the Town.*

(a) He wrote many Excellent Treatises on several His Writ-  
Subjects, among which that *Of Commonwealth* is most things.  
remarkable, which he compil'd while he was an Au-  
ditor of *Crates*. In that Treatise, he advances (b), that  
we should own all Men as our Countrymen and Fel-  
low-Citizens, without distinguishing Cities and Socie-  
ties by different Laws; and reduce all ways of living  
to one level, the natural Right being the same in all  
Men. *Cassius* Censures the following Assertions in that  
Piece (c), viz. That Liberal Sciences are of no use;  
that all Wicked Men, tho' never so near related, are  
Enemies one to another; that all Friendship and Kin-  
dred comes by Goodness, not by Alliance, so that wise  
Parents ought not to be Friends to foolish Children;  
that Women should be Common, and wear the same  
Habit with Men; that Money is useless; that no Tem-  
ples, Courts of Judicature or Publick Schools, should  
be built in a Commonwealth.

(d) In the 98th Year of his Age, till which time he His Death  
was never sick, he fell and broke his Finger, as he  
walk'd out of his School; upon which, *I come*, said  
he, *why do you drive me?* and immediately strangl'd  
himself, having kept School 58 Years (e). Some say,  
he starv'd himself to Death. Upon the News of his  
Decease (f), *Antigonus* cry'd out, *What a Spectacle have  
I lost, for notwithstanding all the great Presents I made  
him, he still continued the humblest person in the World!*  
Upon the desire of *Antigonus*, the *Athenians* made a  
Decree, proclaiming his Vertue and Temperance, and  
the mutual Conformity of his Life and Doctrine;  
and Ordering his Memory to be honour'd with a Tomb  
in the *Keramick*, upon the publick Charge; which De-  
cree was inscrib'd upon two Pillars, one in the *Aca-  
demy*, and the other in the *Lyceum*. Besides, both the

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(a) *Laert.* (b) *Plut. de vit. Alex. Orat. 1.* (c) *Laert.* (d) *Laert.*  
*Lucian. de Longæv.* (e) *Suid.* (f) *Laert.*



*Athenians and Cittieans honour'd him with a Statue  
in Brass. Antipater the Sidonian bestow'd this Epi-  
taph upon him.*

*Here Cittium's Glory, Zeno the Sublime;  
Now lies; who that he might Olympus climb,  
Ne'er Pelion upon Ossa strove to raise;  
No fam'd Herculean Deeds advanc'd his Praise:  
For by his Vertue he found a pathless Way  
To Starry Mansions and the Seats of Day.*

To which *Zenodotus* the Stoick, *Diogenes's* Disciple,  
added another.

*A Frugal life he liv'd, till Time did Snow  
Majestick Rev'rence on his Aged Brow:  
By dint of Wit he made the Foe give ground,  
While for his Weapons Masculine Words he found;  
A Sect with matchless Vigor to defend,  
That Man's beloved Liberty maintain'd.  
What tho' Phœnician born; from thence what shame?  
Was't not from thence the mighty Cadmus came?  
Who first taught Greece those Letters that have since  
Fill'd all the World with Grecian Eloquence.*

In Commendation of *Zeno*, and of all the Stoicks in  
General, *Athenæus* the Epigrammatist thus expresses  
himself.

*Oh happy Mortals, skill'd in Stoick Lore,  
How do's the World your Documents adore!  
Virtue, they cry, 'tis Vertue; only she,  
That crowns the Soul with true felicity.  
She guides erroneous Man, and leads him right,  
Guards populous Cities from invading Might;  
While others, by the Charms of Pleasure sway'd,  
Are by their Pleasures to destruction led.  
These were the Monuments of Zeno's Name;  
That Stoick Doctrine rear'd to Stoick Fame;  
And fair Mneimosyne preserves 'em still,  
That Men may still be happy, they that will.*

To which, in the last place, *Laertius* adds an Epitaph of his own.

*Many Reports of Zeno's Death has Fame  
Spread through th' enquiring World; some say, the flame  
Of Nature damp't, his wasted Fire went out;  
But the report of being starv'd I doubt.  
Yet Old he was; nor could his feeble Feet  
Sustain his feebler Body through the Street:  
Thus stepping forth his School, upon his hand  
He fell; which soon the quick disaster sprain'd.  
And then, as if admonish'd by the fall,  
I come, he cry'd, what needs my Fate to call?*

The most Eminent of his Disciples were these: *Per-* His Disci-  
*seus* the Son of *Demetrius*, a *Cittican* (a), who, ac- ples.  
cording to some, was a Servant sent by *Antigonus* to *Perseus*.  
*Zeno* to Transcribe his Writings; upon which account  
*Bion* (b), reading the Inscription on his Statue, said,  
ὁ δούλος should have been δούλος, a Servant. This  
Philosopher was preferr'd by *Antigonus* to the Govern-  
ment of *Acrocorinthus*, which was the Key of the *Pe-*  
*loponnesus*; and whilst he was a Feasting (c), the Fort  
was surpriz'd by *Aratus* the *Sicyonian*, who, according  
to *Pausanias*, put him to Death. He wrote several  
Books, particularly one of Commentaries against *Plato's*  
Laws (d); and esteem'd those Gods who invented some  
things very useful to human life (e). *Aristo*, the Son *Aristo*.  
of *Miltiades* a *Chian*, forsook his Master *Zeno*; and  
being addicted to Sensuality, advanc'd, that the ulti-  
mate End consists in an Indifference or Medium be-  
tween Vertue and Vice; all these things being alike,  
and it being indifferent for a Wise man to act either  
part; that *Physicks* are above us; that *Logick* is an use-  
less Cobweb; and that the Vertues have a *Quodammodo*-  
*tative* relation one to another. Being a great Master  
of Persuasion, and disputing often in the *Cynosarges*,  
he became Master of a sect call'd *Aristonian*. Having  
stiffly maintain'd that Wise men do not entertain Opi-

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(a) *Laert.* (b) *Athen.* (c) *Ibid.* (d) *Cicero.* (e) *Laert. Cic. de fin. 4.*

- nions, as being arriv'd at certain Knowledge: *Perseus* convinc'd him of the contrary, by his doubting, when one Boy gave him a *depositum*, and another re-demanded it, whether the last was the same with the first. He rail'd at *Arcefilaus*, calling him a Corrupter of Youth; and seeing an Hermophrodite Bull, said, It was a fit Argument for *Arcefilaus* against Energy. Several Treatises are attributed to him, most of which are by *Panætius* and *Soficrat* s affirm'd to be *Aristo* the *Peripatetick*'s: He was kill'd by the Vehemence of the Sun's Beams upon his Bald Head (f). *Erillus* (call'd by *Cicero*, *Blevillus*) a lovely *Carthaginian* Boy, being rid of his Suitors by being shav'd by *Zeno*'s Order, studied Philosophy under him, and became Master of a Sect call'd *Herillians*. He wrote several Moral Treatises in a Laconick pithy Style; asserting, the ultimate End to be Science, which is a habit susceptible of Fancies falling under Reason; tho' sometimes he insinuates, that there's no End, it being chang'd by the things or their Adjuncts, as the Brals of a Statue; that the difference between *τελὸς* and *ἐπιτέλειον* lies in this, That the one is pursued by the Foolish as well as the Wise, the other by the Wise only; and that the Medium's betwixt Vertue and Vice are things of indifference.
- Dionysius*. (g) *Dionysius*, the Son of *Theophrastus* an *Heraclete*, revolting from *Zeno* to the *Cyreneans* was Sir-nam'd *ὁ μεταδιδύμενος*, the *Retractor*. He was much addicted to Sensuality, and asserted the ultimate End to be Pleasure. Being griev'd for his own Purblindness, he durst not assert Grief to be a thing indifferent. He wrote several Treatises, and was starv'd to death, when 80 Years old.
- Sphærus*. (h) *Sphærus* of *Bosphorus*, having heard *Zeno* and *Cleanthes*, went to *Alexandria*; where having maintain'd that a Wise man do's not opinionate, and the King charging him with an Assent to a false apprehension in taking Quinces of Wax for real ones, he replied, That he did not assent that they were Quinces, but that it was probable they were Quinces (i), and that *comprehensive* Fancy differ'd from *probable*. Being accus'd by *Mnesistratus* for denying *Ptolemy*

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(f) *Laert.* (g) *Laert.* (h) *Laert.* (i) *Asken.*



to be King (a), he said, He thought *Ptolemy*, or such a one, to be King. He wrote several Pieces, a Catalogue of which may be seen in *Laertius* (b). These were *Zeno's* Disciples; besides *Cleanthes* his Successor, *Philon* a *Theban*, *Calippus* a *Corinthian*, *Possidonius* of *Alexandria*, *Athenodorus* of *Soli*; and the *Eretrian* Youth mention'd by *Stobæus*, who being beat by his Father, took it patiently, and said, He had learn'd of *Zeno* to bear the Anger of a Father without making Opposition.

(c) *Philosophy* is the Exercise of Vertue. As there *The Stoick* are three Kinds of Vertues, namely, *Natural*, *Moral*, *Philosophy*. and *Rational*; so there are three Parts of Philosophy, namely, *Physicks*, *Ethicks*, and *Logick*. That *Logick* is a distinct part of Philosophy, is prov'd by two Arguments: (d) 1. Philosophy is conversant about *Logick*, and *Logick* differs both in Matter and Scope, from the Active or Moral Philosophy, and from the Contemplative Part or *Physicks*. Ergo, *Logick* is a part of Philosophy distinct from the rest. 2. No Art makes its own Instruments; but *Logick* is made by *Philosophy*: Therefore 'tis not an Instrument, but a part of it (e). Some compare Philosophy to a Field, of which *Physicks* are the Soil, *Ethicks* the Fruit, and *Logick* the Fence: Others to an Egg, of which *Logick* is the Shell, *Physicks* the White or Nourishment, and *Ethicks* the Yolk or Chicken: Others (going upon the inseparableness of its Parts) to a Living Creature, of which *Physicks* is the Blood and Flesh, *Logick* the Bones and Nerves, and *Ethicks* the Soul. Among these Parts, *Logick* leads the Van, it being necessary first to fortify the Mind, before the other things are committed to its Charge.

(f) There are two Parts of *Logick*, namely, *Rhetoric* and *Dialectick*: The former is the Science of well Speaking, and is either *deliberative*, *judicial* or *demonstrative*: The latter is a Science, teaching our Reason not to err in the reception of Fancies: For the Instru-

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(a) *Laert.* (b) *Ibid.* (c) *Ethic* *serm.* 198. (d) *Laert. Plut. de Plac. Phil.* (e) *Philop. in l. 1. Anal. Prior. Ammon. in Categ. Sext. Empyr. adv. logic. 1.* (f) *Laert. Plut. de plac. Philos. Sext. Empyr. Cic. Academ. quæst.*

Sense.

Fancy.

ments by which the Truth is discern'd, are *Fancy* and *Sense*. The former is a sort of External impulse that joyns the Senses; which, when receiv'd and approv'd, is call'd *Comprehension*; and when comprehended, so as not to be shaken by Reason, is call'd *Science*. The perception and discerning of Truth is call'd *Judgment*. The Judge of Truth is *comprehensive Fancy*, or (according to the ancient Stoicks) Right Reason. *Sense* is a Spirit arising from the supreme Part of the Soul, and penetrating to the Organs. All our Conceptions depend upon it; the Evidence that attends it exceeds all the Influence of persuasive Discourse; and forasmuch as Nature has given it for a Rule of Knowledge, it must needs furnish us with true and faithful Conceptions. *Fancy* (so call'd from  $\varphi\tilde{\alpha}\varsigma$ , Light) discovers both it self and its Cause. 'Tis an Impression in the supreme Part of the Soul. By *Impression*, *Chrysippus* understood *Alteration*, to avoid the Absurdity of several Impressions or Figures in the same Body at the same time, when the Soul, for instance, apprehends a Triangle and a Square. *Fancy* is confin'd to the supreme Part of the Soul, to exclude the smarting of a finger, and such-like Impressions or Alterations. We must understand this Alteration in the supreme Part of the Soul to be made by Persuasion, to exclude *Appetite*, *Assent*, and *Comprehension*, which are Alterations in the supreme Part of the Soul made by Operation. Of *Fancies*, some being receiv'd by the Senses, are form'd from things that have a real Existence, and are made without Concession or Assent; Others are *not sensible*, as those of Incorporeal things: Some are *Rational* (call'd *Intelligence*) as being peculiar to Reasonable Creatures; Others *Irrational*, as in Brutes: Some *Artificial*, others *Natural*: some *probable*, or easily receiv'd; others *improbable*. Of *probable* and *improbable* Fancies, some are *true*, some *false*; some neither *true* nor *false*, being taken from the *Genus*, as Man in General is neither *Grecian* nor *Barbarian*; and some again both *true* and *false*, as, that *Orestes* met *Electra*, was true: that she was a Fury, was false. Of True Fancies some are *Comprehensive*, as being impress'd by and conformable to, that which has a real Existence, without any Impediment or Dissuasive Circumstance. Others are not *Comprehensive*, which in Sicknes or othe

other Disorders arise very often from that which is not. The frustraneous Fancy arising from nothing, as in Madmen, &c. is call'd *Phantasticon*, and its Object is call'd *Phantasm*; whereas the true Fancy which sheweth both it self and its Cause, Christens its Object or Cause *Phantaston*. *Truth* is the Enunciative Science *Truth and* of all true things. *True* is a thing impress'd on the *True.* Mind by that which is; and that in such a manner as cannot be from that which is not. So that *Truth*, being a collective Body, differs from *true*, which is incorporeal, uniform, and simple, and competible to Children, Fools, &c. who are incapable of the Science call'd *Truth*. *Comprehension* (*κατάληψις*) is a firm and *Compre-* true Knowledge; which *Zeno* represented by clutching *hension.* his Fist. *Non-Comprehensive* Fancies, are such as we have in Dreams and Frenzies, when we do not actually see or hear such and such things, but only think so. *Comprehension* is either occasion'd by *incurring Evi-* *dence* (or *Sense*) as that of White, Black, &c. Or by *Transfusion* and *Collection* from *evident* things, and that either by *Assimilation*, as when we know *Socrates* by his Picture; or by *Composition*, as we know a Centaur, which is compounded of a Horse and a Man; or by *Analogy* either in the way of *Augmentation* or *Dimi-* *nution*, as the Apprehension of huge Monsters or Figmies. Since many things are comprehended and perceiv'd by the Senses, there's a necessity of *Assent*; for *Assent.* the Soul is oblig'd to joyn Issue with evident things, as much as the Stone is to go downwards. Tho' this *Assent* or Approbation (*συγκατάθεσις*) is necessarily rais'd by the Fancy, yet it is in our power; just as a Cylinder or Cone receive indeed the beginning of their Motion from an external Impulse, but continue that Motion by vertue of their own natural Volubility. 'Tis true, there are some involuntary Fancies that strike the Mind of a sudden, by a sort of Violence, such as those occasion'd by an hideous Noise, terrifying News, &c. which disturb the Mind and Reason by certain rapid and inconsiderate Motions. But the Fancies by which a Wise man examines these, and strips 'em of their terrifying Qualities, are voluntary. Sense, the *Notions,* Rule of Science, imprints on our Minds certain *Notions* or *Ideæ*; for the supreme Part of the Soul is, at first, like clean Paper, apt to receive Impressions, the



continuance of which makes *Memory*, as a Multitude of the same Impressions makes *Experience*. Some of these *Ideæ* are *natural*, and call'd *Anticipations*; others are *acquir'd*, and are *Notions* properly so call'd. All Men agree in some Common Notions; so that all difference of Thought arises from the various Application of these first Notions to particular things. As the Comprehensions of Sense, that cannot be shaken by Reason, are call'd *Science*; so the Reverse of these are call'd *Ignorance*, to which *Opinion* is near ally'd, being an infirm, weak Assent, peculiar to Fools, as *Science* is to Wise men. But the Assent, given to a *comprehensive Fancy*, being the Measure of Truth, is common to both.

*Of Words.* (a) *Notions, Words, and Things* are joyn'd together. Having already taken a View of *Notions*, we proceed to *Words*; upon which Subject the *Stoicks* were so particular, that *Cicero* call'd them the *Architects of Words*. The Mind declares by Speech, what it receives by Fancy. *Speech* is an articulate Voice. *Voice* is a Percussion of the Air. Pronunciation relates to the Voice, and Speaking to the thing signified by it; so that Children, Parrots, &c. do not speak, neither are their Words properly such, it being Essential to a word to be significative. In Words we are to consider their *Origin, Power, Declension, and Order*. As for the first, (*ἡ ἀρχὴ τῶν λόγων*) we must trace it either in the Similitude betwixt Things and Sounds, as in *neighing, bleating*, &c. Or the Similitude betwixt the Sound of the word, and the way in which the thing affects another Sense, as betwixt the harsh Sounding *Crux*, and the harsh Pain that attends it; Or in the Similitude of the Things themselves, as betwixt *Crux* and the wood of a *Crux*; Or in the Vicinity of things, which extends to the Thing, and its Efficient, Effect, or containing Measure, as *porcus a fœditate, putens a potando*, and *urbs ab orbe*; and even to Contrariety, as *Lucus quod minime luceat*, &c. With reference to the Second, *viz.* The Power of Words (*τὸ ἐν ἐξουσίᾳ τῶν λόγων*) we must unfold the Ambiguity of Words; for all single Words are ambigu-

(a) *Laert. Cicer. Sext. Empyr. Plut. de plac. Phil. S. August. de dial. Dionys. Halicarn. de comp. Verb. Varro de ling. latin.*

ous; and that Ambiguity must be explain'd and determin'd by other words, not taken singly, because in that State they are equally ambiguous with the Words that want to be explain'd, but joyn'd in a Sentence, as in the way of Disputation. The *Declension* of Words consists either in *Analogy*, which is a like Declination of like, or *Anomaly*, which is an unequal Declination. The Order or *Syntax* of Words, as treated by the *Stoicks*, is not *Rhetorical*, but *Dialectick*. The Excellencies of Speech, are, *Propriety*, *Perspicuity*, *Succinctness*, *Decorum*, and *Eloquence*. The Capital Imperfections to be avoided, are *Barbarism* and *Solecism*. There is one sort of Speech call'd *Definition*, which *Definitio* tells what a thing is. 'Tis made by taking those things which are common to the thing defin'd and other things, and pursuing these till they become peculiar. There are some *Definitions* of things real and sensible, as an House, &c. and others of Notions, as Possession, Kindred, &c. Some of *Partition*, when the thing propos'd is torn in pieces; and others of *Division*, when *Divisio* the divided Species are all comprehended under one *Genus*. In a good *Division* the Species must exhaust the *Genus*; and one Species must not be comprehended under another. When one of these Species is divided into its own Inferiors, we call it *Sub-division*. Now a *Genus* is the Comprehension of many Notions under one, as of all Living Creatures under the General Notion of an *Animal*: And a *Species* is one *Species* of the Notions thus comprehended. If the *Genus* has no Superior *Genus*, we call it *Genus Generalissimum*: and if the *Species* has no *Species* under it, we call it *Species infima*.

(a) After Notions and Words, we come to *Things*, *Ting* which the *Stoicks* call'd *τοῦτοι οἷα*, Contingents. The *Summum* genus of all things is *τι*, somewhat, which comprehends both Real and Notional things: whereas *ens* extends only to Corporeals. There are four Kinds of Things, namely, *Subjects*, *Qualitatizes*, *Quomodotatives in themselves*, and *Quomodotatives as to others*. The *Subject* (*τὸ ὑποκείμενον*) is Twofold; viz. the first *Subject*

(a) *Laert. Philop. in Analyt. prior. Simp! in Categor. Sext. Empyr. analog. Alex. Aphrodit. in Top 4 Ammon in Categor.*

*Subject, i. e.* Matter expert of all Qualities; and the *second, i. e.* Matter invested with Qualities, as Brasses, &c. *Qualitatives* are Bodies subsisting separately from their Subjects; for whatever affects a Body, must it self be Corporeal: so that all Accidents are Bodies separate from their Subjects. Some *Qualitatives* are founded upon any difference, whether of Motion or Habit: Others have a difference endow'd with Habit. *Habits* are things not only joyn'd by Contiguity, but united; and are capable of Intention and Remission; which *dispositions* are not. *Quality* is the Habit of that which is Qualitative. When Qualities are Causes, they are call'd *Forms*; when they are Effects, they're call'd *ēta*, which word extends to all Metaphysical Accidents. *Quomodotatives* (τα πῶς ἐποία) affect Matter not by Habits, but in this or that manner: under which Head the *Stoicks* comprehend Quantity, Place, Time, Figure, Form, Action, Passion, &c. *Quomodotatives as to others* (τα πῶς ἢ πῶς ἐποία) are either *Simple Relatives*, which by their proper Character respect another thing; or *Quomodotative Relatives*, which happen to another with an alteration of external Circumstances, not out of inherent difference, but in pure habit, as Father, the Right side, &c. To Return to things in General. A mean betwixt *Actions* and *Things* is what we call *dicible*, i. e. a Notion retain'd in the Mind, but ready to break forth. Of *Dicibles* (λέξιμα) some are *Defective*, which have an imperfect Enunciation, as *writeth*; others are *Perfect*, as compleat the Sentence; some of which compleat it without Affirmation or Negation, Verity or Falsity, as in Interrogations, Percontations, Imperative Expressions, Adjurations, Imprecations, Wishes, Suppositions, Exclamations, Compellations, and Dubitations and others compleat the Sentence by Affirmation or Negation, and are always either true or false. These last are call'd *Axioms*. *Defective Dicibles* are call'd *Categoremata*, when they are *predicated* of another. If the *Predicate*, together with the Subject, makes an *Axiom*, 'tis call'd *ἀντικείμενον*, as *Socrates walketh*. If it requires an Oblique Case to compleat the *Axiom*, 'tis call'd *ὑποαντικείμενον*, as, *Cicero sav'd his Country*. If the Construction requires two Oblique Cases, 'tis call'd *ἐναντικείμενον*, as, *It pleases me to come to thee*. Some *Categoremata*



*legorems* are *Right*, which have an Action or Motion  
tending to another, as *Hear*eth, *Seeth*, &c. others *Sup-*  
*pine* and *Passive*, as *I am heard*; others *Neuter*, as *I*  
*walk*; and others again are *Reciprocally Active* or  
*Passive*. Upon this Head the *Stoicks* take occasion to  
distinguish the Cases of a Noun; calling that a *right*  
Case which falls directly from the Notion in the Mind,  
and that *oblique*, which falls indirectly. As for the  
perfect *Dicibles*, call'd *Axioms*, Axioms.  
τα δὲ ἀξιώματα καὶ ἀντιφρονήματα. Assent being due to an Affirmative or Negative  
Proposition: They are either Simple or Compounded.  
Of Simple Axioms some are *Negative*, in which a Nega- Simple.  
tive Particle affects the *Copula*; others *Universally Ne-*  
*gative*, as, *No man walketh*; some *Privative*, as, *He is*  
*inhuman*; some *Predicative*, consisting of a *Right*  
Case and a *Predicate*, as, *Dion walk*; some *Definite*,  
as, *This man walk*; some *Indefinite*, as, *A certain man*  
*walk*; and some *intermediate* between the *definite* and  
*indefinite*, as, *Socrates sitteth*. Compound.  
Compound Axioms con-  
sist of an *Antecedent*, which immediately follows the  
Hypothetick Particle, tho' perhaps last in Order; and  
a *Consequent*. The Rules of *Hypothetick* Consequences  
are these: From a true Antecedent comes a true Con-  
sequent: from a false, a false: from false, a true, as,  
*If the Earth flies, it is*: From a true Antecedent there  
cannot be a false Consequent, as, *That the Earth is*, will  
not conclude that *it flies*. Of Compound Axioms  
some are *connex'd* by the connective Conjunction *if*;  
in which the *Connex* is true, when the contrary of the  
*Consequent* is inconsistent with the *Antecedent*, and  
false if it be otherwise; Some *Adnex*, or connected by  
the Conjunction *Whereas*, which may be reckon'd a  
Species of the *connex'd*; Some *Conjunctive*, being joyn'd  
by the Copulative Conjunctions, *and*, *both*, &c. Some  
*Disjunctive*, being joyn'd by the Conjunction *Either*,  
in which one part is always false, and the opposites  
ought to be *contrary*: Some *Causal*, being joyn'd by the  
Conjunction *Because*: Some *Declarative of the more*, as,  
*'Tis more Day than Night*: and some *Declarative of the*  
*less*, as, *'Tis less Day than Night*. Those Axioms are  
*Contrary* (Contrary.  
ἀντιφρονήματα,) of which the one affirms what  
the other denies. Some *Contraries* are *disjunctive*, as,  
*'Tis either Dry or Night*: Some *sub disjunctive*, as, *He*  
*either sits or walk*; *he neither sits nor walk*. In *Dis-*  
junctive  
V

## The Life of ZENO.

*junctive Contraries*, the Assertion of the one removes the other, and *è contri*. In *Universal Sub-disjunctives*, both cannot be true, neither can both affirm or deny, but both may be false : In *Particular Sub-disjunctives* both may be true. Some *Axioms* are *possible*, as *Dio- cles lives*; others *impossible*, as *the Earth flies*: some *necessary*, which cannot be otherwise, as, *Vertue is pro- fitable*; others *Contingent*, as *Dion walks*. Some of the *Stoicks* confin'd Possibility to such things as either are or shall be; others extended it to things that shall never have a Being. Some held that which is past to be necessarily true: others deny'd it. Some asserted, that an impossible Proposition may be inferr'd from a possible one; as, *If Dion be dead, he is dead*; for, ac- cording to them, the latter Proposition, *he is dead*, can- not be predicated of a dead man, because *he* is a de- monstrations of a living Creature: Others asserted the contrary. Some *Axioms* are *Probable*; some *Para- doxal*, as being contrary to the Opinion of the Vulgar; and some *Reasonable*, which have many Conditions re- quisite to the Truth; as, *I shall live to morrow*. Some *Axioms* are *Reciprocal*, and that either by way of *Per- version*, or *Conversion*, or *Equipollence*. Under the Head of *Axioms*, the *Stoicks* bring in *Signs*, which are *Antecedents* in a true *Connex*, capable to detect the *Con- sequent*, which is not yet manifest. Some *Signs* are *Demonstrative*, which lead us to the knowledge of the thing by Reasoning and Consequence, as Milk in a Wo- man's Breasts is a sign of her being deliver'd of a Child. Others are *Communicative*, which, together with the sign, discover the thing it self, as *smoak do's fire*.

*Reason* or *Argument* consists of a *Sumption* (*λήψις*). *Assumption* (*πρόληψις*) and *Inference* (*ἐκπόρευσις*). It differs from *Aristotle's* *Syllogisms*, in this, That it may have but one *Proposition* or *Premissa*, as in the *μὴ ἀντιφασίς*; ex. gr. *Thou livest, therefore thou breathest*; and the Conclusion is not necessarily different from the *Premises*: As in the *ἐπαγωγὴ*, *If it is day, it is day*; but, &c. And in the *ἀδιαφόρος περιβολή*, *It is either day or not day; but it is not day, Ergo, It is not day*. For there are three sorts of *Reasons*, in which the Conclusion do's not necessarily flow from the *Premi- ses*; viz. the *μὴ ἀντιφασίς* mention'd but now; the *ἀδιαφόρος περιβολή*, as, *the first is greater than the se-*

cond, the second greater than the third; Therefore the first is greater than the third: Which does not conclude Syllogistically, for want of a major Proposition: And lastly, the *παρρησιες ἀόρατοι*, as, Every just thing is honest, every honest thing good, every good thing is expectable in itself, Ergo, Every just thing is good; where there is a superfluous Sumption: Or, Whatsoever is dissolv'd is void of sense; what is void of sense, pertaineth not to us; Ergo, Death pertaineth not to us: where a Consequent of the Conclusion is inferr'd instead of the just Conclusion. The Sumption and Assumption are suppos'd to be approv'd *Axioms*. Some Reasons are *Conclusive* *Reasons*, some *Inconclusive*. The *Conclusive* may either be true or false as to their Matter, because a false Inference may justly follow from false Sumptions. Of *True Reasons*, some are *Demonstrative*, some not *Demonstrative*. In the former an uncertain Inference is drawn from certain and evident Sumptions: In the latter *à contrari*. Of *Conclusive Reasons*, some are *Syllogisms*, that is, *Hypothetical Arguments*, in which more cannot be concluded, or one of the Sumptions (at least) is above further proof. These *Syllogisms* are either *Syllogisms* *connex*, which contain a *Connex Axiom*; or *Conjunct* consisting of a *Conjunct Sumption*; or *Disjunct* consisting of a *Disjunctive Axiom*, one part of which is always true, and the other false; the Knowledge of which was by *Chrysippus* attributed to Dogs, by reason of their Sagacity in chusing a Third way, when by their scent they have found that the Prey was not gone any of the other two ways. *Syllogisms* are rank'd in several *Moods*. A *simple Mood* is call'd *ἁπλοῦς*. A *Compound Mood*, in which we shorten long Sentences, (as, If Plato lives, he breaths; But the first; Ergo, the second) is call'd *σύνθετος*. Some Moods are *Demonstrable*, which require further Demonstration; others *Indemonstrable*, which conclude so evidently, that they need no Demonstration. *Chrysippus* makes Five *Indemonstrable Moods*. The First, from the *Connex* and the Antecedent, concludes the Consequent. The Second, from the Consequent of the *Connex*, and the

(a) Laert Alex Aphrod in Anal. Prior. & Topic. Sext. Empyr Simplic. Cicer. Topic.



Inconclu-  
sive Rea-  
sons.

Contrary of the Consequent, concludes the Contrary of the Antecedent. The Third, from a Negative Con-  
junct, and one of its Members, inferrs the Contrary to  
the other. The Fourth, from a Disjunctive Axiom,  
and one of its Members, inferrs the Contrary of the  
other. The Fifth, from a Disjunctive, and the Con-  
trary of one of its Members, inferrs the other. But  
there are other Conclusive Reasons, that are not Syllo-  
gistical, which conclude immethodically, and always  
omit something. These were frequently us'd by the  
*Stoicks*, who, when they omitted an *Inference*, call'd  
'em *επιβιβάζουσιν*, and, when they left out a *Demon-*  
*strative* Proposition, *επιβάλλουσιν*. As for *Inconclusive*  
Reasons, they are either such, by the Incoherence of  
the Propositions, as, *If it is day, it is light: But Corn*  
*is sold; Ergo, 'tis light*: or by a redundance or super-  
fluity, as, *If it is day, it is light: But it is Day and*  
*Virtue profiteth; Ergo, it is light*: or by defect, as,  
*Riches are either ill or good (here wants or indifferent:)*  
*But they are good; therefore they are ill*: or else by be-  
ing in an ill figure. As for *false Reasons* or *Sophisms*,  
they are peculiar to *Sophists*: and are drawn up in se-  
veral Ranks; of which elsewhere. So much for the  
*Logick* of the *Stoicks*.

**MORAL** The *Stoicks* divided *Ethick* into these heads: Of  
**PHILO.** Appetite, of Good and Ill, of Passions, of Virtue, of the  
**SOPHY.** ultimate End, of the first Estimation, of Actions and  
Offices, to which we may add that of *Wise and Ver-*  
*tinous Persons*.

Of Appe-  
tite.

(a) The first Appetite of an Animal is to preserve  
it self, Nature having recommended it to its own care:  
for before the Accession of Pleasure or Grief, young  
Creatures covet what conduces to their Welfare, and  
avoid the contrary: and indeed all desire must needs  
spring from the love and care of themselves: So that  
Pleasure is an after Accession, and is not to be plac'd  
among the natural Principles of Love to ourselves.  
We naturally love those things that are first propos'd to  
us by Nature, as appears from the choice a young  
Creature would make of sound and able Limbs, of  
Truth, and other things, that are valued for their own

(a) *Stob. Eclog. Ethic Laert. Cicero. de fin.*

fakes. For whatever is agreeable to nature is expetible in it self, and the contrary is in it self to be avoided. This natural Appetite is the Source of all Offices, even of Wisdom it self; tho' we afterwards esteem Wisdom more than the means by which we arriv'd at it.

(b) The Object of our Appetites is either *good, ill, Of Good or indifferent*. *Good* is a thing expetible in it self. *and Ill*. The Knowledge of it is acquir'd by Collation of Reason. To *Good* belongs all Vertue and Vertuous Actions and Persons; which are accompany'd with joy, Chearfulness, &c. *Ills* are the contrary Vices, and vitious Things, the Accessions of which are Discontent, Affliction, and the like. So that both Vertues and Vices, have their distinct retainers, that are not properly either Vertues or Vices, but claim the Title of Good or Ill. Some goods are continual, as Vertue, Sense, &c. others intermit, as Joy, Hope, &c. In like manner Vice is a continued Ill; and Fear, Grief, &c. are intermitting evils. There are three sorts of *Good, viz.* the Good *from which* profit cometh, as *Vertue*; the good *by which* it comes, as Vertue and Vertuous Actions; and the good which may profit, as Vertue, Vertuous Actions, and Persons. The Reverse of these makes as many sorts of *Evil*. Some Goods are lodg'd in the Soul as Vertue and Vertuous Actions; others are extrinsecal, as a good Country, a true Friend, &c. and others are neither within nor without the Soul, as Good and Virtuous men who are happy in themselves. In like manner, some Ills are internal, some external, and some neither. Of Internal goods some are Affections, as Vertue: Some habits, as the study of Vertue; and some neither, as the Acts of Vertue. The same may be said of Internal evils, with reference to Vice. Again, some Goods are Efficient, as a Friend; some Final, as all Vertuous Actions; and some are both, as all Vertues, which are both the parts and compleaters of Happinets. In like manner *Ills* may undergo the same division. Some Goods are expetible in themselves, and some are only preparatory to others:

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(b) *Sext. Empyr. Pyrrh. Stob. Eclog. Laert. Cicer. de fin.*

Some are necessary to Beatitude, as all Vertues and their Acts ; and some are unnecessary, as Joy, Hope, &c. In like manner, Vices are *necessary*, and all Passions *unnecessary*, to infelicity. Some Goods consist in Motion, as Joy, &c. others in Affection, as Repose, Vertue, &c. Some are *Absolute*, as Knowledge; others *Relatize*, as Friendship, which is a Community of Life and Consent of Studies. Some are *simple*, as Knowledge; others *mixt*, as the Enjoyment of Children, a good Use of Life, &c. The same Distinctions, are appliable to *Ill*. Every good thing is Beneficial, Expedient, Profitable, Useful, Commendable, Desirable, Comfortable, and Just. And every evil thing is the reverse o' all these. Perfect Good is call'd καλόν, i.e. *Fair* or *Honest*, as consisting of all the Numbers requisite for an exact Symmetry. And the greatest evil is call'd αἷχος, i.e. *Foul* or *Dishonest*. So that *Honesty* and *Good*, *Dishonesty* and *Evil*, are reciprocal Terms. For all Good is laudable, and all laudable things are honest. Besides, all good being expetible, is amiable, and therefore, Laudable and Honest: And as Glory is inconsistent with misery, so it concludes that Happiness is a Companion of Honesty, which claims the only just Title to Glory. So that, upon the whole, to live happily and honestly is the only Good; and nothing is Evil but what is dishonest. All Good is equal, and admits neither of decrease nor increase. And whatsoever is worthy of our esteem, comprehends a happy Life: So that a wise Man is happy in the midst of pain, that being no Evil: and all the esteem and desire of corporeal Enjoyments is eclips'd by the splendor of Vertue; which is not the less expetible, for being attended by pain, or a shorter Life. As for those things which are *Indifferent*, i.e. neither Good nor Ill, they are of three Sorts. 1. Some of 'em move neither the Appetite nor Aversion, as to take up a Straw, &c. 2. Some move 'em equally, as two pieces of Silver of equal Value. 3. Some conduce neither to Happiness nor Misery, but may be us'd Well or Ill, as Health, Wealth, Strength, Glory, &c. These are indifferent, because we may make a good or bad use of 'em; which cannot be said either of Good or Evil.

(4) When



(a) When the Soul, mov'd by the natural Appetite, Of the Passions. pursues any object, it is either mov'd equally and according to Reason, which is call'd Joy; or immoderately and unequally, which is call'd Pleasure. To these two, Caution and Fear correspond, in the avoiding of evil Objects. So that there are three good Affections of the Mind, viz. Joy opposite to Pleasure; Caution opposite to Fear; and Will or a constant and rational Appetite, opposite to Desire, which is an imprudent and vehement pursuit of the Object. These are the Primary Eupathies, of which Joy comprehends Delight, Cheerfulness, and Evenness of Temper; Caution, includes Respect and Clearness; and Will comprehends Benevolence, Salutation, and Charity. Vehement Appetites departing from the constancy of Nature, are call'd Passions. They take rise from two apparent Goods and as many Evils. Present and Future good give rise to Pleasure and Desire; as present and future evils do to Grief and Fear. A fresh opinion of future good or evil, moves us vehemently to pursue or avoid the good or evil; as a fresh opinion of present good or evil exalts or depresses the mind to an unnatural Pitch. So that all Passions arise from Opinion and Judgment. These four Primary Passions have other Passions subordinate to them. Under Grief, are, Envy, Emulation, Jealousy, Compassion, Anguish, Mourning, Bemoaning, Trouble, Sorrow, Despair, &c. Under Pleasure, are Malevolence or Rejoycing at another's Misery, Sensual Delight, Dissoluteness, &c. Under Fear are Superstition, Dread, Sloth, Shame, Agony, Terror, &c. Under Desire are Anger or Revenge, and Love; which have many subordinates under them. The Source of all Passions is Intemperance or a total defection from Right Reason, which sinks the Order and breaks down the natural Boundaries of the Appetites. By Passions the Mind becomes indispos'd and sickly. Now the Sickness of the Mind, *νεῖσμος*, is an Opinion that some things are expetible or avoidable, that are not really such. If this Sickness happens with imbecillity, 'tis call'd *ἰσχυρὸς νείσμος*, Infirmitiy: Such is the Love of Pleasure, Women, &c. As the Body of Man

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(a) Laert., Cicer. T. 3. Quæst. 3. Int. Cont. Stoic. 2. 106.

is liable to Sickness, Infirmary and Deformity; so is the Soul: And as Deformity may remain, when Sickness and Infirmary are over; so the vicious habits of the Mind continue, when the turbulent motion of the Passions is abated for a time. All the Good and Bad Qualities of the Soul bear a near resemblance to those of the Body; bating one Point, *viz.* That strong Souls cannot be assaulted by Diseases, tho' Bodies may; and that the Sickness of the Body may be faultless, while that of the Soul is always owing to a Criminal contempt of Reason.

Of Virtue  
and Vice.

(†) There are three Kinds of *Virtue*. 1. The Perfection of any thing, as of a Statue. 2. Contemplative Virtues, as Prudence, Justice. 3. Virtues not *Contemplative* but consequent to these, as Health, Hope, Joy, &c. Some *Vices* proceed from *Ignorance*, as Imprudence, Intemperance, &c. some otherwise, as Pusillanimity, &c. The *Primary Virtues* are *Prudence*, *Temperance*, *Fortitude* and *Justice*. *Prudence* is the Knowledge of the Offices incumbent upon us. *Intemperance* is the Science of things, expetible, avoidable, and neuter. *Fortitude* is the Science of things grievous, not grievous, and neuter. *Justice* is the Science of giving to every one according to his desert. The *Primary Vices* are *Imprudence*, *Intemperance*, *Pusillanimity*, and *Injustice*. Both these and the primary Virtues have subordinate Vices and Virtues under 'em. *Prudence* comprehends, the Sciences (a) of doing things to the best advantage, (b) comprehending things to be effected, (c) tracing the Office of our Station, (d) attaining the Scope of every thing, (e) and finding out the events of things. *Temperance* includes, the Sciences, (f) of timing things well, (g) of honest and dishonest Motions, (h) and of avoiding just censure. *Fortitude* comprehends (i) steadfastness in the way of right Reason, (k) and true Judgment, (l) a readiness to trust, (m) Magnanimity, (n) invin-

(†) *Laert. Stob. Plac. Repugn. Stoic.*

(a) Ἐὐσουλία. (b) Ἐὐλογιστία. (c) Ἀγχινοία. (d) Νοερχία.  
(e) Εὐνομήσια. (f) Εὐταξία. (g) Κοσμιότης. (h) Ἀεισμοσύνη.  
(i) Εὐστασία. (k) Κατεία. (l) Θαεσθαλιότης. (m) Μεγαλο-  
ψυχία. (n) Εὐψυχία

cible

cible Courage (o) and Perseverance in the proposed Course. Justice includes (p) the Worship of the Gods, (q) doing good, (r) observing an equality in the Community, (s) and making honest Contracts. All these Vertues are Sciences, pointed to one end, and inseparably joyn'd together; so that he who has one, has all. 'Tis true they differ in their respective Heads, but they all aim at one end; like so many Archers Shooting at one mark, distinguish'd with several Colours, so that each Archer aims at a particular Colour. As Vertues are Inseparable, so they are substantially and essentially the same with the supream part of the Soul, i. e. The Intellect; so that all Vertue is a living Creature; pursuant to the Expression, *σεμνὸς σέβει*. Vertue may either be acquir'd or lost. 'Tis in it self expetible, without any regard to Rewards or Punishments. Some of the *Stoicks* hold Vertue to be self-sufficient to Beatitude. Others make Health, Strength, and the Conveniencies of Life, necessary Conditions.

(t) The *End* is that to which all things are referr'd while it self is referr'd to nothing. It differs from *Scope*, which is the thing it self propos'd, whereas the *End* is the attainment of that thing. This *End*, is to live conformably to Nature, or the Common Law of Reason current amongst all which is the very same that is in God the Governor of all. Now, by living according to nature, the *Stoicks* understand, living suitably to the Knowledge of those things which happen naturally, and observing the measures of Vertue and Right Reason. This *End* is call'd *Beatitude*, or a *Happy Life*; that being equivalent with living according to Vertue; which admitteth of no degrees of Encrease or Diminution; no more than Vertue it self: For as those who are drown'd, are no more able to breath, tho' they are nearer the Top of the Water, than they who are at the bottom; so he who has made some little Progress in Vertue, is no less in misery than he who has made none.

Of the Ultimate End.

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(o) Φιλοπονία. (p) Ἐπιείκεια. (q) Χρηστότης. (r) Ἐυκαιοσύνη. (s) Ἐυσυναλλαξία. (t) *Stob. Cic. de fin.*



Of Estima-  
tion.

(a) Esteem or Worth ( $\alpha\lambda\eta\theta\epsilon\iota\alpha$ ) is twofold. 1. A power or use conducing to a Life according to Nature, such as Health, Wealth, &c. 2. The variable Valuation of things according to men's Skill, as of Wheat, Barley, &c. The reverse of these are *Disesteem*. Again, Esteem may either be taken for a Judgment of the Conveniency of a thing, or for an Approbation of it, or for an Election, which last takes place only in good things; whereas the other two relate to Indifferents. For some *Indifferents* are preferr'd ( $\pi\epsilon\sigma\eta\gamma\mu\acute{\epsilon}\nu\omicron\nu$ ) to distinguish 'em from good, which has the first place already, and (like a Monarch) is incapable of Preferment) as Health is preferr'd before Sickness, tho' 'tis neither Good nor Ill: Others are rejected ( $\alpha\pi\omicron\pi\epsilon\sigma\eta\gamma\mu\acute{\epsilon}\nu\omicron\nu$ ) as Poverty in respect of Riches: and others again stand neuter, as taking up a Straw, &c. Now the *Indifferents* thus preferr'd have somewhat in them that is estimable upon the Comparison with the rejected, tho' they do not conduce to *Beatitude*. Of the preferr'd some are in the Soul, as *Ingenuity*; some in the Body, as *Health*, and some External, as *Honour*. In like manner, of the rejected, *Ignorance* is in the Soul, *Sickness* in the Body, and *Dis honour* is External. Of those which stand Neuter, *Imagination* is in the Soul, *Whiteness* in the Body, and taking up a Straw is External. Some of the *Stoicks* held *Reputation* to be an *Indifferent* preferr'd for it self without any regard to Utility: but others were of a contrary Opinion.

Of Actions  
and Of.  
fices.

(b) Of the Actions proceeding from Appetite, some are *Offices* ( $\tau\omicron\ \epsilon\upsilon\lambda\omicron\gamma\epsilon\iota\omicron\nu$ ) as being conformable to the dictates of Nature, whether in Men, Beasts, or Plants; others are *Præter-Offices*, as being prohibited by nature; and others stand Neuter. Of *Offices*, some are ( $\kappa\alpha\lambda\omicron\sigma\phi\omicron\mu\epsilon\tau\omicron$ ) done according to Vertue, as to do Justly, &c. others are not perfect but mediate Offices, as to Marry, &c. Again, some Offices relate to things requisite as to live Wisely; others to things Indifferent: Some are Ordinary, as the care of our selves; others Extraordinary, as throwing away our goods: Some are Continual, as

(a) Lact. Stob. Cic. de fin. 3. Sext. Empyr. Pyrrh. Hyp. 3. 24.

(b) Sext. Empyr. Pyrrh. Hyp. 3. 25. Cic. de fin. 3. de Offic. l. 1. & l. 3. Plu. de Repugn. Stoic. Lact.

to live Vertuously, others *Intermissive*, as to walk, &c. The like may be said of *Præter-Offices*. Whatsoever is done conformably to nature in indifferent things, falls under the head of *Common-Office*; which tho' it be neither Vertue nor Vice, is still of some use, and merits the approbation of a Wise Man. To this head of *Offices* are referr'd all our thoughts of things; even a Wise Man's forsaking of Life tho' he be happy, or a Fool's continuing in it tho' he be miserable; for they who enjoy most natural things should continue in Life, and they who foresee in themselves more things contrary to Nature, ought to part with it. Under this head, comes in the Love of Parents to their Children, which Nature has enjoin'd, as well as the Appetite of Procreation; the mutual Offices among men conducive to Society, nature having generated men for men, as well as all other things for their use; our preferring the publick good before our own, undergoing even death for the good of our Country, providing for our posterity, and promoting the general safety and conveniency of Mankind; all which Offices are recommended not only by the Measures of Prudence, but by the General Government of the World; it being a necessary Consequence, that since the Gods take care of us, we should in Imitation of them make use of our natural Gifts for our mutual Safety. Tho' Nature has laid such Ties between Man and Man; yet Beasts, by reason of their Dissimilitude, have no Common Right with Man, but may be justly made use of by him for whose use they have a Being. For the Preservation of Society and the joynt Rights of Mankind, all (b) Advantages and Losses, which benefit or hurt, as being either Good or Ill, should be common and equal; All (c) Conveniencies and Inconveniencies, being only Indifferents, should be common, but not equal. One of those things which benefit, is *Friendship*. Neither *Friendship* nor *Justice* ought to proceed from private Advantages; they being enjoyn'd by Nature, and expetible in themselves. Next to the Gods, we are to Reverence our Parents and Brethren.

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(b) Ὀφελήματα and βλάβηματα. (c) Ἐυχρησθήματα and δυσχρησθήματα.

All Burials should be done in the most simple manner; since we owe no more respect to the dead Bodies, even of our Parents, than to our Nails and Hair, which we throw any-where. As to the Offices relating to particular Cases, in Buying and Selling, Shipwracks, &c. the *Stoicks* themselves are divided; some giving the precedency to Profit, others to Humanity, &c. In General, says *Panæti*us, we use to consider three Things relating to Offices. 1. Whether the thing be honest or dishonest. 2. Whether profitable or unprofitable. 3. Whether that which hath the shew of Honesty, be repugnant to that which seems profitable. *Præter-Offices* being the Prohibitions of Nature and other Laws, are *Sins* against the Gods, who love Virtue, but hate Vice. All *Sins* are equal; for he who sins less is in the wrong, as well as he who sins more; and as one Truth is not more a Truth than another, so one Falsehood is not more a Falsehood than another. But after all, tho' all *Sins* are equally *Sins*, yet they are not in all respects alike; for those which proceed from an obdurate incurable Habit, differ from those which proceed from a more pliable Temper.

Of Wise or  
Vertuous  
Persons.

(d) Of the Wise and Vertuous, some are such by way of Progression; others are arriv'd at the Perfection and Consummation of Wisdom. Tho' perhaps there never was in Nature one of this last Rank, yet such a one is possible. Now, a person of such consummate Wisdom, is, void of Passion and Pride; austere; *i. e.* altogether free from Complaisance; Sincere, not Pragmatical, or aspiring beyond his Office; never drunk, tho' he drinks Wine; never mad, never griev'd. He is a Friend to the Gods, skill'd in their Worship and Sacrifices, and the only partaker of such Secrets as are discover'd by Vaticination. Next to the Gods, he loves his Parents and Brethren, and bears an innate Love to his Children (which the Wicked do not :) He undertakes some Office in the Commonwealth, in order to make wholesome Laws, and instruct Men, without studying Popularity, or prescribing unprofitable things. He marries to have Chil-

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(d) *Stob. Laert. Cicer. de fin. 3. Cicer. Paradox. Laert. Plut. Repugn. Stoic. Sense,*



men. His Assent is always Firm and Comprehensive, not Opinionative. In the Conduct of his Life he imitates the *Cynicks*. He is the only Possessor of Liberty, as having it in his power to do according to his own Judgment; and is only proper to be a Monarch, Magistrate, Judge, or Orator; nay, he is in himself a Monarch, as being subordinate to none. His Conduct is just to himself, and inoffensive to others. Knowing the Laws to be good and just, he inflicts Justice to the rigor. He is not startled by *Paradoxes*. Being of an active communicative Temper, he will not live in a Desert. He is the only true Friend; for Friendship is not consistent with the faithless and inconstant Temper of the Wicked; who have no Ties upon 'em but what are owing to Necessity or Opinion. He does all things according to the Measures of Vertue; whereas the Actions of the Wicked are all faulty. Those whose Beauty expresses their inward Vertue, he loves with a Love of Friendship, not Conjunction; Beauty being the Flower of Vertue. In case of unsufferable Pain, or the loss of any Sense, he will die a voluntary Death, as well as for his Country and Friends. His Vertue is invincible, and his Happiness is perfect and continual. He manages a Family nicely, and knows how to concert Measures for enlarging his Estate. He benefits the Wise, and receives benefit from them. His Vertue entitles him to the only true Riches and Honour. He only knows how to Obey, and how to Command. He is expert in all the Measures of instructive and pleasing Conversation. He knows his own Constitution best, and can best prescribe for his own Health. He never lyes, *i.e.* with an intention of deceiving; neither is he deceived, or liable to Suspicion or Repentance; he is Meek, Peaceful, and Modest; he neither gives nor receives Calumnies; for Calumnies proceed from false Friends, which a Wiseman cannot have. He does nothing contrary to his Appetite; neither is he guilty of Delays, which are owing to Slothfulness. Tho' all Wisemen are not happy in their Children, in Old Age, and in Death; yet 'tis only the Wise that are so. To conclude; A Wiseman only incites, and is incited to Vertue; for the Wicked, who are prepossess'd by Vice, are incapable either of giving or receiving good Precepts.

*Of Bodies.* As for the Natural Philosophy of the *Stoicks*, the Object of it (a) is either *Corporeal*, or *Incorporeal*. The former is whatsoever doeth or suffereth *Principles* are Bodies void of Form. *Elements* are Bodies endued with Form. Causes, Qualities, Vertues, Vices, the Soul, the Voice, Night, Day; and, in a word, whatsoever is, is *Corporeal*: for the *Stoicks* affirm all things that are, to be comprehended by Sense. A Solid Body is divided into length, breadth, and depth. A Body is divisible *in infinitum*, but does not consist of infinite Bodies.

*Of Principles.* (b) Of Bodies some are *Productive*, as *Principles*, which are ingenerate and incorruptible; and some are *Produc'd*, as the *Elements*, which shall perish by a Conflagration. There are Two Principles, viz. the *Passive*, which is *Matter*, or a Substance void of Quality, but ready to receive any. The *Active*, viz. God, or the Reason that forms and moulds the lazy matter. Both these Principles are comprehended under the general term *Nature*. The *Active* is call'd the Cause or first Author of all things. *Matter* is either *Universal* (call'd *πῶς*, *Substance*) which is Eternal, and admits neither of increase nor decrease; or *Particular* (call'd *ὅτι*, *Matter*) which admits of increase and diminution, its Parts perishing by Separation, and existing by mutual Mixture. Of this *Matter* was made the *World*. God is the Maker of the *World*; because the Celestial Bodies are above the reach of Man, tho' endow'd with Reason; and that which surpasses Man in Art, Counsel, and Power, must needs be God. The *World* was made for the use of God's and Men; and that after this manner. In the beginning God being lone, converted all Substance first into Air, and then into Water; And left such a prolifick Seed in the Water as was fit for generation. Then part of it condens'd into *Earth*; another part exhal'd into *Air*; a third remain'd *Water*; and some Particles of the Air flam'd out into *Fire*. *Cleanthes* says, the Universe being set on fire, the middle part settled downwards, and the

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(a) *Senec. Epist.* 89. 113. *Plut. cont. Stoic. Stob. Phys.* 17. *Laert.*  
 (b) *Laert. Plut. pl. phil. & contr. Stoic. Senec. Epist.* 65. 75. *Stob. Phys.*  
*Plut. com. not. Phil. Juā. de immortal. mund.*

Fire on the outside mounted upward . The World is but one. Its Figure is Spherical, that being aptest for motion. Being itself Finite, 'tis seated in an Infinite Vacuity, into which it will at last be dissolv'd by a Conflagration. Being plac'd in the midst, it do's not gravitate. It has no Vacuum within itself by reason of the close harmony between the Celestial and Terrestrial Bodies. Having all things within itself, 'tis self-sufficient, and perfect; tho' its Parts, taken separately, are imperfect. The Universe, and all its Parts, have a natural Impulse to move and to preserve themselves. Being so very excellent, it must needs be a living and intellectual Creature, (tho' *Boethius* is of another opinion.) Besides, that it is *animate*, is manifest from our *Soul*, which is a piece taken from it. As the Soul is diffus'd through the Body, so is the *Mind* or Providence through the World and all its Parts, tho' not equally: for it passes through the Earth, as a Habit; but through the purest *æther*, as a Mind; this being the *τὸ ἡγεμονικόν*, or principal Part of the World, call'd by *Chrysippus* the first God. As the Parts of the World are corruptible, so is the whole; for at last the Fire which is in all things, having consum'd the moisture, will resolve all things into itself; and after that will relent, for the generation of a new World. But *Boethius*, *Possidonius*, and *Panaetius* held the World to be Eternal.

(a) An *Element* is that of which things are first made, and into which they are at last resolv'd. After God had turn'd all Matter into Moisture, he produc'd the four *Elements*, viz. *Fire*, *Air*, *Water* and *Earth*: Of which the two first are light, and the other two heavy, which properly tend to the Center, tho' the Center itself do's not gravitate. Fire being the uppermost, tends to the Center by a Circular kind of Motion; as much as its own lightness will permit. Fire is either *Artificial* or *Inartificial*. By the latter are all things nourish'd and sustain'd. For 'tis diffus'd through all the Parts of the Universe; as appears by the Temperament of Heat in Plants, the Fluidity of

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(a) *Laert. Stob. Phys; Cicer. de natur. d. or. Plut. plac. phil.*



Stars.

Water and Air, &c. But primarily and originally 'tis in the Element of *Fire*, which is absolutely hot, and dispenses a Salutary vital heat to all other things. Of *Fire* consist the *Sun*, *Moon*, and *Stars*. The *Stars* are Intellectual Animals, consisting of pure, æthereal, pellucid *Fire*, always moving circularly. For, since the other three Elements are known to produce living Creatures; much more must the *æther* or *fire* afford Animals, which, by reason of their purer Climate and finer Diet, are necessarily entitled to an acuter Understanding, and a brisker Motion; and are justly reputed *Gods*. Their Splendor and Heat are sufficient proof of their fiery Nature; and the nourishing Influence of the *Sun*, is evidence, that the *Fire* they contain is not an *Artificial Fire* that consumes all things; but such a vital Salutary *Fire* as is diffus'd in the Bodies of all living Creatures. The Order and Constancy of their Motion speaks them Intelligent Beings; for neither Fortune, which affects Inconstancy, nor Nature which is void of Reason, and presides over no Motions but what come from Lightness or Gravitation, are capable of regulating such a constant circular Motion. As all *Fire* requires Aliment, so they are fed by the attenuated Vapors of the Earth. These divine Intellectual Beings, are either *Fix'd* or *Erratick*. The *Fix'd* are highest, being infinite in Number, and rank'd all on one Surface. The *Erratick* are plac'd in several plans. *Saturn*, the highest of these finishes his Course in 30 Years; *Jupiter* the next, in 12; then *Mars* in 24 Months, wanting 6 Days; *Mercury* in a Year; and *Venus* the lowest of the Five in a year. Next to *Venus*

Sun.

Moon.

the

the Sun ; but more terrene, being compos'd of Fire and Air, which diversity of Subitance occasions its Spots. She is greater than the Earth, and has two Motions as well as the Sun, and finishes her Spiral Course in a Month. When she falls into the shadow of the Earth, as being Diametrically opposite to the Sun, she is Eclips'd. So much for the Element of *Fire*. The next to it is *Air*, alias *Juno*, Wife to the *Æther* or *Air*. *Jupiter*. It has three Regions ; the *highest*, which is hot, pure and liquid ; the *lowest*, which is thick and dark, by reason of its Vicinity to the terrene Exhalations ; and the *middle* Region about 40 Furlongs above the Earth, colder than either of the former, in which the Clouds and Winds are generated. To the *Air* is attributed Primitive Cold. Upon the remoteness of the Sun it thickens, and gives Winter ; upon its approach, the Fire is driven downwards, and occasions Summer. *Wind* is a Fluxion of the Air, occasion'd by the Sun's attenuating of the Vapors. The *Rain-bow* is the Reflexion of the Sun's Beams from a water Cloud. *Comets* are Fire mix'd with thick Air, and carried up to the æthereal Region. *Rain* is a Conversion of Clouds into Water, occasion'd by the Sun's fainter attraction. *Frost* is congeal'd Rain. *Hail* is a concrete Cloud dispers'd by the Wind. *Snow* is the Humidity of a concrete Cloud. *Lightening* and *Thunder* are the Accension and noisy Collision of Clouds, driven upon one another by the Winds : and a *Thunderbolt* is a violent Inflammation ensuing thereupon. Earthquakes, Ebullitions, &c. proceed from a fiery Cloud carried by the Wind into the Bowels of the Earth. Under the *Air*, is the Element of *Water*, equally diffus'd upon the *Earth*, which is the lowest Element ; and the most solid Support of Nature. Some of the uneven Parts of the Earth rising above the Water, are call'd Islands ; and even the largest Continents are but Islands in respect of the Ocean. The Water and the Earth being both Sphærical, have the same Center. The Earth has five Zones, two uninhabitable for Cold about the Poles, two Temperate, and one Torrid between the *Tropicks*. The Generation of the World began from the Earth as from the Center.

Of Mixture,  
Generati-  
on, Corrup-  
tion and  
Motion.

(a) *Mixture* is a joining of two or more Bodies, whose Qualities are diffus'd through the whole, as Fire and not Iron: It differs from *Composition*, by which the Bodies are only contiguous; and *Confusion*, which is a Transmutation of Qualities, as in Unguents. The *Mixture* of humid Bodies is call'd *Temperament*. *Generation* and *Corruption* is either by Division, Confusion, Resolution, or Alteration. The first three relate to the Qualities; the last to the *Substance*. *Motion* is a Mutation of Parts according to Place or Figure: of which *Rest* is the Privation. The two principal Motions are, *Right* and *Oblique*; and their various Combination makes all the variety of Motions. The Parts of all things subsisting by themselves, are mov'd towards the Center of the whole; so that all Parts of the World tend to the middle of it; And the World being in the Center of an infinite Vacuity, rests there.

Of Ani-  
mals.

(b) Animals have Souls; Plants have none. The Soul is a hot Spirit by which we breathe and move; 'tis a Body, by Nature corruptible, either at Death, or at the general Conflagration. It has eight Parts. The first or supreme Part (*λογιστικόν*) is call'd *Ratiocination*, and is seated either in the Head or the Heart. The next Five are the *Senses*, or Intelligent Spirits apprehending things by *sensible* Organs, as being extended from the *Hegemonick* part to the respective Organ. Seeing is occasion'd by contracting the Rays of Light between the Eye and the Object into a *Cone*; Hearing by the Circular Verberation of the Air reaching the Ear, not unlike the Circles made in Water by a Stone. The Sight perceives Darkness as well as Light; for there issues a splendor from it which passes round the Darkness. The Seventh part of the Soul is the *Generative* part, consisting in the Moisture of the Male, flowing from all Parts of the Body, and impregnated by the Parts of the Soul, thereby to communicate the Nature of the Parent, and the Similitude of all the Parts, to the thing generated. Generation is perform'd by Spirits extending from the *Hegemonick* to the *Para-*

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(a) *Stob. Phys.* 2c. (b) *Laert. Plut. plac. Phil.* 4. 19, 21.



*state.* The Female Seed being watery, and small in quantity, conduces nothing to it. The Eighth Part is the *Vocal*, or a Spirit proceeding from the *Hegemonick* to the Organs of Voice. *Voice* is whole and continuous Air, without any Vacuity, spread by the Wind into Circles. The Impression it makes upon the Ear, and its Reflexion in an *Eccho*, prove it to be a Body.

(a) Having dispatch'd the *Passive* Principle, we come Of God. now to the *Active*, viz. God. - *Cleanthes* says, the *Idæa's* of Gods in our Minds are deriv'd from their affording us Signs of Futurity in Divination, from the Benefits they bestow from the Terror of Thunder, Earth-quakes, &c. and from the regular Motions of the Stars. *Chrysippus* says That which created the Celestial Bodies must be something perfecter than Man; and what can that be but God? *Zeno* concludes the World to be God; because what produces Rational Animals, must be Rational it self; and there being nothing better than the World, it must have Reason, Wisdom, Eternity, and all Perfections: Besides, says *Chrysippus*, the World comprehends all things, and therefore is perfecter than any thing else; and by consequence must enjoy a Mind and Reason. So that, upon the whole, 'tis the Beauty and wise Contrivance of the Universe, upon which the *Stoick* Notions of a Deity are built. God, say they, is a Spirit full of Intelligence, of a fiery Nature, having no proper Form, but resembling all things, immortal, full of beneficence, the Maker and Father of all things. This supreme eternal God is *Jupiter*; for there are other mortal Gods, viz. the Stars, which are fed by Nourishment, and shall perish in the Conflagration. But *Jupiter*, the Soul of the World, increaseth continually, till he have consum'd all things in himself; and so cannot be said to die. The Substance of God is, according to some, the whole World; according to others *Æther*; and, according to others, the Sphere of the fix'd Star. He is an active Fire, comprehending in himself all prolific Reason, by which every thing is produc'd. Being

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(a) *Cicer. natur. deor. lib. 2. Plut. plac. Phil. 1. 6. Idem conr. Stoic. Stob. Laert. Agel. l. 6. c. 1, 2. Cicer. de fat.*

Nature  
Fate.

diffus'd through all the Parts of the World, he receives several Denominations from the respective Parts, as *Nepheus* from the Water, *Vulcan* from the Fire, &c. The same Arguments that evince the Being of this God, do likewise conclude for his Providence and Regulation of all things. That he has a particular Care of *Man*, is manifest from the Calculating of all things for Man's use; and the divine Inspiration that attends great Men. 'Tis true, the Inconveniencies of Life and other little Accidents are beneath the Care of the Gods, unless it be in the Case of eminent Persons; But things of importance are the Object of their Providence. And as for the Infirmities and Vices that Men are liable to, they were not immediately design'd by the Author of Nature, but follow'd by a necessary Consequence upon other things that were highly useful: For Contraries sustain one another, as it were, by Opposition; and if there were no Vice or Misery, we should not know Vertue or Happiness. Under *Jupiter* are *Nature* and *Fate*. The former is a fiery Spirit, producing Forms by prolific Reason; so that it includes both God and the World. *Fate* is the Law or Reason by which the World is order'd, or a Spiritual Power governing the World. As it measures out every one's Lot, 'tis call'd *Lachesis*; as its Dispensation is immutable, *Anaxor*; and as it resembles the Spinning of Threads, *Clotho*. All things are order'd by Fate, says *Chrysippus*, because all things are done by precedent Causes. The secret Determinations of Fate, according to him, are no Argument against the use of Means for compassing an End; for the Means are *confatal* with the End. As if it be destin'd, that *Lucius* shall have a Son, 'tis a conjunct thing that he shall lie with his Wife. *Chrysippus* having asserted that all things proceed from antecedent Causes, endeavour'd to avoid the inconveniency of destroying the freedom of Appetite and Assent; by alledging, that these antecedent Causes are only assistant and intermediate, and not principal and perfect; for tho' Fate determines things, yet they are attended by a voluntary concurrence; just as a Stone turn'd down a steep place, promotes and continues its Præcipitation of itself, by vertue of the Volubility of its Form. And thus tho' Fate and Necessity moves the Begin-  
nings

nings of Causes, yet the Impetuousness of our Thoughts and Minds, and our own Actions, are guided by every Man's private Will.

(a) The Second Part of Natural Philosophy treats Of *Incorporeal* things, which may be, but are not corporeal Beings. Of these there are four Sorts; *viz.* *Dicibles*, of which in the *Logick* of the *Stoicks*; *Vacuum*, or a Solitude without a Body, which is not in the World, or any of its Parts, but beyond it; *Place*, which is fully taken up by a Body, and so *Place* differs from *Space*, which is only taken up in part, as a Vessel half full of Wine; and *Time*, which is the Measure of Slowness and Swiftmess, or the Interval of Motion; and had no Beginning of Generation, neither shall it have an End. The past and future Parts of Time, are said to be connected by the present or *τὸ νῦν*; but no Time is properly present, because 'tis divisible *in infinitum*.

Having thus run over the Heads of the *Stoick* Philosophy, as deliver'd by *Zeno* and his Followers; we shall now return to his Disciples and Successors.

## The Life of CLEANTHES.

(a) *Cleanthes*, the Son of *Phanias*, of *Assus* in *Asia*—His Country, *Chari*—wards to *Athens* with no more than four Drachms in his Pocket, heard first *Crates*, and afterwards *Zeno*, *Education*. whose Philosophy he sedulously study'd by Day; and went by Night to earn his Bread by grinding Meal, and drawing Water in the Gardens; upon which he was call'd, *ὁ ψάλλων*, *The drawer of Water*. Being cited before the *Areopagites* to give account how he liv'd, he brought the Gardener and the Woman that kept the Miln to vouch for him. Upon which the Judges

(a) *Sext. Empyr.*

(a) *Laert. Plut.*



order'd him 10 *mine*, which *Zeno* would not suffer him to take; for he egg'd him up to Labour and Diligence, and made him shew his Gains before all the Disciples. One time as he led some Young-men to a Show, the Wind blew back his Cloak, and discover'd his nakedness, upon which the *Athenians* gave him a new Coat. *Antigonas* his Auditor gave him 3000 *mine*; and having ask'd him why he drew Water and labour'd so hard, receiv'd this Answer; That he underwent that fatigue, and a great deal more, for the sake of Philosophy. In a word, he was reckon'd a second *Hercules* for Strength and Hardiness. He was an indefatigable, but very slow and dull Student. He heard *Zeno* 19 Years; and writ his Dictates on Shells and the Blade-bones of Oxen for want of Money to buy Paper; and at last became so famous, that he succeeded his Master in the School.

His Apophthegms.

(a) When his School-fellows call'd him *Ass* and *Dolt*, he patiently answer'd. That he alone could bear *Zeno's* burthen. Being upbraided with timorousness; 'Tis by that means, said he, that I seldom mistake. Preferring his own Poverty before the Plenty of others, he said, *They toil at Tennis, and I dig hard for my living.* He often chid himself when alone and being one time ask'd by *Aristo*, who he scolded withal, *With an old Fellow*, said he, *that has gray Hairs but no Wit.* Hearing *Arcefilaus* charg'd with neglecting the Offices of Life; *Do not blame him*, said he, *tho he speaks against Duty, yet he upholds it in his Deeds.* Upon which *Arcefilaus* branding him for a Flatterer, 'Tis no Flattery, said he, to say you speak one thing and do another. Hearing a *Lacedemonian* commend Labour, *Thou'rt come*, said he, *of a generous Race.* Discoursing to a Young man, he ask'd him, *whether he understood him or not*; who answering, *Yes: Why then*, said he, *do not I understand that thou dost understand?* *Sositheus* having expos'd him on the Stage for a dull foolish Fellow, he never alter'd his Countenance; upon which the Audience applauding him, and *Sositheus* begging his Pardon, he said, 'Twere improper for him not to forgive so slight an injury, while *Hercules* and *Bac-*

thus patiently took open Affronts from the Poets. He compar'd the *Peripateticks* to Lutes that make good Musick, but hear it not themselves. Being upbraided with old Age, he said, His perfect Health and Ability to write encourag'd him to stay a little longer. Having publickly maintain'd *Zeno's* Opinion, That the qualities of the Mind may be discern'd by outward form, some Young Men presented to him an Effeminate Person in a rustick Habit; upon which he sneezing said, *I smell him now, he's Effeminate.* He advis'd (a) his Hearersto imagin Pleasure sitting upon a Throne, and surrounded by the Vertues, waiting upon her commands, and whispering her to take heed of doing any thing imprudently to the Prejudice or Grief of the Minds of Men. (b) Being told when he was silent that 'twas Pleasant to Discourse with Friends; 'Tis true, said he, but the more Pleasant it is, the more we ought to allow the Freedom of it. He said, (c) the way to be Rich is to be Poor in desire; (d) the unlearned differ from Beasts only in Figure. The ancient Philosophers, said he, (e) tho' fewer in Number were more eminent than those of this Age, because they minded Things, and we mind Words. A man, said he, (f) that Swears to do a thing with a real intention to do it, is not guilty of Perjury tho' he never do's it. (g) To one that ask'd him what Instruction he should most frequently give to his Son, he repeated that Verse in *Euripides*.

*Softly there, Softly, Gently tread.*

(h) He left behind him several excellent Pieces of His *Wri-Philosophy*: of which *Laertius* gives a Catalogue. *tings and* After he had liv'd 80 years, or as *Lucian* will have it *Death.* 99, his Gums swell'd and putrefied, and his Physicians order'd him to abstain from Meat for two Days; which he did and so recover'd; but could not be persuaded to eat afterwards. saying, (i) *He was now at the end of his Journey, and did not desire to return*: So that

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(a) *Cic de fin.* l. 2. (b) *Stob. serm.* 126. (c) *Stob. serm.* 229.  
 (d) *Ibid.* 210 (e) *Ibid* 212. (f) *Stob. serm.* 116. (g) *Laert.*  
 (h) *Laert.* (i) *Laert. Stob.*

in two days more he starv'd himself to death. (a) *Simplicius* says, the Roman Senate honour'd his Memory with a Magnificent Statue at *Affus*. *Laertius* describes his Exit in the following Epigram.

*Cleanthes I applaud ; but death much more,  
That would not force him to the Stygian shore ;  
For he was old and weak, nay more than so,  
Death knew, th' Old man knew his own time to go.  
Death therefore let him stay, till he believing  
H had liv'd too long, himself gave over living.*

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## *The Life of* CHRYSIPPUS.

*His Birth, Education, and Character.* (b) *Chrysippus*, the Son of *Apollonius*, or *Apollonides* of *Tarsis*, was born in *Soli*, a City in *Cilicia*. Having wasted his Patrimony in the King's Service, he apply'd himself to Philosophy under *Cleanthes*; but was so acute and ingenious, that in most things he dissented from his Master, and only wanted to know his Assertions, not his proofs: tho' he often check'd himself for Writing against his Master. He was so famous a Logician, that many said of him, *If the Gods wanted Logick, they would make use of none but his*. He was a little spare-body'd Man, as appears, saith *Laertius*, by his Statue in the *Ceramicum*, which is almost hid by the Horse that stands next it; whence *Carneades* call'd him *κούσιππῳ*, *hid by a Horse*. He was so Studious that 'tis said he wrote every day 500 Paragraphs. In private he disputed Calmly, but before Company he grew eager and litigious. When he drank hard, he lay very still, only mov'd his Legs, upon which an old Woman that waited upon him said *Chrysippus's Legs only are drunk*. He had so good an Opinion of himself, that he advis'd a Friend to enter his Son with him; for if *I thought*, said he, *that any*

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(a) *Simplic. in Epictet.* (b) *Laert.*



man excell'd me in Philosophy, I'd become his Scholar my self. He despis'd honor; for he refus'd to go to Ptolemy, and never dedicated any Piece to a Prince. (a) He liv'd sparingly, without any other attendants but one Old Woman. He was the first that taught in the Lyceum, in the open Air.

(b) Being blam'd for not hearing *Aristo*, as many *His Apoph.* did; If I should follow many, said he, I should not *thegms.* study Philosophy. To a *Logician* that put Sophisms to *Cleanthes*, Propose such things, said he, to us that are young; and do not divert an aged person from serious matters. (c) He call'd Meditation the Fountain of Discourse, Drunkenness a lesser Madness, and Beatitude an after-accession to Life. (d) Being told that his Friend spoke ill of him behind his back: Blame him not, said he, for he might do it before my face. Another time upon the same occasion, he said, he would live so that he should not be believ'd. To a wicked Man that cast many aspersions upon him, You have done well, said he, not to omit any thing that is in your self. (e) Being ask'd why he did not take upon him the Government of the Commonwealth, Because said he, if I govern ill I shall displease the Gods, if well, the People. He said, (f) a Wise Man may be griev'd, but not troubl'd, because his Mind do's not give way. (g) A man may swear false, and not be forsworn at the same time; for if it relate to a future time he is not forsworn till the time comes; but in the mean time the Proposition he swears to is in it self false.

He wrote 705 Treatises, which were in great Esteem. *His Wri-*  
*Laertius* gives a Catalogue of 'em, which *Casaubon* tings and  
and others justly take to be defective; as appears both *Death.*  
from *Laertius* himself, and from *Plutarch* and *Athenæus*,  
who mention several other of his Treatises. (h) He  
wrote so diffusely, and was so prolix in his Quota-  
tions, that he treated the same Subject over and over  
again, and is censur'd by *Apollodorus* for having little in  
his Writings but what belong'd to other men. How-  
ever he was more plentiful in Matter, than free in

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(a) *Stob.* (b) *Laert.* (c) *Stob. serm. 44, and 249.* (d) *Stob. serm. 71.*  
(e) *Stob. serm. 151.* (f) *Stob. serm. 48.* (g) *Stob. serm. 116.* (h) *Laert.*

Discourse, for *Seneca* (a) commends his acuteness and the just Proportion of his Words. (b) Some of his Writings were scandalously obscene, particularly one of *Jupiter* and *Juno*. In his Book of a *Commonwealth* he allow'd of marrying both a Mother and a Daughter. In his Book of *Justice*, he allow'd feeding upon the dead. (c) He died in the 143d Olymp. having liv'd 73 Years. Some say, he expir'd in an excessive fit of Laughter, occasion'd by seeing an Ass eat Figs and drink Wine; others that being call'd by his Scholars from the Theatre to a Sacrifice, he drank some new Wine, and so was seiz'd with a Vertigo, of which he dy'd in 5 days. *Laertius* gives him the following Epitaph.

*Fudd'd Chrysippus a Vertigo took.  
What car'd he then for Stoa or his Book?  
For Country or for Soul? All went to rack!  
So to th' Abyss he pac'd the Common track.*

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## The Lives of ZENO, DIOGENES, ANTIPATER, PANÆTIUS and POSSIDONIUS.

**Zeno.**

(a) **Z**eno, the Son of *Diocorides* of *Tarsus*, or *Sidon*, succeeded *Chrysippus* his Master in the *Stoick* School. (e) He wrote few Books, but left behind him many Disciples.

**Diogenes.**

(f) *Diogenes* the *Babylonian*, an eminent and serious *Stoick*, born in *Seleucia*, was the Disciple of *Chrysippus*. He was one of the Three that were sent from *Athens* (g. on an Embassy to *Rome* A Young Man having spit in his face, while he discours'd of Anger, h) he meekly said, He was not angry, but doubted whether he should be so or not. (i) He

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(a) *De benefic* 1. 3. (b) *Laert.* (c) *Ibid.* (d) *Suid.* (e) *Laert. Vit. Zenon.* (f) *Laert. vit. Diog.* (g) See the Life of *Carneades*. (h) *Senec. de ir.* 3. 38. (i) *Cicer.* liv'd

liv'd to a great Age; and among other things wrote a Treatise of Divination.

(a) *Antipater* of *Sidon*, the Disciple of *Diogenes* the *Antipater*. *Babylonian*, was an accurate disputant. (b) He writ against *Carneades*, but would not dispute with him, whence he was call'd *καλαμοβίης*, the clamorous Penman. (c) He disputed much against thole who asserted nothing. (d) He wrote two Books of Divination, and dy'd at *Athens*, a little before (e) *Cicero* wrote his *Offices*.

(f) *Panætius*, an ingenious grave Stoick, sprung of *Panætius*. a Martial Race in *Rhodes*, was the Disciple of *Antipater*, and the intimate of *Scipio Africanus* whom he accompany'd in his Journey to *Alexandria*. He was a great admirer of *Plato*, (g) tho' he deny'd the immortality of the Soul; arguing from the Soul's being subject to grief and pain; and from its being generated, which he grounded on the Likeness of Parents and Children in their humors. (h) He was the only Stoick that doubted of the Truth of Divinations. *Cicero* commends three Books of *Offices* that he writ. (i) 'Tis probable he liv'd to a good Old Age.

(k) *Possidonius* of *Apamea* in *Syria*, taught Philosophy, and had a Place in the Government at *Rhodes*. *Possidonius*. (l) *Pompey* returning from *Syria*, lower'd the *Fasces* at his Gate; and finding him ill of the Gout, told him with much respect, That he was extreamly sorry he could not hear him; upon which *Possidonius* said, no Corporeal pain should frustrate the expectation of so great a Person; and in his Bed made a long discourse, proving, that *Good* and *Honest* were Reciprocal. When his Pain girded him, he would say, *Pain, 'tis to no purpose; tho' thou art troublesome, I will never acknowledge thou art ill.* (m) He made a Sphear, representing the just Revolutions of the Planets. (n) He wrote Five Books of Divination, and as many of the Nature of the Gods.

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(a) *Laert.* (b) *Plut. de Garrul.* (c) *Cic. Acad. Quæst. 4.* (d) *Cic. de divin.* (e) *Cic. de Offic.* (f) *Strab. l. 4. Plut. Apoph. Cic. Acad. Quæst. 4.* (g) *Cic. Tusc. Quæst. l. 1.* (h) *Cic. de divin. l. 2.* (i) *Lipsius.* (k) *Strab. l. 14.* (l) *Cic. Tusc. Quæst. l. 2.* (m) *Cic. de nat. deor. l. 2.* (n) *Cic. de Divin.*



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## S E C T. IX.

### Containing the LIVES of the P H I L O S O P H E R S of the *Italick* Sect.

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#### *The Life of* P Y T H A G O R A S.

*His De-  
scend, Coun-  
try, and  
Birth.*

**T**H E *Italick* Sect took its first Rise in that Part of *Italy*, which from the frequency of Greek Colonies was call'd *Magna Græcia*. *Pythagoras* was the Founder of it; upon whose Name and Country Authors are much divided. (a) Some will have him to be born in one of the Islands which the *Athenians* took from the *Tyrrenians*; and carried very young to *Samus*. Others say his Father was a *Phliasian*, that liv'd at *Samus*; and others again affirm he was a *Phœnician* Merchant that was made free of *Samus* for supplying that City with Corn. Most Writers agree (b) that his Father was one *Mnesarchus* a Merchant; and that he was a *Samian*, tho' *Pythagoras* his Son was born at *Sidon* in *Phœnicia*, but reckon'd a *Samian*, by reason of his Extraction and Education. (c) This *Mnesarchus* is said to be descended of *Anceus*, who by the direction of the *Pythian* Oracle, gather'd a Colony out of *Cyphalenia*, *Arcadia* and *Thessaly*, and planted it in an Island, the chief City of which was

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(a) *Perpbyr. Vit. Pythag. Laert.* (b) *Laert. Suid. Apul.* (c) *Jamblic. Vit. Pythag. cap. 2. Perpbyr. Vit. Pythag.*

call'd



PYTHAGORAS.

call'd *Samus* from *Same* in *Cephalenia*, the place of *Ancus's* Nativity. Of the same Family was *Parthenis* his Mother; who Travelling along with her Husband to *Syria* by the way of *Delphi*, upon occasion of Traffick, had her Name chang'd to *Pythais*, from the Prophets, who foretold that she being then with Child, should bring forth a Son of extraordinary Beauty and Wisdom. Soon after, the Child being born at *Sidon*, was for the same Reason Christen'd *Pythagoras*; and all *Greece* admir'd him so much, that they gave him out for the Son of *Apollo*. He had an Uncle whose Name was (a) *Zoilus*, and two elder Brethren (b), the first by Name *Euneſtus* or *Eunomus*, the second *Tyrcheus*. He was born about the (c) 3d year of the 53d Olymp.

(d) *Mnesarchus* returning from *Syria* to *Samus* with His Education. a plentiful return of Merchandice, built a Temple to the honour of *Apollo* the *Pythian*, and had his divine Son educated at *Samus*, by almost all the Prefects of the Temple; particularly by (e) *Pherecydes* the *Syrian*, and *Hermodamas* or *Leodamas* who was call'd the *Creophilian* (f), perhaps, because he was descended of *Creophilus* the *Samian*, who entertain'd, and, as some say, rival'd *Homer* (g). After his Father's death, the Fable of his Divine Original was confirm'd by the Natural and acquir'd Excellency of his Parts, and the inimitable Sweetness of his Temper; insomuch that he was call'd the good *Genius* of *Samus*, and all the adjacent Cities admir'd his divine Character. At 18 Years of Age, his Itch after knowledge and the dismal apprehensions he had of *Polycrates's* Tyranny which then commenc'd, mov'd him to travel along with *Hermodamas*, and visit *Anaximander* and *Thales* at *Miletus*, who admir'd his Conversation, and communicated their Learning to him. (h) *Anaximander* taught him Natural Philosophy. (i) *Thales* admiring the forwardness of his Genius, acknowledg'd the comparative weakness of his own, and having taught him to husband his Time,

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(a) *Lact.* (b) *Porphyr.* (c) See *Stanley's lives of the Philosophers.* (d) *Jamblich. Vit. Pythag. c. 2.* (e) *Suid. in Pythag.* (f) *Jamblich. Strab.* (g) *Jamblich.* (h) *Apul. Florid. l. 2.* (i) *Jamblich.*



and to abstain from Wine and Flesh, and such Meats as cloy the Spirits, advis'd him to visit the Priests of *Memphis* and *Diospolis* in *Egypt*, by whole Conversation he would become the most Divine and Wisest of Men. (a) Before the Commencement of these his Troubles, he went to visit his Master *Pherecydes* who was ill of a *Phthiriasis* and waited upon him in his sickness till he died, and then having buried him return'd to *Samus*. 'Tis true, many Authors, and among the rest *Salmasius* (b), place the Visit made to *Pherecydes* in the latter part of *Pythagoras*'s Life: but the Letter that *Pherecydes* writ to (c) *Thales* in the 57th Olymp. the very day before he dy'd, and the Testimony of *Porphyrius*, *Jamblichus* and *Laertius*, are sufficient evidence to the contrary.

*His Voyages to Phœnicia and Egypt.* (d) *Sidon* being his Native Country, and withal an easy Thoroughfare to *Egypt*, whither he was bound; he went thither, and having there convers'd with the *Phœnician* Priests, and the Successors of *Mecus* the Physiologist, was initiated in all the Mysteries of *Byblus*, *Tyre*, and the other Parts of *Syria*; which being in a great measure deriv'd from the *Egyptians*, might at once serve him for the Elements of the *Egyptian* Mysteries, that *Thales* had so effectually recommended to him, and enlarge his Knowledge, which was more in his view than the satisfying of a superstitious humour. (e) Afterwards he imbarqu'd in an *Egyptian* Ship, that pass'd accidentally along the *Phœnician* Coast near *Mount Carmel*, where stood a Temple that he frequently retir'd to. The Mariners observing his engaging and inoffensive Carriage, and withal, that he had descended from the sacred *Mount Carmel*; that after he came on board he sat two Days and three Nights in the same posture, without Meat, Drink, or Sleep, that they could perceive; and that their Voyage succeeded beyond expectation: Upon these Considerations, they concluded that some Divine *Genius* came along with 'em from *Syria* to *Egypt*. Accordingly, as soon as he landed in *Egypt*, they reverently took him up, and seating him on the clearest part of the Sand, rear'd up

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(a) *Porphyr. Jamblich. Laert.* (b) *Plin. exercit.* (c) *Laert. Vit. Thalet.* (d) *Jamblich cap. 13.* (e) *Ibid.*

an extemporary Altar before him, on which they laid part of all their Provisions. *Pythagoras* being weaken'd with long Fasting, tho' not sick, refresh'd himself with the Provisions soon after their departure. After that, in pursuit of his design of viewing all the *Egyptian* Temples, (a) he deliver'd to *Amasis* King of *Egypt* commendatory Letters from *Polycrates* the Tyrant, upon which *Amasis* gave him Letters to the Priests; which *Pythagoras* shew'd first to the Priests of *Heliopolis*. But they, (b) being afraid to impart their Mysteries to any but the Heirs of the Crown, and those Priests who excell'd the rest in Education, Learning, and Descent, eluded the King's Order, by sending him to the Priests of *Memphis*, as being the ancients. From *Memphis* (c) upon the same pretence he was sent to *Thebes*. The Priests of *Thebes* not daring, for fear of the King, to pretend Excuses; thought to discourage him from pursuing his design, by enjoyn'g him very hard Precepts. But his performance of every thing was so ready and surpris'g, that they empower'd him to sacrifice and inspect all their Studies; a favour that was never granted to a Foreigner before. (d) By this means he became acquainted with the *Egyptian* Language and Learning, and understood their *Epistolick*, *Hieroglyphick*, and *Symbolick* ways of Writing. (e) He consult'd all the Writings both of Modern and Ancient Priests; and was at once both admir'd and lov'd by all the Priests and Prophets he convers'd with. He visited all the Places that could afford the least addition of knowledge; even the *Egyptian* (f) *Adyta*, where he learn'd their *Mystick* Philosophy, and (g) for that end suffer'd himself to be circumcis'd. At last having stud' d Astronomy, Geometry and all the Sciences that *Egypt* could boast of; and being solemnly initiated in all the Mysteries of the Gods, (h) he made Three Cups of Silver, and presented one to each of the Three Societies of the *Egyptian* Priests, namely *Heliopolis*, *Memphis*, and *Thebes*.

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(a) *Porphyr. Vit. Pyth.* (b) *Clem. Alexand.* (c) *Porphyr. Vit. Pythag.* (d) *Porphyr. Vit. Pythag. Clem. Alexand. Strom. l. 5.* (e) *Amblich. Valer. Max. 8. 7.* (f) *Laert.* (g) *Clem. Alex. Strom. 1. p. 302.* (h) *Laert.*

*His travelling to Babylon.* (a) After the Death of *Amasis*, *Cambyſis* Invading and Conquering *Egypt*, took *Pythagoras* Prisoner, and ſent him to *Babylon*, after he had liv'd 22 Years in *Egypt*. In *Babylon* (b) he convers'd with the learned *Chaldeans*, eſpecially with the *Persian Magi*, *Babylon* being then under the *Persian Monarchy*: For tho' he convers'd with the (c) *Persian Magi*, he never was in *Persia*, as ſome (d) have imagin'd. (e) By the kind inſtruction of the *Magi*, he arriv'd at the knowledge of the ſublimer Myſteries of Religion, Arithmetick, Muſick, Aſtrology, and other Mathematical, Sciences. Particularly one (f) *Zabratus* taught him the Principles of natural Philoſophy; whom ſome reckon to be the ſame with (g) *Zoroaſtres* a *Persian Magician*. But *Pythagoras* being ſome Ages later than *Zoroaſtres* could not be his hearer. Tho' 'tis true he was a follower of his Doctrines, (h) and explain'd 'em; which perhaps occasion'd the Vulgar miſtake that he was one of his hearers. Some call this his principal Maſter by the Name of \**Nazaratus* the *Aſſyrian*, whom they ſuppoſe (i) to be the Prophet *Ezekiel*, who flouriſh'd at the ſame time with *Pythagoras*. He likewiſe convers'd with the *Jews* (k) at *Babylon*, as appears (ſays (l) *Biſhop Uſher*) from the *Jewiſh Doctrines* interwoven with his Philoſophy; it being improbable that the Books of *Moſes* were at that time tranſlated into Greek. Some add that he went from *Babylon* (m) to the *Brachmanes*, a Nation in *India*, and to (n) *Arabia*: and indeed 'tis generally aſſerted that he learn'd many, and thoſe the moſt excellent Parts of his Philoſophy from (o) the *Barbarians*; tho' (p) the *Egyptians* taught him his Geometry, the *Phœnicians* Arithmetick, and the *Chaldeans* Aſtronomy and Divine Rites. He deriv'd much of his Theology from (q) *Orpheus*; which ſeems to be *Hermippus's* meaning, when he ſays, (r) he embrac'd the Opinions of the *Thracians*.

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(a) *Jamb. c. 4.* (b) *Clem. Strom. 1. Lact.* (c) *Cicer. de fin. 5. Apul. Florid. 2. Euseb. Præpar. 10. Valer. Maxim. 1. 8. cap. 7. Laëtan. 1. 4. c. 2.* (d) *Porphyrius de Philoſ. Sect. c. 6. § 4.* (e) *Jamblich. Apuleius. Val. Max.* (f) *Porphyrius.* (g) *Selden. de Diis Syris.* (h) *Clem. Alex. Strom. 1.* (\*) *Porphyrius.* (i) *Selden. de Diis Syris.* (k) *Porphyrius Euseb. Præpar. 8. 13.* (l) *Annal. p. 151.* (m) *Clem. Alex. Strom. 1.* (n) *Porphyrius.* (o) *Clem. Alex. Strom. 1.* (p) *Perph.* (q) *Jamblich.* (r) *Joseph. cont. Apion. 1. 1.*

(a) About



(a) About the 56th. Year of his Age, he return'd to *His Return*  
*Samus*, after a Twelve Years Abode at *Babylon*. *His to Samus*.  
 Countrymen admiring his Wisdom, Learning, and  
 Divine Majesty, more than before; invited him to a  
 publick Profession, which he accepted, and offer'd to  
 instruct them in the *Egyptian Symbolical Way* of  
 Learning, where in he himself had been instituted.  
 But the *Samians*, not affecting this Way, did not ap-  
 ply themselves to him. However, *Pythagoras* having  
 an earnest Desire to instruct his Countrymen, though  
 against their Wills, continued still among them; and  
 observing a poor and indigent Youth that play'd at *Ten-*  
*nis* nimbly and dexterously, offer'd to maintain him if  
 he would apply himself to some Parts of the *Mathe-*  
*maticks*, which he might learn without much Labour,  
 and which himself had learn'd of the *Barbarians*, and  
 was likely to forget, being then very old. The Youth  
 complying, he initiated him in *Geometry* and *Arithme-*  
*tick*, and gave him Three *Oboli* for every Scheme or  
 Diagram that he learn'd. When the young Man  
 came to be in love with Mathematical Learning, his  
 Master told him, He had no more *Trioboli* to give him;  
 and besides, he was in such want of Necessaries for him-  
 self, that it was not proper for him to insist any lon-  
 ger upon Schemes and fruitless Studies. Upon which,  
 the young Man replied, That rather than discontinue  
 his Learning, he would give his Master Three *Oboli*  
 for every Scheme. From which time he pursued the  
 Mathematicks effectually, and was the only *Samian*  
 that adher'd to *Pythagoras*.

(b) Not long after he went to *Delos*, where he was *His Voya-*  
 mightily esteem'd by the Inhabitants for praying only *ges to De-*  
 at the Altar of *Apollo Genitor*, call'd the *Unbloody*, *los*, *Del-*  
 (c) upon which no Victims, but Wheat, Barley and *phi*, *Creet*,  
 Cakes were only offer'd. After *Delos*, he visited all *and Spar-*  
 the Places where Oracles (d) resided, particularly *Delphi*, *ta*.  
 where (e) he learn'd many Moral Documents of *The-*  
*mistoclea*, and writ an Elegy upon the Tomb of *Apol-*  
*lo*, (f) declaring, That *Apollo* was the Son of *Silenus*,  
 slain by *Pytho*, and bury'd in a Place call'd *Triops*, for

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(a) *Jamblich. cap. 2. 5.* (b) *Jamblich.* (c) *Laert. Clem. Strom. 7.*  
 (d) *Jamblich.* (e) *Laert.* (f) *Porphy.*

that the Three Daughters of *Triopas* mourn'd there for *Apollo*. He likewise visited *Creet* and *Sparta*, in order to acquaint himself with the famous Laws (a) of *Minus* and *Lycurgus*: And forasmuch as *Creet* boasted of the Birth and Tomb of *Jupiter*, *Pythagoras* addressing himself to his Priests, was by them purified with the *Ceraunian* Stone, which was reckon'd to be a Piece of *Jove's* Thunderbolts, and was conducted by the *Cretan Epidemides*, that eminent Soothsayer, down to the *Idæan* Cave, where *Jupiter* was brought up; and continued there Three times Nine Days, being wrapt in Wool according to the Custom. (b) Thus was he initiated in all religious Rites, both *Grecian* and *Barbarian*.

**His Travels to Olympia and Phlius.** After he had visited *Creet* and *Lacedæmon*, he went to the Olympick Games, (c) and gave such signal Instances of his Learning and Wisdom, as rais'd the Admiration of all *Greece*. Then he paid a Visit to *Leo*, Tyrant of the *Phliasiens*, (d) who admiring his Wit and Eloquence, ask'd him what Art he profess'd: Upon which *Pythagoras* made Answer, that he profess'd no Art, but was a *Philosophe*; i. e. not wise, but a lover of Wisdom, (e) true Wisdom being proper to God alone. And thus was the Name of Learning alter'd from (f) *sophia* to *Philosophia*. Upon the same Occasion, he told the Tyrant, That the Philosophers were a sort of Men, that come into the World, not for Applause or Riches, but to enquire into the Natures of Things.

**His Return to Samus.** (g) After all these Adventures, he return'd to *Samus*, where he built a School, which was afterwards call'd the Semicircle of *Pythagoras*, and made use of by the *Samians* for a publick Council-Chamber. Without the City he built a Cave, where he resided Day and Night, and study'd Astronomy and other Mathematical Sciences. Then his Philosophy became the Admiration of all *Greece*, and drew the best and most studious Persons to *Samus*.

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(a) *Jamblich Justin. l. 20.* (b) *Laert.* (c) *Val. Max.* (d) *Laert. Cicer. Tuscul. Quest. 5.* (e) *Jamblich.* (f) *Laert. Proem.* (g) *Jamblich. Perphyr.*

(a) Finding the *Samians* but cold Votaries to Learning, and being desirous to avoid the Diversion of Civil Employment, which was unavoidable at Home, he remov'd to *Italy*, which was then full of curious Persons. The time of his Arrival in *Italy* is variously determin'd. But 'tis most probable, that he came thither (b) in the Reign of *Tarquinius Superbus*, at which time the Dominion of the *Romans* extended not any way above Six Miles from the City; and the Southern Parts of *Italy* were chiefly inhabited by *Grecian* Colonies. Such were, *Metapontum*, a City in the Bay of *Tarentum*, built by *Nestor*, and the (c) *Pylians*, a People of *Peloponnesus*; *Catana* in *Sicily*, (d) built by a Colony of the *Chalcideans*; *Tarentum*, (e) built by the *Parthenians*, so called, from being born of the *Lacedæmonian* Women, while their Husbands were absent in the *Messenian* Wars; *Crotona* (f) a City in the Bay of *Tarentum*, built at the Command of *Hercules*, by a Colony of the *Achaens*; *Sybaris*, built by a Colony of (g) *Trazenians*; *Locri*, built by the *Locrians*, (h) a People of *Achaia*; *Agrigentum* (i) built by the *Geloans*; *Rhegium*, in *Calabria*, built by the *Chalcideans*: to which we may add *Himera* and *Tauromenium* in *Sicily*, Colonies of the *Zancleans*.

Our Philosopher came first to *Crotona*, (k) where His Arrival at *Crotona* the Excellency of his Parts, his comely Person, and graceful Meen, gain'd him the Admiration and Affections of the Magistrates of the City. *Crotona* being lately damp'd by a scandalous Defeat given 'em by the *Locrians*, (l) at that time laid aside all Military Exercise, and had it not been for *Pythagoras*, had degenerated into soft Luxury. (m) Our Philosopher, some few Days after his Arrival, went to the publick School; and the young Men flocking about him, he made a Harangue to 'em; in which, he exhorted 'em to respect their Elders, especially their Parents, to whom they ow'd as much as a dead Man would to one that rais'd him from the dead. He set forth, that in the World, in Life, in Cities, in Nature,

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(a) *Jamblich.* (b) *Cicer. Tuscul. Quæst. l. 4.* (c) *Solin.* (d) *Euseb.*  
 (e) *Strab.* (f) *Strab.* (g) *Solin.* (h) *Euseb.* (i) *Strab.* (k) *Por-  
 phyr.* (l) *Justin. l. 20.* (m) *Jamblich.*



a Precedency of Time entitled things to a Superiority of Honour; that Parents are not only Predecessors to their Children, but equally beneficial with the Gods themselves; that the Gods could not but pardon those who reverence their Parents equally to them, since from these we learn to Worship the Deity; whence *Homer*, and many other fabulous Writers, call the King of Gods by the Name of *Father*; and bring in the chiefest of 'em, making up the divided love of Children by a new Conjunction of Parents. Now, said he, considering that the People of Croto are related to Hercules, who in Obedience to another, elder than himself, underwent his Labours, and presented to his Father, as the Epinicion of his Actions, the Olympick Games; they, above all People, ought to join Issue with the Judgment of the Gods, in obeying the Injunctions of their Parents. He likewise advis'd 'em to keep up a mutual Love to one another, to be easily made Friends with their Enemies, but never to become Enemies to their Friends. He advis'd 'em to make trial of their Nature, at a time when their Passions and Desires were most rigorous. He recommended Temperance to 'em, as being the only Vertue that was equally suitable for Boys and Girls, young Men and Maids, old Men and Women; a Vertue that proclaim'd their just Esteem of the Goods of Body and Soul; viz. Health and Knowledge; its opposite Vice, namely *Intemperance*, being highly resented by the Gods, as appear'd by the Punishments inflicted for the Intemperance of one Man, on the *Barbarians* and *Grecians* that contended about *Troy*. He exhorted 'em to the Love of Learning, saying, It was absurd, that Learning, being the most desirable, and most profitable of all things, should have so little of their Time and Pains: Learning, which, like good Friends, stands by a Man till Death, and immortalizes his Name when he's gone; whereas the Ornaments of our Bodies are like ill Friends, that soon forsake us; a Possession that may be imparted to another, without Loss or Diminution; whereas Strength, Health, &c. are incommunicable; and Riches, Honour, and the like, cannot be communicated to another, without derogating from our selves. 'Tis by this Benefit, continued he, of Institution, or the Conveyance of Learning, that  
Men

Men differ from Beasts, *Greeks* from *Barbarians*; Freemen from Slaves, and Philosophers from the Vulgar; who have this Advantage, that there are but few of them in the whole World, whereas there are a great many Rivals for bodily Accomplishments.

(a) The *Crotonians* being charm'd with his Advice *His Advice* to their Sons, intreated him, that their Senate, con- *to the Se-* sisting of One thousand Men, might be directed by his *nators of* Counsel. Upon which, he advis'd them to build a *Crotona*. Temple to the Muses, to preserve their present Concord; Harmony and Concord being the Prerogative of the Muses, who have, all of 'em, common Honours and Appellations. He told 'em, That they were accountable to their Children for the Management of Affairs, which they had receiv'd of their People as a *Depositum*; that the only way to answer that end, was to be equal to their Fellow-Citizens, in every thing but Justice; that Law had the same place among Cities, that *Themis* had with *Jupiter*, and *Dice* with *Pluto*, so that an unjust Management of Affairs under Trust, seem'd to abuse the whole World, both above, below, and on Earth; that they should not tender Oaths to People in Courts of Judicature, but accustom 'em so to speak, as that they may be believ'd without Oath; that every Master of a Family should look upon his own House as a Court of Judicature, love his Posterity, and endeavour by Kindness to merit the return of their Love, and ought to know no Women but his Wife, whom he takes from the Altar with Libations, as a Votress in the Sight of the Gods, and one that ought to be a Pattern to all the Females of his Family. He told 'em further, that the Separation of Children and Parents was the greatest Injustice; that in all their Actions they should avoid Idleness, Opportunity being the only good of any Action; that he who foresees Advantages is the greatest Man, and next to him is he who draws Conclusions applicable to himself, from the Accidents that befall other Men; that the worst of Men, is he who stays to learn what is best, by the Experience of suffering ill; that it behoves Magistrates, not to be severe upon those who contradict

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(a) *Jamblich. cap. 9. Val. Maxim. lib. 8. cap. 18.*

'em, but to benefit those who obey 'em; that those who are ambitious of Glory, ought, like Racers, only strive for the Victory, without hurting their Adversaries, and be really what they would appear to be. In fine he reminded them of the Original of their City, which was built by *Hercules*, in Honour to the Memory of his Friend *Croto*, whom he had kill'd by a Mistake when he drove *Geryon's* Oxen through *Italy*; the Remembrance of which ought to spur 'em up to a just Administration. Upon these Remonstrances, the Senate built a Temple to the Muses, and put away their Concubines; and entreated him to Harangue both the Boys and the Women of the City, the one in the Temple of *Pythian Apollo*, the other in that of (a) *Juno*. Pursuant to their Request, he made a Speech to the Boys (b), importing, That they should neither begin nor retort Contumelies; that they should be diligent in the pursuit of (c) Institution, it being easie to continue an honest Course of Life after one is once tinctur'd with a good Disposition; that they were dearest to the Gods for which Reason they were employ'd to pray to the Gods for Rain in time of Scarcity or Dearth; that they only being always sanctify'd, had leave to live in the Temple; that the *Pythian*, *Nemean*, and *Isthmian* Games were instituted for the sake of Boys; that *Apollo* and *Cupid*, the kindest to Men of all the Gods, were always represented as Boys, by reason of the Sanctity of that Age; that *Apollo* had by a particular Care for growing Posterity, promis'd a Progeny to the Leader of the Colony, when he built the City *Croto*; and that, upon these Considerations, they ought to endeavour to be worthy of such Love, and employ themselves in Hearing, that they may be able to speak. In the Conclusion he told 'em, 'Twas their Interest to obey their Elders, if they expected to be esteem'd when they came to be old, by those who should then be younger than themselves. In like manner he made a Harangue to the Women, (d) in which he told 'em, That since they were employ'd in Sacrifices, they ought above all things to behave themselves

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(a) *Cicer.* (b). *Jamblich.* cap. 10. (c) παιδεία. (d) *Jamblich* cap. 11.



with such Honesty and Goodness, as that the Gods may be attentive to their Prayers, to present the Gods with what they made with their own Hands, without the Assistance of Servants, such as Cakes, Wax, and Incense, and avoid bloody Sacrifices, or the offering so much at a time as if they were never to offer again. As to their Duty to their Husbands, he told 'em, That since Fathers allow'd their Daughters to love their Husbands more than them, Wives should obey their Husbands, or be willing to be over-ru'd by them. He added, That a Woman may go to the Temple the same Day that she rises from her Husband; but she that rises from a strange Man should never go. He exhorted 'em to speak well of others, and keep up their own Reputation, and justify the common report of their readiness to assist one another without Bargains or Engagements, pursuant to the Mythological Fancy of three Women that made use but of one eye, they were so ready to communicate and impart to one another. He told 'em, that the first instituter of Names had such a regard to the piety of the Female Sex, that he distinguish'd the degrees of their Age by the name of some Deity, calling the Maid *Core* (one of *Proserpina's* Name), a Bride *Nympha* (alluding to the Nymphs) her who has Children, *Mother*, (i. e. *Cybele*), and she that has Grandchildren *Maja* (the Name of *Mercury's* Mother.) And for a further regard to their Devotion, the Oracles at *Dodona* and *Delphi* were deliver'd by Women. He advis'd 'em to wear no Sumptuous Cloaths, but offer 'em all at *Juno's* Temple, which would amount to many Millions of Money. To conclude, said he, since the *Crotonian* Husbands are so celebrated for constancy and faithfulness to their Wives, and *Ulysses* refus'd immortality from *Calypso* rather than forsake *Penelope*; let the Wives act a suitable Counterpart, and so merit reciprocal Praise.

(a) These Discourses proclaim'd his Fame not only *His Insti-* in *Crotona*, but throughout all *Italy*. (b) His first Ora- *tution of a* tion gain'd him 600 Followers, who became, as we *Sect.* call it, *Cænobii*, or his *System*, being those who put

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(a) *Jamb. cap. 12.* (b) *Jamblich. cap. 6.*

their Estates into one Common Stock, (a) and kept silence Five years, only hearing his Discourses through a Screen, but not seeing him, till they were fully prov'd, and then they were admitted to him. So that seeing him was reckon'd a great and uncommon Favour. By another Oration soon after his arrival in *Italy* he gain'd 2000 (b) *Acoasmaticks*, who that they might not live from home erected a large *Homacoeion* (or (c) Church) and built Cities in *Magna Græcia*, in which they liv'd unanimously, observing his Laws and Statutes as divine precepts. Thus he distinguish'd his Auditors according to their capacity, allotting to every one such a part of his Discourses as was proper for him. Upon which account some were call'd *Pythagoreans* who were of the *System*; others *Pythagorites* who were of the *Homacoeion*. The former liv'd in one Community and put their Estates into one Common Stock; and were call'd the *Genuine Sect*. The other liv'd upon their separate Estates, but met together; and were call'd *Imitators* of the Former.

His Authority in Civil Affairs.

(d) Having Disciples out of every City, he employ'd 'em to infuse Principles of Liberty into such Cities as were in Subjection to others: upon which *Crotona*, *Sybaris*, *Catana*, *Rhegium*, *Himera*, *Agrigentum*, *Tauromenium*, and some others, shak'd off the Yoke, and were justly env'd by their Neighbours for the happy Constitution they had form'd from his Laws. He freed not only his Disciples, but all the Cities of *Italy* or *Sicily*, of all Intestine or External Diffensions. For his usual *Apophthegm* which he often repeated as an Epitome of all his Doctrines, was, *That we ought by a'l means to cut off from the Body Sickness, from the Soul Ignorance, from the Belly Luxury, from the City Sedition, from a Family Discord, and from all things Excess.* But after all, he is said to have occasion'd the War between the *Sybarites* and *Crotonians* that ended in the total Subversion of the *Sybarites*. (e) For the *Sybarites* being a wealthy, populous, and insolent People, and Luxurious (f) to an infinite degree; insulted over all their Neighbours, put 30 Cro-

(1) *Lact.* (b) *Jamb. Porph.* (c) *Clem. Alex. Strom. 1.* (d) *Porphyr. Jamb* (e) *Diod. Sicul. l. 12.* (f) *Athen Deipn. lib. 12.*

Ionian Ambassadors to death, ( some of 'em *Pythagoras's* friends ) throwing their Bodies over the Walls to be devour'd by Beasts, and by the instigation of *Telys*, their chief Magistrate, banish'd 5000 of their Richest Citizens. The Exiles flying like Suppliants to the Altars of *Crotona*, *Telys* sent Ambassadors to demand the delivery of the Exiles, or otherwise to threaten *Crotona* with War. Some of these Ambassadors having kill'd some of *Pythagoras's* Friends ( *a* ) with their own hands, and being indigent seditious Fellows, went to *Pythagoras*, and one of 'em demanded a Reason of his Laws and Reproofs. Upon which *Pythagoras* for Answer ask'd him, Whether he would require *Apollo* to give a Reason for his Oracles? Another of the Ambassadors derided his Doctrine of the Return of Souls; telling him, He would give him a Letter, to his Father in the other World, expecting he would bring him an Answer. To which *Pythagoras* replied, That he should not go to the place where Murtherers were punish'd. In fine, the *Crotonians* blaming the Ambassadors, among many other things, for affronting the Divine *Pythagoras*, and *Pythagoras* openly advising them to protect the Suppliants; they resolv'd to venture upon a War. Accordingly they led into the Field One hundred thousand Men under the Command of the famous *Milo* the Wrestler, and defeated Three hundred thousand of their Enemies, and laid waste their City after a dishonourable Surrender. ( *b* ) *Pythagoras* being detain'd six Months by *Phalaris* in *Agrigentum*, inspir'd that people with such seasonable and noble Principles, that they shook off his Tyranny. For *Abaris* the *Hyperborean* having receiv'd a great deal of Satisfaction from *Pythagoras* upon all the Questions he put to him, upon divine Rites, Images, Providence, &c. Both he and all the *Arigentine*s began to be mightily taken with him, and to admire him as a person inspir'd from above. The Tyrant observing this, was angry with *Abaris* for praising *Pythagoras*; and impudently oppos'd all his Advances, of the divine Rites, Providence, &c. Upon which our Philosopher being above the Fear of Death, spoke very freely in the presence

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( *a* ) *Jambl. c. 30.* ( *b* ) *Jamb. c. 32.*



of the Tyrant and *Abaris*, of the free Power of the Soul, the Operations of the Mind, the dependance of all things upon Heaven, the Injustice of Tyranny, the Folly and Mischief of Intemperance; and by a long discourse upon these and many other Subjects sharply reprov'd *Phalaris*: Who thereupon design'd to put both *Abaris* and the Philosopher to Death; but the same very day that he design'd it, he happen'd to spy a Hawk pursuing a great flight of Pigeons, and from that took occasion to represent to his Court what an ignoble fear could do, since if one of these Pigeons would but turn again, it might quickly put a stop to the Pursuer: upon which an old Man taking up a Stone and throwing it at the Tyrant, all the rest follow'd his Example, and, as some say, ston'd him to Death; or, as others will have it, chain'd him and wrapt him up in a Sheet of Lead, wherein he died miserably. In a word, (a) *Pythagoras* and his Friends were a long time so much admir'd in *Italy* that many Cities committed themselves to be govern'd by him.

Wonders  
related of  
him.

There are a great many incredible Stories related of *Pythagoras*. (b) 'Tis said his commands had an influence upon beasts; for he laid hold of the *Dannian* Bear, and having strok'd her, and fed her with Fruits, and sworn her never to touch any living Creature; he let her go: after which time she never assaulted any animal. Seeing an Ox at *Tarentum* eating green Beans, he whisper'd in his Ear, after which the Ox would never touch a Bean, and liv'd many years about *Juno's* Temple, being call'd the sacred Ox. As he discours'd of Auguries and Messages from the Gods, at the Olympick Games, an Eagle flew over his Head; upon which he stopt, (c) and having call'd down the Eagle, stroak'd it a while and then let it go. As he pass'd over a River, one time, the River said with an audible Voice, χαῖρε Πυθαγόρα, Hail *Pythagoras*. Some say he was seen at *Metapontum* in *Italy* and *Tauromenium* in *Sicily* in one day, which some take for an instance of his riding through the Air. He shew'd

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(a) *Porphy.* (b) *Jamblic. Porphy.* (c) *Plin. in Num.*

his Golden Thigh publickly at the Olympick Games, (a) and privately to *Abaris*, as an Evidence of his being *Hyperborean Apollo*. Before a Ship came into the Harbour, he foretold that there was a dead Body in it. He foretold the casting away of a Ship; and by tasting the Water of a Well predicted an Earthquake. He handled Serpents without receiving any injury. He had a peculiar way of stopping a Plague, and calming Winds and Storms; which *Empedocles*, *Epimenides* and *Abaris* learn'd of him. By writing Letters with blood in a Looking-glass, (b) which he held up towards the Moon, he made them legible in the Body of the Full Moon. Some say, he shut himself up in a Vault under Ground, where he continued a long time, it being given out that he was dead; and after a considerable space of time came up in a lean wither'd condition, declaring that he had been in the Shades below, where he saw *Hesiod's* Soul chain'd with Brags to a Pillar, and *Homer* hung on a Tree encompass'd with Serpents for forging Fables of the Gods; and that those who forsook the Company of their own Wives were mightily tormented. This rais'd an Opinion that he was *Æthalides*, the Son of *Mercury*, before the *Trojan* War; and *Laertius* says he reported of himself in his Writings, that he came from the *Inferi* 207 Years before. To conclude; Some imputed these incredible Performances to Magick; others to Imposture. But *Aristippus* the *Cyrenean*, (c) says, he foretold things as infallibly as *Pythian Apollo*, for which reason he was call'd *Pythagoras*.

Having liv'd at *Crotona* (d) Twenty Years, he died His Death. (e) in the Fourth Year of the 70th Olymp. The manner of his Death is variously related: However, 'tis generally agreed upon that *Cylo* (f) a turbulent haughty *Crotonian*, being disoblig'd by *Pythagoras* his not admitting him to be a Member of the Sect, rais'd a Conspiracy against 'em, and set fire to *Milo's* House, (g) while *Pythagoras* and his Followers were in it; that, by that means they were all cut off, bating *Ar-*

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(a) *Plut. in num. Laert.* (b) *Aristoph. nub.* (c) *Laert.* (d) *Justin. l. 20.*  
 (e) *Jamblic. Porphyry.* (f) *Ibid.* (g) *Laert.*

*chyas* and *Lysis*; that *Pythagoras* being present, (a) (some say he was then at *Metapontum* (b) and died there) made his escape out of doors, and fled first to the *Locrians*, and afterwards to *Tarentum*; and at last, being denied a reception in both these places, to *Metapontum*, where he died after Fasting 40 Days in the Temple of the Muses. Some say (c) he was pursued in his flight from *Crotona*, and kill'd by a Field of Beans which he would not go over; others, that the *Crotonians* fearing his Tyrannical designs, made an Insurrection against him; and others, that he was kill'd in the War between the *Agrigentines* and *Syracusans*. After his death, all the *Pythagoreans* left *Italy*, (d) but *Archytas* the *Tarentine*. *Apollonius* (e) gives a Circumstantial Account of the Conspiracy against the *Pythagoreans*, carried on by *Cylo* and *Nino* Orators, grounded on their forming a separate Society, promoting a Community of Estates, advancing Principles pernicious to the Society, meddling with the Civil Government, and tendering Divine Honours to their Master; and that so successfully, that the whole Generation was at length banish'd, but recall'd after a Space of Years.

His Person  
and Ver-  
ties.

He had a beautiful (f) Countenance, and an awful (g) Aspect; insomuch that his Disciples took him for *Hyperborean Apollo*, and a young man reprov'd by him went immediately and hang'd himself: after which time he never reprov'd any body. He ate and drank (h) very moderately. The Constancy of his Countenance was such (i) that he was never observ'd to laugh or to mourn to be wanton or drunk; He never was guilty of Derision or Detraction; neither did he ever punish any in his Anger. (k) He wore a white clean *Stole*, with a gold (l) Crown and Breeches; and lay in fine white Woollen, Linen being then not known in those Parts. (m) In the Morning he compos'd his Mind with his Harp, and some Verses of *Thales*, *Homer*, and *Hesiod*. He preserv'd the Health and Agility of his Body by Dances. His Walks were pleasant and solitary Groves, in which he convers'd

(a) *Porphy.* from *Dicaearchus* and others. (b) *Jambl.* (c) *Laert.* (d) *Jambl.* from *Aristoxenus*. (e) *apud Jambl.* (f) *Jambl.* (g) *Laert.* *Timonilli.* (h) *Athen. Despn.* 1. (i) *Porph. Cicer.* (k) *Laert. Jambl.* (l) *Ælian. Var. Hist.* 12. 22. (m) *Porphy.*



not promiscuously, but with two or three at a time. He manag'd (a) an Estate that he purchas'd of *Alcaeus*, with wonderful Conduct. Besides our Philosopher; there were others of the same Name; viz. one a *Laconian* (b) Contemporary with *Numa*; another a *Crotonian*; (c) a third a *Phliasian* Wrestler, who writ Aleiptick Commentaries, and advis'd the Wrestlers instead of Figs to eat Flesh, both which are by a mistake ascrib'd to our Philosopher; another a *Lacynthian*; the fifth a Statuary of *Rhégium*; the sixth a Statuary of *Samus*; besides *Pythagoras* the Physician that writ of *Homer*, and of *Squills*; another that writ the History of the *Doreans*, *Pythagoras* the *Ephesian* (d), another (e) a Præfect under *Ptolemy*, and another (f) a Painter.

He married *Theano* a *Cretan*, (g) the Daughter of His Wife *Pythana*; who was, according to *Laertius*, the Daughter and Favourite of *Brontinus* a *Crotonian*. After his Death she govern'd the School, and married *Aristæus* his Successor. She wrote *Philosophical Commentaries*, (h) and a *Poem* in *Hexameter Verse*. Being ask'd, (i) how soon a Woman is clean after Coition; if with her own Husband, immediately; said she; if with a stranger, never. She advis'd Women when they went to bed with their Husbands, to put off their modesty with their Cloaths; and put it on again when they Rose. One saying, her Arm was White, she reply'd, *but it is not Common*. By *Theano* he had two Sons, namely, (k) *Telauges* (*Empedocles's* Master) and *Maesarchus*, (or *Alamerchus* (l)) who after their Fathers Death, were bred up under their Mother, (m) and afterwards govern'd the School. *Porphyrus* says, *Arimnestus* the Master of *Democritus* was likewise his Son. His Daughters *Sara*, *Maya* and *Arignota* (n) publish'd Pythagorical Writings. His Daughter *Damo* (o) being entrusted by her Father with his Books, with orders to shew 'em to none but those of his Family; observ'd his Commands religiously, notwithstanding her Poverty. One of his Daughters was the head of

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(a) *Jambl.* (b) *Plut. in Num.* (c) *Laert.* (d) *Suid.* (e) *Plin.*  
 (f) *Ibid.* (g) *Porphyr.* (h) *Suid.* (i) *Laer.* (k) *Suid.* (l) *Plut.*  
 in *Num.* (m) *Laert. Jambl.* (n) *Porph.* (o) *Suid. Jambl.*

the Virgins, and when married to *Meno* of *Crotona* headed the married Women: and her House was made a Temple to *Ceres*, the Street being call'd *Museum*. *Pythagoras* had a Servant (a) nam'd *Astræus* whom he instructed, being encourag'd so to do by his Physiognomy. When this Servant was an Infant, *Mnesarchus* in his Travels found him lying under a large tall Poplar, looking steadfastly to the Sun without winking, with a small Reed in his Mouth, by which he receiv'd for his Nourishment the drops that distill'd from the Tree: Upon which *Mnesarchus* took him up, believing him to be of a divine Race, and having brought him up gave him to his Son *Pythagoras*. He had another Servant, one *Xamolxis* a *Thracian*, so call'd from being wrap'd in a Bears Skin call'd by the *Thracians* *Zalmus*; whom he instructed in his sublime Speculations. *Diogenes* says (b) *Zalmoxis* was worship'd by the *Barbarians* instead of *Hercules*. But *Herodotus* (c) says he was much ancients than *Pythagoras*.

His Writings.

Tho' some Authors (d) alledge that *Pythagoras* left nothing in writing, yet *Laertius* and other Authors ascribe several Treatises to him; particularly three (e) entituled *Piædæntick*, *Politick* and *Physical*; six Treatises (f) reckon'd up by *Heraclides* the Son of *Serapion* in his Epitome of *Solion*; a Treatise concerning the Gods (which some say was collected by *Telauges* out of his Commentaries left with *Damo*); an oration to *Abaris*; *Orpheus* a Poem; a Book entituled *Scopiada*; Hymns cited by *Proclus*; a Treatise of Arithmetick mention'd by *Isidore* (g), who says he was the first *Grecian* that wrote upon that subject; several Books of Prognosticks mention'd by (h) *Tertullian*; a Treatise of the magical Vertues of Herbs cited by (i) *Pliny*; Epistles, of which two are extant, one to *Anaximenes*, advising him to continue at *Miletum* for the good of his Countrey notwithstanding the danger he was expos'd to; and another to *Hiero*, importing that a person of his Moderation and Tem-

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(a) *Perp.* (b) *Ibid.* (c) *Lib. 4.* (d) *Plut. Joseph. Lucian. Porphy. Ruffin.* (e) *Laert.* (f) *Ibid.* (g) *De Origin.* (h) *Chil. 1. 58* (i) *Lib. 24. cap. 7.*

perance was not fit to live with *Hiero* who pursued the Pleasures of Intemperance. *The golden Verses of Pythagoras* conclude the list of his Works ; which contain not only a Summary of his Doctrines, but several Verses, that *Pythagoras* was wont to repeat to his Disciples. 'Tis true, some Authors attribute them to some of his Disciples; but whoever was the Author, they have been always lookt upon as divine, and an exact Copy of the Sentiments of our divine Philosopher. Upon which account, I thought it not improper to insert 'em in this Place,

(a) *First the Immortal Gods as rank'd by law  
Honour, and use an Oath with holy awe.  
Then honour Heroes which mankind excel,  
And Demons of the Earth by living well.  
Your Parents next, and those of nearest blood;  
Then other friends regard, as they are good.  
Yield to mild Words, and Offices of Love;  
Do not for little Faults your Friend remove.  
This is no more than what in you do's lie,  
For Power dwells hard by Necessity.  
Do these things so; but these restrain you must,  
Your Appetite, your Sleep, Anger, and Lust.  
From filthy Actions at all times forbear,  
Whether with others, or alone you are,  
And of all things your self learn to revere.  
In Deed and Word to Justice have an Eye,  
Do not the least thing unadvisedly  
But know that all must to the Shades below,  
That Riches sometimes ebb, and sometimes flow.  
Bear patiently what Ill by Heaven is sent,  
And add not to your Griefs by Discontent.  
Yet rid them if you can, but know withal,  
Few of those Thunder-Storms on good Men fall.  
Oft good and ill do in Discourse unite,  
But not too apt t'admire, nor yet to slight.  
But if through Error any speak amiss,  
Endure't with Mildness; but be sure of this,  
That none by Word or Action you entice  
To do, or speak to your own Prejudice.*

*The Golden  
Verses of  
Pythago-  
ras.*

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(a) *Vid. Hierocl.*



## The Life of PYTHAGORAS.

Think before Action, Folly to prevent,  
 Rash Words and Acts are their own Punishment.  
 That do, which done, after you'll ne'er repent.  
 That which you know not, do not undertake,  
 But learn what's fit, if Life you'll pleasant make.  
 Health is a thing you ought not to despise,  
 In Diet use a Mean and Exercise,  
 And that's a Mean, whence does no Damage rise.  
 Be neat, but not luxurious in your Fare,  
 How you incur Mens Censure, have a care,  
 Let not thy state in ill tim'd Treats be spent,  
 Like one that knows not what's magnificent,  
 Nor by a Thrift untimely rake too clean,  
 'Tis best in every thing to use a mean.  
 Be not mischievous to your self; advise  
 Before you act, and never let your Eyes  
 The sweet Refreshings of soft Slumber taste,  
 Till you have thrice severe Reflections past  
 On th' Actions of the Day from first to last.  
 Wherein have I transgress'd? what done have I?  
 What Duty unperform'd have I past by?  
 And if your Actions ill on search you find,  
 Let Grief; if good, let Joy possess your Mind.  
 This do, this think, to this your Heart incline,  
 This way will lead you to the Life divine.  
 Believe it, I swear by him who did us shew  
 The Mystery of Four, whence all things flow.  
 Then to your Work, having pray'd Heaven to send  
 On what you undertake, an happy end.  
 This Course if you observe you shall know then  
 The Constitution both of Gods and Men.  
 The due extent of all things you shall see,  
 And Nature in her uniformity.  
 That so your Ignorance may not suggest,  
 Vain hopes of what you cannot be possess.  
 You'll see how poor unfortunate Mankind  
 To hurt themselves are studiously inclin'd,  
 To all approaching good, both deaf and blind.  
 The way to cure their ills is known to few  
 Such a besotting fate does men pursue.  
 They're on Cylinders still roll'd up and down,  
 And with full tides of evil overflown.  
 A cursed inbred strife does lurk within,  
 The cause of all this Misery and Sin.

which

Which must not be provok'd to open field;  
 The way to conquer here's to fly and yield.  
 And now from ill, great Father, set us free  
 Or teach us all to know our selves and Thee.  
 Courage my Soul; Great Jove is their Allie,  
 Their duty who by Natures light descry.  
 These rules if to that Number you retain,  
 You'll keep, and purge your Soul from every stain.  
 Abstain from Meats which you forbidden find  
 In our Traditions, wherein are defin'd  
 The purgings and Solutions of the Mind.  
 Consider this; then in the highest Sphere  
 Enthroned your Reason, the best Charioteer.  
 So when unbod'd you shall freely rove  
 In the unbounded Regions above,  
 You an immortal God shall then Commence,  
 Advanc'd beyond Mortality and Sense.

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Pythagoras and his Disciples made choice of the *The Pytho-*  
*Dorick* Dialect; that being (says *Metrodorus* (a)) not *gorean* di-  
 only the best and most harmonious dialect, but likewise *aleæ*,  
 the ancientest: but perhaps the true Reason was,  
 that it was the dialect of the Countrey, and common  
 at that time all over *Magna Græcia*, most of the  
 Colonies of that Countrey being derived from the  
*Peloponnesus*, which was inhabited by the *Dorians* toge-  
 ther with the *Heracidae*. Now the *Pythagoreans* advis'd  
 all Persons to the Language of their own Coun-  
 try (b).

The fame of *Pythagoras* was so far spread, that an *His Disci-*  
 infinity of Person- flockt to him from several Parts, *ples and*  
 and liv'd under his Discipline. *Simichus* Tyrant of *Successors*.  
 (c) *Centorpa* resign'd his Command and adher'd to  
 him (d). *Abaris* the *Hyperborean* Priest of *Apollo*,  
 having met with *Pythagoras* upon his return from  
*Greece* to his own Country, concluded from his gravity  
 and other marks, that *Pythagoras* was the very God  
 whose Priest he was: and thereupon presented him  
 with an Arrow, which he had brought from the Tem-  
 ple of *Hyperborean Apollo*, as a Charm against the  
 Hazards and Contingencies of his Journey; and by

(a) *Apud Jambl. cap. 5.* (b) *Ibid.* (c) *Porphy.* (d) *Jambl.*

Vertue of which, 'tis said, he had pass'd impassible Rivers and Mountains, appeas'd Storms, and checkt the plague in several Places, particularly in *Lacedæmon*. *Pythagoras* accepted the Arrow, and then shew'd *Abaris* his golden Thigh as a proof of his Divinity, and reckon'd up an exact inventory of all the Ornaments of the Temple; adding that *Abaris* had justly conjectur'd him to be a God, and that he only made use of a human Shape, to prevent man's being astonish'd at him or his Doctrine. This done, he commanded *Abaris* to stay, and distribute the gold he had gathered for his God, among his Disciples; confirming by that means the Sentence, *All things are common amongst Friends*. *Abaris* thus staying with him and being advanc'd in years and unacquainted with the Greek Language; *Pythagoras* dispensing with the tedious introduction of Silence and other Trials qualified him presently for receiving his Doctrines, and in a short time, taught him an Epitome of his Theology and Physiology; and instead of the Art of Divination by sacrifices, taught him that of Prognosticating by Numbers, as being the more sacred and divine. *Milo* (a) the famous Wrestler of *Crotona*, was likewise *Pythagoras*'s Disciple; and 'twas in his House that the *Cylonians* surpriz'd the *Pythagoreans*. This Disciple sav'd the whole School by his wonderful strength in supporting a pillar of the College hall that began to give way, till they all got out. The next Disciple was *Callippon* (b) of *Crotona*; who was very intimate with *Pythagoras*, and of whom after his Death *Pythagoras* said his Soul was continually present with him. *Aristæus* (c) comes next, who understood his Masters Opinions so well, that he succeeded him in the School, in the Breeding of his Children, and in the Marriage of his Wife. *Aristæus* was succeeded by *Mnesarchus* the Son of *Pythagoras*; and he by *Bulagoras* in whose time *Crotona* was sack'd. The next successor in the School was *Tidas* a *Crotonian* who dy'd with grief for the calamity of his Country. After that, *Diodorus* the *Aspendian* was made President of the School by rea-

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(a) *Strab lib. 6. pag. 263.* (b) *Joseph. contra Apion.* (c) *Jambli*  
*cap. ult.*



son of the scarcity of Men in their College. At *Hera-  
clea*, *Clineas* and *Philolaus* presided: at *Metapontum*,  
*Theorides* and *Eurytus*: at *Tarentum*, *Archytas*. *Jam-  
blichus* gives us a List of 208 *Pythagorean* Men, and  
17 Women, eminent for the profession of that Phi-  
losophy. And *Laertius* say, his System continued for  
19 Generations.

*Pythagoras* qualified his Disciples for the Study of *The prepa-*  
Philosophy by a Discipline that was incredibly strict. *ratory Dis-*  
Their ready obedience to his severe Orders was ow- *cipline of*  
ing to the Authority and Reputation he had among *the Pytha-*  
them. For they lookt upon him as a God (a) rather *goreans.*  
than a Man; taking their Measures from the Wonders  
related of him, and the mystical Divinity of his Opi-  
nions. One of their ineffable Secrets was, that, of Ra-  
tional Animals, one kind is God, another Man, and a  
Third between both these, namely *Pythagoras*. Some  
took him for *Apollo*, and some for a Divine Genius in-  
dulgent to Mankind. *Porphyrus* says, when they  
communicated any of the remote secrets of his Philo-  
sophy, they swore by the *Tetractys*, calling its Au-  
thor, as some God, to Witness; whose Name out of  
Reverence they forbore to Mention. In fine; such  
was their deference for him, that *αὐτὸς ἐστὶν* (b) was  
a conclusive Argument in all their disputes. He had  
two sorts of Auditors, viz. the *Exotericks*, (c) who  
were under probation, and the *Esotericks* who had  
already past the Tryal. For he did not reveal his  
Philosophy to every one that came to him, as the  
other Mercenary Philosophers did: but before he ad-  
mitted them to his School, he inquir'd into their former  
Conversation; he observ'd what passions were predom-  
inant in them, and nicely minded their Meen, and the  
motion of their Body. By these external Symptoms,  
he trac'd the occult disposition of their mind; and  
if he found them of a tractable Temper, apt to love  
and value what he communicated to them, and capa-  
ble to preserve the Secrecy of his Opinions by a due  
silence, then he receiv'd them into his School; but  
if otherwise rejected 'em. This probation continued

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(a) *Jambl. cap. 28.* (b) *Ælian. Var. hist. 4. 27. Cic. Nat. D: 1. 1.*  
*lib. 1. Greg. Naz. Orat. 3.* (c) *Jambl.*

for five Years, during which time he purified their mind by many Exercises, by the Torment of cutting and cauterizing their Flesh, and by confining them for several years to be despis'd and contemn'd, in order to prove their Constancy, and work 'em into a contempt of Glory and Honour. Besides, he enjoyn'd them a *Quinquennial Silence*, (a) in order to divert their minds from external things, (b) and turn its reflection upon its self. *Agellius* and *Apuleius* affirm that the Term of Silence was contracted for some, and enlarged for others of a more talkative Disposition. But the shortest time was two Years. Before this Penance of Silence he taught nothing to them; and while it lasted they were allow'd to hear him thro a Screen, but not to see him, nor, to Question or Write down any thing. Besides the above mentioned ways of Purification, he commanded them to abstain from all things that had Life and from Wine, to eat and to sleep little, to despise Honour and Riches, and to have a sincere respect for their Relations and School-fellows. *Diodorus* (c) saith, they us'd to have all sorts of delicious Food set before 'em in order to provoke their Appetite, and then to be punish'd with the removal of it. The design of this mortifying Discipline, was, to qualifie their Soul for the ready Apprehension of Truth, and a Conversation with the Gods by Visions and Dreams. In the mean time, they were oblig'd to bring their whole Estate and put it into the hands of some of the Disciples, call'd *Politici* and *Oeconomici*, for the benefit of the community; (d) all things being common among them; for Property was by them lookt upon as a cause of Dissension and Trouble: But if at any time they mislik'd the Community, they had Liberty to depart (e), and draw back as much and even more than they brought. After the quinquennial Silence, those who appear'd worthy to participate of his Doctrines, were admitted to hear him within the Screen, and to see him; (f) and were call'd *Esotericks*. But those who were rejected; receiv'd the Double of what they brought in; and

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(a) *ἐξουδία*. (b) *Jambl.* *Hesich. Simpl.* c. in *Epist.* (c) *Excerpt. Val.* pag. 245. (d) *Jambl.* (e) *Laert.* (f) *Jambl.*

had a Tomb erected for them, as if they had been dead. Of the approv'd disciples (a), some were call'd *Mathematici*, who were taught the highest and remotest Reasons of things: and others *Acosmatici* who learn'd Doctrines without Demonstrations or Reasons. These Doctrines, not supported by Demonstrations, were call'd *Acosmata*, and drawn up in three Ranks, viz. such as tell what a thing is, as, *what is the Sun*, &c. such as tell, what is most such a thing, as, *what is most just, most wise*, &c. (these were much us'd by the *seven Sages*, before *Pythagoras*;) and lastly, such as tell what is to be done and what not (b). The *Pythagorean* Disciples were oblig'd to walk every Morning by themselves in some retir'd place, in order to compose their mind before they engag'd in Company: for which reason the *Pythagoreans* ever frequented sacred places, these being most solitary. After their Morning walk, they studied a while; and then they went to their Morning Exercises; the greater part anointed themselves and ran Races; some wrestl'd in Orchards and Groves; and others threw Sledges and grapl'd Hands. At Dinner they fed upon Bread and Honey. The Afternoon was employ'd in *Politicks* whether Foreign or Domestick. In the Evening, they walk'd two or three in a Company, and discours'd of the Doctrines they had learn'd. After their Evening Walks, they us'd Baths, Washings, Libations, and Sacrifices of Meal and Frankincense; and then went to supper before Sun set, no more than Ten being in one Company. They us'd Wine, Maza, Bread, Broths, Herbs, and the Flesh of such Beasts as us'd to be sacrific'd. After Supper they offered Libations, and then had Lectures; at which, the Youngest us'd to read by the Direction of the Eldest. When they were to depart, he who fill'd the Wine, pour'd forth to them in Libation; and during the Libation the Eldest of them declar'd these things; That none should hurt or kill a Domestick Plant or Fruit; That they should speak well and think reverently of the Gods, Dæmons, and Heroes; That they should thing well of Parents

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(a) *Porph. Jambl.* (b) *Jambl. cap. 20. 21.*



and Benefactors, assist Law, and oppose Rebellion. This said, every one departed to his house. They wore a white clean Garment; but us'd no Skins, because they approv'd not the Exercise of Hunting, (a) These and all other Actions of the Day they contriv'd in the Morning before they rose, and examin'd at Night before they slept; for the *Pythagoreans* were mighty diligent in cultivating the Memory, and their Master advis'd them chiefly to have a watchful eye upon two Times, *v z.* when they went to Sleep and when they rose from it; at each of which they ought to take an Account of what was past, and with a providential care look forwards to what was to come. Besides the quinquennial silence of the *Exotericks*, there was a perpetual (b) silence observ'd by the *Esotericks*, with reference to those that were not of their Society: by which means their Doctrines were conceal'd from Foreigners, and handed down to their Successors as Mysteries of the Gods.

Mathe-  
matical  
Sciences  
prepara-  
tory to Phi-  
losophy.

(c) *Pythagoras* having thus purified the mind by the severity of his Discipline; thought it proper to lay before it such Speculations as are intermediate between corporeal and incorporeal, before it commenc'd the Contemplation of eternal and incorporeal Things. (d) These Preparatory Sciences or Speculations, he first term'd *μαθηματικα*, taking all *Mathesis* to be *Reminiscence*, which does not proceed either from sensible Objects or acquir'd Knowledge, but from inward and reflexive Thoughts excited by *Phænomena*. The Science of *Mathematicks* respects either *Multitude* or *Magnitude*. That part which respects *Multitude* absolutely considered is call'd *Arithmetick*; and that which treats of *Multitude* relatively one to another is term'd *Musick*. That part of it which treats of unmoveable *Magnitude*, bears the Title of *Geometry*, and that which has moveable *Magnitude* for its object, is call'd *Astronomy* or *Sphericks*.

Arithme-  
tick.

(e) Of these four parts, *Arithmetick* is the first, as being præexistent before the rest in the intellect of the efficient God, and entitl'd to a priority of Nature.

(a) *Jambli. Porphyr. Livers.* (b) *Παρτελὴς ἐχεμυθία.* (c) *Porph. vit. Pyth.* (d) *Procl. in Exc. 1. 15.* (e) *Nicom. Arith.*

This Science was highly esteemed by *Pythagoras*, who affirm'd that the ultimate good of mankind consists in the most exact Science of Numbers. Number is of two kinds, *viz.* the *Intellectual*, which exists in the Divine Mind, being the Principle, Fountain, and Root of all things, (a) from which and out of which all things are digested into order, by the all-creating Mind, and remain numbred by an indissoluble series: And the *Sciential* Number, which is a Progression of Multitude beginning from *Monad*, and a Regression ending in *Monad*: For the *Monad* contains Seminal Reasons, (b) which when extended and produc'd into act make *Number*. *Monad* differs from *One*, in this, (c) that the former is in Numbers, and the Latter in things numbred. The like may be said of *Duad* and *Two*. There are two kinds of *Sciential Numbers* (d), *viz.* *Even Number*, which is infinite and is capable of Division into the greatest (*viz. halves*) and the least Magnitudes (*viz. two*, which is the least Number:) and odd Number which is bounded, and does not admit of such a division. The odd (e) Number is Masculine, full and perfect, and proper to be observ'd in sacrificing to the Celestial Gods. The Even is Indigent, Imperfect and Female, and peculiar to the Subterranean Deities, to whom Even things were sacrific'd: For *Monad* being the Father and *Duad* (f) the Mother of Number, what resembles the former (*viz. Odd*) must needs be *Male*; and that which bears an Affinity to the Latter (*viz. Even*) must be *Female*: Besides, (g) the *Even* being subject to Section and Passion, from which the *Odd* is free, cannot but be more imperfect. The *Pythagoreans* made use of a sort of Number call'd *Symbolical*, (h) by which they demonstrated the incorporeal Forms, and first principles, which they could not express in Words. Thus they call'd the Reason of Unity, Identity, Equality, Amicable Conspiracy, Sympathy, and the Nature of things that do not change, *Monad*; and the Reason

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(a) *Theor. Smyrn. Nicom. Arith. cap. 5.* (b) *Moderat. ap. Stob.* (c) *Stob. Phys. 2.* (d) *Eustrat. in Ethic. 1. Nicom. Arith. cap. 6.* (e) *Serv. in Aeneid. 3. Macrob. Satur. 1. 13.* (f) *Plut. de anima Procl.* (g) *Anon. in Ptolem. Tert. Bibl. lib. 1.* (h) *Porphy.*

of diversity, inequality, divisible and changeable Things, *Duad* : for such is the Nature of *Monad* and *Duad* in particular Things. The Nature of Things which have beginning, middle and end, they express by *Triad*. The same in other Numbers; till you come to *Decad* the most perfect of all Numbers, comprehending in it all Reasons, Species and Proportions : So that *decad* imports as much as Nature it self, for since it comprehends all Reasons and Proportions of Numbers, 'tis adequate to the Nature of the Universe, which is calculated according to the Reasons and Proportions of Numbers. To speak more particularly of these Numbers. The *Monad* (a) is a quantity, which in the decrease of Multitude, being depriv'd of all Number, stands immoveable in the same Condition. Its Symbolical use procur'd it a Multiplicity of Names; for instance from its Stability, Equality and Preheminence it was call'd *Mind*; from partaking both of Odd and Even, *Hermaphrodite*; from being the beginning and end of all, *God*; from being the only Seminary of all Numbers, *Seminal Reason*; from being seated as it were in the centre of the World, *Vesta* or *Fire* and the *Throne of Jupiter*; from its circumscribing and terminating Nature, *Form* or *Species*; from the exact and stable union of its Parts, *Love*, *Concord*, *Piety*, *Friendship*, &c. In like manner *Duad*, signifying the Reason of Diversity and Inequality, and of expressing the Nature of divisible and mutable Things, is entitul'd to several Names, such as *Darkness*, *Unequal*, *Movable*, *Indefinite* (because two right Lines make no Figure) *Diana*, *Opinion*, *Motion*, *Generation*, *Fortitude*, (because it first separates its self from the *Monad*) *Marriage*, *Juno*, &c. The *Triad* (b) is the first Number actually Odd; from which reason *Pythagoras* gave Oracles from a Tripod (c) and advis'd to offer Libation three Times. Upon this Number all Vertue depends; it is the Power and Composition of all *Musick*, and much more of *Geometry*; it has all power in *Astronomy*; and its Cube, viz. (d) 27 has the Power of the Lunar Circle, which

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(a) *Moderat. apud Stob. Phys.* 1. 2. (b) *Anon. Theolog.* (c) *Jambli. vit. Pyth.* cap. 28. (d) *Agel.* 1. 20.



is finish'd in 27 days. The *Tetrad* (a) is the most perfect Number, the Root of all Things, and the Fountain of Nature. The Perfection of this Number (b) is thus made out by *Pythagoras*. The determinate stop of Number is the *Decad*, after which we can go no further but are obliged to return to *Monad*. Now the *Tetrad* is the power of the *Decad*, for before we arrive at the Perfection of the *Decad*, we find an united perfection in the *Tetrad*, the *Decad* being made up by Addition of 1, 2, 3, 4. Besides, the *Tetrad* is an Arithmetical mean between 1, and 7. Now 1, is unbegotten but productive of all Numbers, and 7 is Motherless, for it is not made up of any Number within the *Decad* (as 6 is of twice 3, and 8 of twice 4, &c.) and therefore the *Tetrad* or mean comprehends all Powers both of the productive and produced Numbers: And once more; the first solid Figure is found in a *Tetrad*, for a point corresponds to a *Monad*, a line to *Duad* (being drawn from one point to another) a *Superficies* to *Triad* (because it is the most simple of all rectilineal Figures) so that a *solid* properly agrees with *Tetrad*. In fine, the Soul of Man consists of a *Tetrad* (c), viz. *Mind*, *Science*, *Opinion* and *Sense*; nay we cannot name any thing, which depends not on the *Tetractys*, as its Root and Principle. For these Reasons *Pythagoras* call'd God the *Tetrad*; and *Tetractys* was held in such Veneration by the *Pythagoreans*, that they swore by it and invoc'd the divine *Pythagoras* by the Name of him who reveal'd the *Tetractys*. *Tetrad* had several Names, as *Key-Keeper of Nature*, *Hercules*, *Justice*, &c (d) The *Pentad* is the first Complexion of *Even* and *Odd*, viz. 2 and 3. Hence 'tis call'd *Venus*, as connecting the Male and Female. It represents all Superior and Inferiour beings. 'Tis call'd, *Providence*, because it makes unequals equal; *Immortal*, *Pallas*, implying the fifth Essence; *Didymæa* or *Twin*, because it divides 10 into two; *Semi-Goddes*, as being the half of 10 and plac'd in the middle; *Nature*, because multiplied

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(a) *Protospath. in Hesiod. Dies. Lucian proleps. in Salutar. adm. Iran. lib. 1. cap. 1.* (b) *Hierocl. in aur. form.* (c) *Plut. plac. Phil.* (d) *Theton. Smym. cap. 44.*

by it self it retains it self, just as Nature returns what it receives. as Wheat for Wheat, &c. The *Hexad* was by the *Pythagoreans* reckon'd a perfect Number, (a) perhaps from the Creation of the World; 'tis call'd *Venus*, because it procreates Harmony; *Marriage*, because it is the product of the first even and first odd Number, viz. 2 and 3, &c. The *Heptad* (b) is perfect and most proper for Religion: upon which account *Pythagoras* thought that Creatures (c) born in the 7th Month Live. 'Tis call'd *Fortune*, *Occasion*, *Motherless*, *Virgin*, *Mars*, *Custody* (alluding to the Seven Stars that Guard the Universe) *Ageleia*, &c. The *Ogdoad* is the first Cube and the only Number evenly even under 10. Its Names were *Panarmonia*, *Cadmea*, *Justice*, &c. The *Ennead* is the first Square of an odd Number. Its Names were *Ocean*, *Horizon*, *Prometheus*, &c. The *Decad* (d) is the greatest Number, at which all Nations stop (e) and return to *Monad*. Its Names were *World*, because it comprehends all; *Heaven*, as being the perfectest; *Fate*, because it feminally contains all property either in Numbers or Beings; *Age*, *Power*, *Atlas*, *first Square*, because 'tis made of the first four Numbers, 1, 2, 3, 4; *Unwearied*, *God*, *Sun*, &c. To return to *Numbers* in General. *Pythagoras* taking Numbers to be the Root of divine things, and conceiving a near affinity between the Gods and them, (f) invented a way of Divination by Numbers, which he taught his Disciples, and particularly to *Abaris*.

*Musick.*

(g) *Musick* is an apt Composition of Contraries, an Union of many, and consent of different things. God being the reconciler of discordant things, his chiefest work is to reconcile enmities according to *Musick* and *Medicine*. In *Musick* consists the Harmony of the World. This Harmony the *Pythagoreans* examined by *Reason* (h) whereas the *Aristoxeneans* judged of it by *Sense*. Hence the *Pythagoreans* instead of *Harmoni*, us'd the word

(a) *Clem. Alex.* (b) *Alex. Aphrod. Probl. 2. Quest. 47.* (c) *Jul. Pau' Recept. Sent. lib. 4. Cic. 9.* (d) *Athenag. Apolog. pro Christ.* (e) *Plus Plac. 1. 3.* (f) *Jambli. Vit. Pyth. cap. 28.* (g) *Theon. Smyrn. 1.* (h) *Pro emais apud Porphy. in Harmon. Prol.*

*Canonic*, deriving it from the Harmonical *Canons*, or Rules found out by Reason; so that *Canonic*, is that which treats of Harmony by Ratiocination, and not by the *Criterion* of Sense. Under this Head, they treat of *Human Voice*; (a) which they divide, as a *Genus*, into two Species; namely *Continuous*, by which we carry on a continued Discourse, without staying to transfer the Voice from one Sound to another; and *Diastematick* or *Intermissive*, by which we rest upon every Note, allotting to it a distinct Magnitude, but so as to join, though not to confound the Sounds. The former being by Nature infinite in Magnitude, has for its Term or Place, from the beginning of Speech to the conclusive Silence; so that the Variety thereof is in our Power. But the Place of the *Diastematick*, is not voluntary, but natural, its beginning being that which is first heard, and the end that which is last pronounc'd.

It is true, some unperceivable Sound may commence before; but as light Bodies are not minded in the *Statick*, till by the Apposition of others they gravitate sensibly, so obscure Sounds are not accounted for, till they affect the Organ of Hearing. The first Musick, or Variety of Sounds, is derived by the *Pythagoreans*, from the erratick Stars, (b) the Circumagitation of which round the Earth, occasions Sounds, which differ in Proportion to their respective *Magnitude*, *Celerity*, and *Local Distance*; whence every one is called *ἀσχυρ*, as having no *Stasis*, or fixed Station; and *ἀεὶ θέων*, always in Course; whence God is called *θεὸς*, and the Medium in which they move, *ἐθέων*. Now forasmuch as all Celestial Beings must of Necessity observe a settled Proportion, 'twill follow, that the Spheres sound something musical and concordant, since a grating unpleasant Noise, is the effect of temerarious Motions, that are not govern'd by Measure. Pursuant to this Notion, 'tis alledg'd, that the Motion of *Saturn*, which is the highest and farthest Planet from us, gives the gravest Sound; and the *Lunary*, which is lowest and nearest, gives an opposite Sound; the former of which is call'd *Hypate*, from *ὑπατον*, i.e. the highest, and

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(a) *Nicom. Harmon. cap. 2.* (b) *Nicom. Harm. cap. 3. Macrob. in somn. Scip. 2. 1.*



the Latter *Neate*, from *νεατόν*, i. e. the lowest. Upon the same Proportion of Distance, the Sound of *Jupiter* is call'd *Parypate*, and that of *Venus*, *Paraneate*. The Sound arising from the Motion of the *Sun*, which being in the midst, is the Fourth from each Extream of the Seven Planets, is call'd *Mese*; whence that of *Mars* comes to be *Hypernese*, and that of *Mercury*, *Paranese*. That which bears the Proportion betwixt the *Moon* and the *Earth*, is call'd (a) a *Tone*, as well as that from the *Sun* to *Mars*; that from the *Moon* to *Mercury* is the *Half*, as well as that from *Mars* to *Jupiter*; and that from *Mercury* to *Venus*, as well as that from *Jupiter* to *Saturn*, are much about the same; but that from *Venus* to the *Sun*, as well as that from *Saturn* to the *Zodiack*, are, each of 'em, *sesquiple*. These Sounds of the Seven Planets, and the Sphere of the fix'd Stars, together with that above us, (b) are the Nine *Muses*. But their joint Symphony, being Eternal, is call'd *Mnemofyne*. Of these Sounds, in the *Heptachord*, (c) the two Extreams make the fullest Concord, i. e. the Concord of *Diapason*, consisting in a double Proportion; which in as much as it could not be done by Two *Tetrachords*, *Pythagoras* added an eighth Sound, inserting it betwixt the *Mese* and *Paranese*, setting it from the *Mese* a whole *Tone*, and from the *Paranese* a *Semitone*. Now this inserted Sound, (bearing a *Sesquioctave* Proportion) being added to either the upper or lower *Tetrachord*, makes a *Diapente* Concord: (each *Tetrachord* is an equal half of the *Heptachord*, taking the middle Note to be the end of one, and the beginning of the other.) The *Diapente* Proportion, (d) was by *Pythagoras*, found to be *Sesquialtera*, the *Diatessaron Sesquitertia*, and the *Diapason*, or universal Consent, to be in a double Proportion. (e) The Occasion of the Invention was this; As he past by a Smith's Shop, and heard the Iron Hammer striking upon the Anvil, he observ'd the *Diapason*, *Diapente*, and *Diatessaron* Concords; and upon Trial found, that the Variety of Sounds did not proceed either from the Force of the Blow, or Fashion of the Hammers, but from

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(a) *Plin. l. 8. c. 22.* (b) *Porph.* (c) *Nicom. cap. 5.* (d) *Theon. Smyrn.*  
 (e) *Nicom. harm. cap. 6. Macrob. in somn. Scip. 2. Genserin. de die Natal. cap. 10. Berth. Mus. l. cap. 10, 11.*

their respective Weight. Upon which, having taken the exact Weight of the Hammers, he hung Four Parallel Weights upon Four Strings of equal Substance and Length; and by striking the Strings by two at a time interchangeably, found that the String, stretch'd by the greatest Weight (*viz.* twelve Pound) founded a *Diapason* in respect of that stretch'd by the least Weight (*viz.* six Pound.) From this he concluded, that the *Diapason* consists in a double Proportion. He likewise found, that the greatest to the least but one (*viz.* eight Pound) founded a *Diapente*, which he thereupon concluded to be in a *Sesquialtera* Proportion, that being the Proportion of the Weights. But the greatest to the next greatest (*viz.* nine Pound) founded a *Diateffaron*, which by Consequence must be in a *Sesquitertia* Proportion. From the afore said Proportion of the Weights, he found the double Proportion to be compounded of *Sesquialtera* and *Sesquitertia*; and the excess of the *Diapente*, with respect to the *Diateffaron*, to be in a *Sesquiquarta* Proportion, which is the Proportion of the additional Tone mentioned above. So that this additional Tone, together with the *Diateffaron*, makes a *Diapente*. This Experiment he applied to many kinds of Instruments, and found that it held without Variation in all. He made up the *Oëtochord*, by calling the Sound resulting from the least. *viz.* six Pound, *Hypate*, that from eight *Mese*, that from nine *Paramese*, and that from twelve *Neate*; and then supplying the middle Spaces according to the *Diatonick* kind. (a) The use *Pythagoras* made of Musick, and the various Combinations of Tones, was to revive the primitive Harmony of the Faculties of the Soul, to appease the Passions and unseemly Appetites of his Scholars; by vertue of it he freed 'em at Night from the Perturbations rais'd in the Day, and in the Morning from the Drowsiness of the Night, for they us'd to compose themselves with the Lute both Morning and Evening. Though he never plaid on any Instrument himself, yet by an unconceivable sort of Divinity, says *Jamblichus*, he taught others to imitate, by Instruments, and the Voice, the Cœlestial Musick and Har-

(a) *Jamb. Vit. Pyth. cap. 15.*

mony of the Spheres, which none but himself could perceive and understand; and upon the same score, *Empedocles* seems to cry up his Seeing, Hearing, and Understanding beyond all other Men. He likewise made Musick serviceable to Health, (a) by causing some pleasant Verses, calculated against the Passions and Diseases of the Mind, to be sung by a *Chorus*, standing round one that plaid on the Lute, which was the only Musical Instrument he approv'd of; for he conceiv'd (b) Wind-Instruments to have an ignoble, ungenerous Sound, and to be only fit for the common People. He accustom'd his Scholars to make and sing Verses, (c) calculated particularly against their several Passions; and had a singular Dexterity in adapting the Tunes of the Lute to the Passion he meant to attack. By ordering a Piper to change his Tune into the *Spondiack* Mood, he lull'd asleep the Passion of Anger in a young Man that in his Drink was going to fire his Rival's House. (d) He of en made use of the Verses of *Homer* and *Hesiod* to calm and compose the Mind. To Musick he added Dancing, which he us'd as being a proper Means to preserve the Agility and Health of his Body.

*Geometry.* (e) *Pythagoras* having learn'd *Geometry* of the *Egyptians* and *Chaldeans*, was the first (f) that advanced it to the Dignity of a Liberal Science, by pursuing its Theorems in an immaterial, intellectual Way. He call'd a Point *Monad*, (g) a Line *Duad*, a Surface, *Triad*, (a Triangle being the first of all rectilinear Figures, and occultly compris'd even in a Circle,) and a solid *Tetrad*. A *Triangle*, he call'd, (h) the Principle of Generation and Formation. Hence, says *Timæus*, all Proportions, as well natural, as of the Constitution of the Elements, are *Triangular*, because they are distant by a Three-fold Interval, and collect things every way divisible; just as Angles do the Multitude of Lines. And for the same Reason *Philolaus* dedicates the Angle of a Triangle to *Saturn*, *Pluto*, *Mars*

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(a) *Jambl.* (b) *Aristid. Quintilian lib. 2.* (c) *Jambl. Cic. Tusc. Quest. 4. Proem.* (d) *Jambl. Porph.* (e) *Jambl.* (f) *Procl. in Euclid. l. 2. Lectr.* (g) *Procl. in Euclid. l. 2. def. 1, 2, 5.* (h) *ibid. def. 24.*



and *Bacchus*, which represent the Qualities of the Four Elements, and operate differently upon second Bodies, though their Union may be collected according to one Angle. A Triangle being the Principle and Author of the Constitution of sublunary Things; the right Angle gives them Essence, the obtuse Distance, and the acute Divisibility. So that the Triangular Proportion constitutes the Essence of material Bodies, distant, and every way divisible. Of Quadrangular Figures, (a) the *Square* represents the Divine Essence, by virtue of its regular Order, Equality, and firm Consistence. Of the many Geometrical Theorems invented by *Pythagoras* and his Followers, these are particularly known to be such. (b) Of all Polygons join'd together at the Angles, none make exactly four right Angles (*i. e.* the whole Space about a Point) but an *Equilateral Triangle*, a *Square*, and an *Equilateral Equiangular Hexagon*; for six of the first, four of the second, and three of the last, make exactly four right Angles. (c) The Internal Angles of every Triangle, are equal to two right Angles. (d) In Rectangle Triangles, the Square of the Hypothenuſe is equal to the Squares of the Sides containing the right Angle. Upon the Invention of this noble Theorem, he sacrific'd an *Hecatomb*, according to (e) *Apollodorus*, according to *Plutarch* an *Ox*. But *Cicero* (f) questions either, as being contrary to his Doctrines against bloody Sacrifices. Some say (g) he sacrific'd an *Ox of Flour*, others (h) of *Clay*. *Plutarch* (i) thinks this Sacrifice was made upon the Invention of a Problem of the Area of a *Parabole*; but 'tis manifest, that the *Pythagoreans* meant only by *Parabole*, (k) the Description of a Space or Figure, applied to a right Line, to which it is adequate: Though later Writers apply the Word to *Conical Sections*. (l) He found out *Hercules's* Stature, by an uncommon stretch of Thought; for considering that the *Olympick Field* at *Pisa*, made six hundred of *Hercules's* Feet; and that all the other

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(a) *ibid.* def. 34. (b) *Procl. in Euclid. lib. 3. comm. 20.* (c) *Ibid.* 1 4 prop. 32 (d) *Eucl. l. 1. prop. 47.* (e) *Laert* (f) *Nat. deor.* 3. (g) *Porph.* (h) *Greg. Naz. Epist.* (i) *Non Posse suav. viv. Sec. Epi* (k) *Procl. in Euclid. l. 4. p. 44.* (l) *Agel. l. 1. c. 1.*

running Courses in Greece were just six hundred Foot long, though shorter than that ; by measuring the Difference, he found out the Proportion of his Feet to that of another Man's ; and reckoning the general Length of the Body to be proportionable to that of one Member, concluded his Stature to be in the same Proportion to other Men, that the Length of that Olympick Course was to the rest.

*Astronomy.*

As for the *Pythagorean Astronomy*, we have the following Account of it. There are ten Cœlestial Spheres, (a) Nine of which, viz. the fixed Sphere, the Seven Planets, and our Earth, are visible to us ; and the Tenth, viz. *Antichthon*, or an Earth opposite to ours, was invented by *Pythagoras*, to make up the perfect Number of the *Decad*. He plac'd Fire in the middle of the World, terming it *Vesta* and *Monad*, and the Custody of Jupiter ; because the Centre being the most excellent Place of the Universe, ought principally to be preserv'd, and the fiery Globe that lodges in it (viz. the *Sun*) is of general Use to the World, which is moved round it. The Earth is not immoveable, (b) nor seated in the Centre, but is one of the Stars carried about the Fire, that is in the middle, which occasioneth Day and Night. In like manner, the *Antichthon* is carried round the Fire, but invisible to us, because it follows the Motion of the *Earth*, and is always opposite to, or beneath us, so that the bigness of our *Earth* hinders us from seeing it. This Hypothesis, by which the *Sun* is seated in the Centre, and the *Earth* entituled to a circular Motion, was first made publick by (c) *Philolaus*, and afterward embellish'd by (d) *Aristarchus* the *Samian* ; but both of 'em deriv'd it from *Pythagoras*. Of late it was reviv'd by *Nicolaus Copernicus*, who by assigning the *Earth* an annual and diurnal Motion, and placing the *Sun* in the Centre, has oblig'd the World with an ingenious Explication of all the Phænomena that were inexplicable in the *Ptolemaick* System. (e) The *Pythagoreans* suppos'd the Motions of the Planets to be circular and equal, recko-

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(a) *Plut. Simplic. Arist.* (b) *Arist. de Cal.* l. 2. *Plut. in Numa*  
 (c) *Laert. in Philol.* (d) *Archimed. in aren. Plut. Plac.* 3. 13.  
 (e) *Jambl. cap.* 6.

ning Irregularity of Motion to be inconsistent with the uncorruptible Nature of the Stars; and in order to explain the apparent Inequality of their Motions, invented the *Excentricks* and *Epicycles*; though some ascribe these to the Invention of (a) *Eudoxus*. The World being made according to Musical Proportion, the Seven Planets, which govern the Nativities of Mortals, make a harmonious Variety of Sounds, according to their several Heights; though such is the greatness of the Noise, that our narrow Ears cannot receive it. The several Heights and Distances of the Planets are thus adjusted. (b) The Distance from the *Earth* to the *Moon*, makes 126000 *Italick Stadia*, which in Musical Proportion is a *Tone*; from the *Moon* to *Mercury*, half as much, i. e. a *Hemitone*; from thence to *Venus*, another *Hemitone*; and from thence to the *Sun*, a *Tone* and an half. So that the *Sun* is distant from the *Earth* three *Tones* and an half, which is call'd *Diapente*; from the *Moon* two and an half, which is *Diateffaron*; from the *Sun* to *Mars*, a *Tone*; from thence to *Jupiter*, a *Hemitone*; from thence to the *Supream Heaven*, a *Hemitone* also; so that the Distance, from the *Supream Heaven* to the *Sun*, is *Diatefferon*, i. e. two *Tones* and an half; and from the same *Heaven* to the top of the *Earth*, six *Tones*, i. e. a *Diapason Concord*. *Pliny* (c) and *Laertius* affirm, that *Pythagoras* was the first that found the *Lucifer* and *Vesper* to be both one *Star*, viz. *Venus*, performing its Revolution in 348 Days, and never receding from the *Sun* more than 46 Parts.

After a due Application to the above-mention'd Preparatory Sciences, *Pythagoras* advanc'd his Disciples to *Philosophy*; which he defin'd to be the Knowledge of *things that are*, (d) meaning, by *things that are*, immaterial and eternal Beings; for he held, that corporeal Beings exist only Equivocally, or by Participation of the *things that are*, and that they are not comprehensible by Science, or capable of just Definitions; so that *Immaterials*, which continue always in the same Condition, and like themselves, are the only Object of *Philosophy*. The Design of *Philosophy* being to purifie

The Pythagorean Ethics.

(a) *Laert. Eudox.* (b) *Censorin. de die. natal. cap. 13.* (c) *Lib. 2. cap. 8.* (d) *Jambl. cap. 29.*



and perfect the Mind, which Vertue and Truth are only able to effect; it consists of two Parts, viz. (a) *Practical* treating of *Vertue*, and *Theoretick* leading us to *Truth*. The former frees us from Passions and irrational Appetites, and by purifying our Souls, prepares us for the Reception of the latter, which assimilates us to God. For which Reason the *Pythagorean Morals* lead the Van of their *Philosophy*; for they distinguish their practical *Philosophy* into *Paidentick* and *Politick*, the former treating of private, the other of publick or relative Vertues. The Heads of the first part of their Moral *Philosophy*, are, *Institution*, *Silence*, *Abstinence*, *Fortitude*, *Temperance*, *Continence*, and *Sagacity*. Of the first three we have formerly treated; and shall now only add, That *Pythagoras* (b) advised those who are void of Understanding, to adhere to the Opinions generally receiv'd, and reckon'd those indocile, who contemn'd the Opinions of their Elders and such as lead a good Life; that he ridicul'd the common way of Education, in taking Care to instruct Children in *Temperance*, and all other Vertues, and leaving 'em to their own Conduct when they come to be Youths, whereas that Age, above all others, requires most Care, Youths being equally subject to the Vices of Childhood and those of Men; and held that, in all the Periods of Life, a Man ought to be under some Overseer, such as a Magistrate or the like, for a living Creature is no sooner left to its self, but it takes up with Wickedness and ill Things. In a Word, the *Pythagoreans* extended *Institution* to all sorts of Vertue, arguing, That as we give Children Food at set Times, and moderately, in order to prevent their being Gluttons when they grow up, so we ought to be equally jealous of all other Habits. Upon the Head of *Fortitude* (c) they argu'd, that no Accident should surprize 'em, since they equally expected all Things out of their own Power. Their Precepts, tending to this Vertue, were, (d) That we should not abandon this Life without the Command of our Supream Lord, and that the Disesteem of the Vulgar ought

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(a) Hierocl. in aur. serm. Porph. b) Jambl. (c) Jambl. cap. 32.  
(d) Job. Sermon.

not to scare us from doing Good, since they are but ill Judges of all good Things, and their Censure is as despicable as their Applause. Upon the Head of *Temperance* (a) they discommended all Excess in Labour and Food, they shun'd *Ambition* and *Vain-Glory*, as the Instruments of *Envy*; they branded Drunkenness for the Study of Madness, and the Canker of the Flower of the Mind; they prefer'd Death to the clouding of the Soul by *Intemperance*; they reckon'd *Temperance* the Strength, Light, and Wealth of the Soul, and affirm'd, That no Man was free who could not command his Passion. They exhorted all their Members to avoid Pleasure above all Things, bating so much of it as was beneficial and necessary for the Conveniencies of Life. *Desire*, said they, is of all humane Passions the most dangerous; 'tis never at a stand, but is always employ'd in coveting either Repletion or Evacuation or the Presence or Absence of sensitive Things; upon which Account we ought to be accusom'd from our Childhood, to desire only what is needful, and avoid what is vain or superfluous. How various are the Desires of Meats, Fruits, Roots, &c? There is nothing so absurd, that the Souls of some Persons, who are transported with Power, do not covet, though after all, every particular Meat produces some Alteration, and is the Cause of a particular Constitution, as well as Wine, which occasions Frenzy and Disorder; though by reason of their insensible Efficacy we are ignorant of it. They prohibited Youth the Exercise of Coition before twenty Years of Age, ordering them to be employ'd in a laborious temperate Way. They were of Opinion, that all unnatural, ignominious Generations ought to be cut off. They advis'd those who were about to get Children, to prepare themselves for that Action, by a temperate, healthful Life; and above all, not to perform it in Drink; and imputed the Wickedness of Children, to the Inconsiderateness of Parents, in not taking the necessary Precautions for Breeding a generous Race. *Pythagoras* (b) advis'd his Followers to abstain wholly from venereal Pleasures in

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(a) *Laert. Porph. Stob. Serm.* (b) *Diod. Excerpt. Val'es. pag. 247.*

the Summer, and to use 'em but very sparingly in the Winter; as being at all Times pernicious to the Health; and being ask'd at what time a Man should use 'em, (a) he answer'd, When he has a Mind to be weaker. Of Wisdom *Pythagoras* had these Sentences, (b) *Trough most Men own Wisdom to be the greatest Good, yet few endeavour to possess it. Wisdom is the Strength, Wall, and Armour of a wise Man.* (c) *The highest part of Wisdom consists in the Imposition of Names upon Things.*

Politicks.

The Second part of the *Pythagorean* practical Philosophy was call'd *Politick*: The Heads of which are these; (d) *Common Conversation, Friendship, Worship of the Gods, Piety to the dead, Obedience to Parents and to the Law, and Law-making.* As for *Common Conversation*; he said, (e) a just Stranger is to be preferr'd before a Kinsman; 'tis a part of good Education to overlook the want of Education in others; we should rather desire respect than fear from those who converse with us, the one being accompanied with Admiration, the other with Hatred. (f) In *Common Conversation*, we ought to have a nice regard to Seasonableness and Opportunity, to form just Measures from the diversity of Age, Dignity, Affinity, Obligation, &c. and to attempt nothing in *Conversation* but what is suitable to our Circumstances. As for *Friendship*, *Pythagoras* conceiv'd the end of it (g) to be the making one of two. (h) He demonstrated an universal Friendship of all unto all, Gods to Men, Soul to the Body, Doctrines to one another, &c. He discours'd so admirably well of Friendship to all his Hearers, that intimate Friends were, even in *Jamblichus's* Time, call'd *Pythagoreans*. He advis'd his Disciples to avoid all Contention and Controversy, especially in their own Countrey, and with their Elders or Benefactors. He advis'd likewise those who corrected the Younger, to do it with Care and Tenderness; that being the true means to render the Correction profitable. He forbid the Renunciation of Friendship, upon the Account of Adversity, or any other cause, but that of

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(a) *Lact.* (b) *Stob. Serm.* (c) *Cic. Tusc. quest. 1.* (d) *Jambl. cap. 6.*  
 (e) *Stob. Serm.* (f) *Jambl.* (g) *Cic. Offic. 1.* (h) *Jambl.*



absolute and incorrigible wickedness; in fine the *Pythagoreans* encourag'd a mutual Friendship, upon the Plea of their Union with God, and the Crime of tearing asunder the God which was in 'em. As to the *Worship of the Gods*; (a) they made the Imitation of God, who is the only Good, the end of *Philosophy* and the whole of a Man's Life. He being the chief Dispenser of Good, we ought not, said they, to apply our selves to inferior Ministers but to himself; and man being a reproachful fickle Creature, we who are conscious of our own fickleness cannot but be sensible that we stand in need of an uncontrollable Government manag'd with Moderation and Order, viz. that of the Divinity which oversees all our Actions; and should never be forgetful of the Service we owe it. In Worshipping the Gods, *Pythagoras* imitated *Orpheus* in adoring not the Forms of Men but the Gods themselves, who comprehending and fore-seeing all Things, resemble and form the whole. He compil'd a model of divine Service, enjoining the offering of Libation thrice, the Sacrificing to *Venus* on the Sixth day, and on the Eighth day of the Month to *Hercules*; he being Born at the end of Seven Months; the entering into the Temple with a pure Garment in which none hath slept the Sleep of Slothfulness. He ordered that blood shed unwillingly in the Temple, should be scatter'd in the Sea, that being the first Element and most estimable of all Creatures; that a Woman should not be brought to Bed in a Temple, it being improper that the Divinity of the Soul should be there immers'd in matter; that upon Holy-days we should not cut our Hair nor pair our Nails, intimating that the increase of our Goods ought not to be prefer'd before the Empire of the Gods; that we should not kill a Flea in the Temple, because to the Deity we ought not to offer any superfluous Things or Vermine; that the Gods should (b) be worship'd always (the Heroes only after Mid-day) with Silence in white clean Garments, both Body and Mind being purified by Expiations, Bathings, Sprinklings, refraining from Murder, Adultery, and all Pollution, abstaining from the Flesh of

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(a) *Ibid.* (b) *Laert.*

things that die of themselves, Barbles, Cuttlefish, Oviporous Creatures, Beans, and all such things as are prohibited by the Overseers of sacred Rites. (a) He allow'd none to pray for himself because he knows not what is good for him. (b) He commanded his Disciples to be backward in taking an Oath, but forward in keeping it. As for *Piety to the dead*, he ordered the dead to be (c) put in Earthen Barrels, among Leaves of Myrtle, Olives, and Black Poplar; but not to be burnt, (d) lest any mortal should participate of divine Honour. (e) He forbade tombs to be made of Cypress because *Jupiter's Scepter* was of that Wood. (f) He reckon'd it a Piece of Piety to accompany the Dead at Funerals in white Garments. He censur'd the Sumptuousness of Funerals, (g) alledging that *Pluto* who delighted in costly Sacrifices suffer'd those to live longest who pay their Honours most sparingly. Next to Gods and Dæmons, he enjoyn'd an unfeign'd obedience to *Parents* and *the Law*, (h) proclaiming Anarchy to be the greatest Evil, and departing from the settled laws and customs of a Country to be a pernicious Practice. He said the first Evil that crept into a Family was *Pride*, the second *Reproach*, and the third *Ruine*: upon which account every man ought to extirpate *Pride*, by accustoming himself from his Youth to a Temperate Masculine Life. When his Scholars were sufficiently prepar'd with Learning and Wisdom, he last of all taught them the discipline of governing States and making Laws.

Metaphy.  
Jacks.

The *Pythagoreans* divided *Theoretick Philosophy* into Two Parts; namely, the Science of *Intelligibles* and *Natural Philosophy*. The former Treats of (i) *Gods, Demons, Heroes, Fate, Fortune* and *Divination*. *Pythagoras* defin'd *God* (k) to be a Mind diffus'd through every part of the World and through all Nature, from whom all Animals receive Life. He held *God* to be One, the Principle of all things, and the Mover of all the Spheres; to be invisible, (l) intelligible, and only wise, (m) resembling in his Body *Light*, and in his Soul *Truth*. Under the supream God there are

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(a) *Laert.* (b) *Diod. excerpt. Valef.* (c) *Plin. l. 35. 5.* (d) *Jambl.*  
 (e) *Laert.* (f) *Jambl.* (g) *Jambl.* (h) *Ibid.* (i) *Jambl. cap. 6.*  
 (k) *Laert.* (l) *Plat. in Num.* (m) *Porph. vit. Pyth.*

Three kinds of *Intelligibles*, viz. *Gods*, *Dæmons* and *Heroes*. (a) For the Air is full of Souls which are esteemed Dæmons and Heroes; from these are sent not only to Men but to Cattel, Dreams and Presages of Sickness and Health; to these pertain Expiations and Divinations. (b) All the Parts of the World above the Moon, are govern'd by the firm decree of God: But Sublunary parts are rul'd partly by God, as when a Ship is preserv'd under Water; partly by *our Choice*, as when we go aboard of a Ship; partly by *Fortune*, as when Storms arise out of a calm; and partly by *Fate*, as when a Boy grows to be a Youth. However, man (c) being ally'd to the Gods, is the object of providential care. *Pythagoras* (d) honoured Divination as being convey'd to men by *Dæmons* and *Heroes*; and approv'd of all its kinds, e excepting that by the sacrifice of living Creatures. The only burnt offering by which he divin'd, (f) was that of Frankincense. He us'd Divination by Birds, g and *Cledones* i.e. Observations upon the incident and occasional Speeches of Men. h He learn'd Interpretation of Dreams of the *Hebrews*; and took the imaginations of Sleep to be real and not Phantasms. He us'd means to procure quiet Sleeps with good and prophetick Dreams; and for that end prohibited the use of all flatulent and gross Meats, which might obstruct the serenity of the Mind. *Apuleius* (i) says he was skill'd in *judicial Astrology*; and *Varro* tells us, that he practis'd *Hydromancy*.

k As for the *Pythagorean* Physicks; our Philoso Natural  
pher made numbers the Principles and Elements of Philosophy.  
all Things. His Followers argue thus: The first  
Principles of Things must be unapparent; because  
whatever is apparent to Sense, must have other things  
of which it consists: Now these things cannot be cor-  
poreal, for as the Elements of Words are not Words  
themselves but Syllables and Letters, so the Elements  
of Bodies are not Bodies; but intelligible incorporeals;  
for if they were corporeal, Bodies would consist of

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(a) *Laert.* (b) *Anon. apud Phot.* (c) *Laert.* (d) *Jambl cap 28, 29.*  
(e) *Plut. Plac. Phil. lib. 4.* (f) *Porph. Laert.* (g) *Laert. Cic. de divi-  
nat. 1.* (h) *Porph. Jambl.* (i) *Florid. l. 2.* (k) *Sext. Empir. adv.  
Mathem. l. 9.*



Bodies, *in infinitum*, and so there would be no Principle. Now, of intelligible Things, Numbers are the First; for all other things, even *Idea's* themselves, fall under the Affection of Numbers; but Numbers fall all under the *Monad*, and the indeterminate *Duad*. From whence we may conclude that *Monad* and *Duad* are the two Principles of all beings; For all beings are understood either by difference, *i. e.* absolutely and by themselves, as a *Man*, a *Horse*, &c. or by contrariety, as *just* and *unjust*; or else by relation, as *right* and *left*. Now the genus of the *absolute* beings is *one*; of *contraries*, *equal* and *unequal*; of *relatives*, *excess* and *defect*. Again; of these genus's *equality* is reducible to *one*, for one is equal in it self; and *inequality* is reducible to *excess* and *defect*; and the first *excess* and *defect* being in *Two*, is reducible to the indeterminate *Duad*. This indeterminate *Duad* gives being to the Arithmetical *Two* by being joyn'd to the *Monad*, and then stepping continually forward, generates the rest of the Numbers; and as these two by their Combinations produce all Numbers, so they compose all things in the World, the *Monad* in the nature of an efficient cause, and the *Duad* in that of passive matter; for of Numbers are made Points, Lines, Surfaces and Solids, and of these the Four Elements. Besides, the whole World being govern'd by Harmony must have Numbers for its Principles, since these alone comprize the Proportions that constitute perfect Harmony, consisting of three concords, *viz.* the *diateffaron*, *diapente*, and *diapason*; the Analogy of these three Concords being afforded by the *Tetractys*, of which above. In fine, Numbers extend both to Bodies and Incorporeals, Naturals and Artificial. Without them all Measures, Weights, and Art it self would tumble to the Ground, and the use of the dijudicative Reason would be sunk. We conclude therefore that Numbers are the Principles of all Things; the comprehension of which, *i. e.* the World, (a) is call'd *κτισμος* from its order and beauty, being animate and Spherical (b). The World was made by God; in Thought, not in Time (c); and being sensible and

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(a) *Plut. Plat.* 2. 1. *Stob. Phys.* 1. . (b) *Ibid.* (c) *Laert.*

corporeal is corruptible; but the providence of God will always preserve it from corruption. (a) It had its beginning from Fire, which was made of a *Pyramid*, as the Earth was of a *Cube*, Air of an *Octaedre*, Water of an *Icosiedre*, and the Sphere of the Universe of a *Dodecaedre*. Beyond the World there's an infinite *vacuum*. (b) In the fixt Sphere resides the first Cause. Above the Moon, all things are regulated by a constant order; and the Air or *Æther* being in perpetual Motion, and consequently pure and healthful, all things in it are immortal, (c) whereas in the sublunary parts all things are mov'd promiscuously, the Stagnating Air is unwholesome, and all things in it are mortal. The Sun, Moon and other Stars are Gods; and every Star is a World containing Earth, Air and *Æther* (d). The Sun is Spherical. The Moon borrows her Light from the Sun and is inhabited by Creatures Fairer Fifteen times than we. A *Comet* is one of those Stars, which are not always apparent, but rise after a certain Period. As for Sublunary things, (e) the Sphere of fire is highest, the next is that of Air, then Water, and then the Earth. The Earth being lowest, is the receptacle of the lowest (i.e. the worst) things. All things live that participate of the heat deriv'd from the Beams of the f. Sun; but all such things have not Souls. Animate Creatures are generated, one of another by seed; for of Earth nothing can be generated. Seed is a distillation from the Brain, which, tho' corporeal, is endued with an incorporeal Power. Its substance being gradually turn'd into a Gelly, gives being to Flesh, Bones, &c. But the Soul and Sense arise from the Vapour. There are two kinds of Births. (g) The first and lesser is compleated in 7 Months, and contain'd in the Number 6; for the first 6 Days the Seed is Milky; the next 8 Bloody, the next 9 Fleshy, and in 12 more (in all 35 Days) the Body is fully form'd; and at the end of 35 Days multiply'd by 6, i.e. 210, the Birth is brought to Maturity. Now the gradual Progres of 6, 8, 9, and 12, gives the *Diatefaron*, *Diapente*, and *Diapason* concords; so that all

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(a) *Put. Plac.* 2. (b) *Anon. Vit. Pyth.* (c) *Laert.* (d) *Plut.*  
 (e) *Anon. apud Phot.* (f) *Laert.* (g) *Conforin. de die nat cap. 11.*  
 Genera-

Generation is carried on by Harmony. The other greater Birth of Ten Months is contain'd in the number 7, for after 7 days the Seed is converted into blood, in 40 days the Members are formed, and in the space of 40 days multiply'd by 7, i.e. 40 Weeks (on the first day of the last week) the Birth is brought to Perfection. The Soul (a) is a *self moving Number*. It consists of two Parts, namely the *rational*, and the *irrational*, which last is subdivided into the *Irascible* and *Desiderative*. The Souls even of brutes are rational; but their reason is clouded by the ill Temperament of their Body. The beginning of the Soul is from the heat of the Brain; and it is nourish'd by Blood. Of its three Parts, viz. *ῥᾶς*, *φρὴν* and *θυμὸς*, which *Aldobrandinus* renders, *mens*, *animus* and *ira*; only *φρὴν* is peculiar to Men. The Senses in general are very hot Vapours, deriv'd from the respective Elements, *b* Sight from Æther, *Hearing* from Air, *Smelling* from Fire, *Taste* from Water, *Touch* from Earth. Sight is the Judge of Colours. (c) Colour is the superficies of a Body. Its variety proceeds from the Mixtion of the Elements. The Image in a Looking glass is occasion'd by the thick smooth Body its repercussion of the light which returns into its Self. *Hearing* is the Judge of Voice. Voice is not Air but the Superficies of Air, and consequently incorporeal. These Two Senses together with *Smelling* and *Tasting*, *d* are seated in the Head only and confin'd to their proper Organs: whereas *Touching* is diffus'd through the Head and the whole Body, and is common to every Sense, but exhibits its judgment most manifestly in the Hands. The rational part of the Soul (e), is an accession accruing to the Soul by participation of the universal Divine mind, or Soul of the World, and consequently is immortal. Our Souls consist of a *Tetrad* (f), viz. *Mind*, which is a *Monad*, for it considers things absolutely and in their general Notions; *Science*, which is an indeterminate *Duad*, for it infers one thing from another that's granted; *Opinion* which is a *Triad*, for the Number 3 implies a multitude, and so does *Opinion*; and *Sense*, which is a *Tetrad*. *Opinion*

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(a) *Plut. Plac.* (b) *Stob. Phys. 1.* (c) *Plut.* (d) *Anon. Vit.* (e) *Stob. Phys. 1.* *Cicero. Laert.* (f) *Anon. Vit.*



is the only thing proper to Men, for *Mind* and *Science* are common to divine Natures, and *Sense* to Beasts. *Pythagoras*, who asserted the Immortality of Souls, (a) maintain'd likewise, that they are pre-existent to Bodies, and after a Separation from one Body are convey'd into another; and sometimes run through several other kinds of living Creatures, and then enter again into a human Body. Upon which account he reckon'd all Animals to be of the same kind with Men. To confirm this Doctrine, (b) he asserted that his own Soul was first in *Æthalides*, then in *Euphorbus*, after the Death of *Euphorbus* in *Hermotimus*, and after his Death in *Pyrrhus*, and at last it came to *Pythagoras*, and by a particular Gift from *Mercury* remembred all things it had ever done or suffer'd. The Life of the Soul in its separate State is different from that in the Body, (c) for when it departs from the Body it goes to the Soul of the World and walks in the Air like a Body. *Mercury*, the Keeper of Souls, conducts the pure into celestial Mansions, but the impure are bound by Furies in indissoluble Chains; and the meeting of the dead (d) causes Earthquakes.

(e) *Pythagoras* apply'd himself to the study of Me- *Medicine.* dicine as well as natural Philosophy; and possibly was taught it by the Chaldeans. Both he and his Followers were very exact in observing the just Proportion of Dyer. (f) He disallow'd all flatulent Meats and approv'd such as confirm and unite the Constitution of the Body, particularly *Millets*. He forbade such Meats as were esteem'd sacred; as well as those not us'd by the Gods. To the *Pythagorick* Philosophers who study'd sublime things, he strictly prohibited the drinking of Wine, the eating of any thing that had Life, the sacrificing to the Gods any living Creature, or doing the least injury to any Animals. Accordingly he always worship'd at unbloody Altars, and was so far from suffering even the Savage Beasts to be kill'd, that he took all care to tame and instruct them both by Words and Actions. He

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(a) *Porph.* (b) *Laert.* (c) *Stob. Phys. Plut. Plac. Laert.* (d) *Ælian. Var. Hist.* 4. 25. (e) *Jamblic. cap. 29.* (f) *Ibid. cap. 24.*  
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likewise commanded civil Lawgivers to abstain from the Flesh of living Creatures, because the least injurious thing would look scandalous in them whose Office it was to promote Justice. To others who led no severe Philosophical Life, he moderated the Injunction, prohibiting them only to eat the Heart and the Brain, these being the Seats of Wisdom and Life. In like manner he prohibited *Mallows* as being the first Messenger of celestial Compassion to men; the *Melanure* (a) as being peculiar to the terrestrial Deities; *Erythrine*, for the like Reason; and Beans (b) for many Reasons divine and natural respecting the Soul. The common Dyet of the *Pythagoreans* is taken notice of before. As for the *Therapeutic* part of Physic, the *Pythagoreans* chiefly insisted on *Cataplasms*, *Charms*, and *Musick* (c). *Potions* they did not much admire; but they absolutely condemn'd incision and cauterizing. *Pliny* says, *Pythagoras* wrote a Treatise of the virtues of Magical Herbs: *Pythagoras* affirm'd, (says the same Author) that *Coriacesia* and *Callicia* will turn Water into Ice; that the Juice of *Menais* boiled in Water, immediately cures the Bitings of Serpents, but unavoidably kills those who tread upon it, or are besprinkl'd with it; that the Root of *Aproxis* takes fire at a distance; that when *Aproxis*, Wheat, Hemlock, and Violets Flower, they exasperate any Disease as often as it blows; that a Sea Onion hung over the Threshold of the Gate, hinders all ill Medicaments from entering the House; and many other things of that Nature. He likewise made use of Charms and Magick Verses, not only to dispel grief and other passions, but likewise to recover health: and it's probable the Word *επεδν* (d) was deriv'd from his way of curing by Incantation.

The Pythagorick Symbols.

(e) *Pythagoras* instructed his Audience either by plain discourse or by *Symbols*, in which he treasur'd up a copious Field of Theory in a few mystical Words. Having already taken a view of his Doctrines as plainly deliver'd; we come now to the *Symbolical* way. The ancientest *Pythagoreans* (says *Jamblichus*) in pursuance

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(a) A Fish so call'd from it's (αἰλας) black tail. (b) See after among the *Symbols*. (c) *Jambl.* (d) *Ibid.* (e) *Ibid.* cap. 89.

of this silence enjoyn'd by their Master, were wont to cloud their Discourses and Writings with *Symbols*, in order to conceal their Mysteries from uninitiated Persons. These *Symbols* literally understood bear a trivial and foolish aspect; but when duely explain'd display the force and authority of an Oracle. They related chiefly to devotion and vertuous Actions. *Jamblichus*, drew up Thirty nine of 'em, adding to each of 'em his own Explication; several of which are likewise commented upon by *Laertius*, *Plutarch*, *Clemens Alexandrinus*, and other Authors. Besides those collected by *Jamblichus*, there are others that lie scatter'd in several other Authors. To begin with those collected by *Jamblichus*, 1. *When you go to the Temple, worship, and neither do nor say any thing concerning Life.* This imports that divine worship ought not to be confounded with any human Consideration. *Olympiodorus* (a) ascribes it to *Philolaus* in these Terms; *when you come into a Temple turn not back.* 2. *If a Temple lies in your Way, go not in, tho' you pass by the very Door,* i.e. God's worship being the most excellent good, ought not to be occasionally gone about, or as it were by the bye, (b) but with an express design. 3. *Sacrifice and worship bare-foot.* i.e. We ought to serve the Gods, not only decently; but without Fetters either on the Soul or Body. 4. *Concerning the Gods and divine Doctrines, disbelieve nothing that's wonderful,* i.e. We whose Souls are narrow and cramp'd ought not to Measure the divine power by our own judgment; nor to doubt of the divine *Pythagorick* Doctrines which are back'd by Mathematical Demonstration. This may also import that both the Science of the Gods and the *Pythagorick* Philosophy are to be acquir'd, which will carry along with 'em such convincing Proofs, as will dispel all doubts of the divine Doctrines and what is related of the Gods. 5. *Avoid Highways and take the Foot Path,* i.e. Leave a Popular Course of Life, condemn common Opinions and Vulgar Customs; and value only a retir'd divine Life, the uncommon Myltical Doctrines, and the felicity that attends the favour of the Gods. This

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(1) In *Plat. Phaed* (b) *Plut. in Num.*



Symbol, *Laertius* delivers thus, *Go not out of the Highway*; but his Explication is the same with that above. 6. *Abstain from the Melanure for it belongs to the terrestrial Gods, i.e. Adhere to the intellectual Gods, and disengage your self from Matter.* *Plutarch* (a) interprets it, as forbidding converse with persons black in impiety, because the Melanure is a Fish so call'd from the blackness of its Tail. 7. *Above all things, govern your Tongue in following the Gods, i.e. Nothing renders the Mind so perfect as its reflecting upon its self and imitation of the Gods.* 8. *When the Winds blow, worship the Noise, i.e. Love and Reverence the resemblance of divine Power.* 9. *Cut not Fire with a Sword, i.e. Don't give hard Words to a Man in Anger.* *St. Basil* understands it of those who attempt impossibilities. 10. *Turn away from thy self every edge, i.e. Use Prudence, and avoid Anger, which we call the Edge of the Mind.* *Laertius* reads, *turn away a sharp Sword, i.e. Decline all things dangerous.* 11. *Help to lay on a Burden but not to take it off, i.e. Never encourage your self nor another in softness or idleness, but promote Vertue and Labour.* *Laertius* reads, *Lay not burdens down together, but take them up together, i.e. Co-operate with one another in the way of Vertue.* 12. *Pull off your right Shoe first but put your left Foot first into the Bason, that is, says Suidas, do things dexterously.* 13. *Discourse not of Pythagorean things without light, i.e. Pythagorick Doctrines require a great deal of Prudence.* 14. *Pass not over a balance, i.e. Have a nice regard to Justice and Mediocrity.* 15. *When you travel from Home turn not back, for the furies go back with you, i.e. After you have commenc'd the Study of Philosophy, do not suffer your self to be discourag'd or diverted by corporeal sensible Things, for if you do you will repent of it: Repentance being call'd Erinnyes or Fury.* *Laertius* and *Plutarch* (b) interpret this Symbol, thus; that we should bear the approach of Death with an even temper, and not desire a further continuance of the Pleasures of this Life. 16. *Do not make water with your Face to the Sun, i.e. Do not be guilty of any mean Action while*

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(a) *De educ. lib.* (b) *Ibid.*

you contemplate celestial Bodies in the way of Philosophy. 17. *Wipe not a Seat with a Torch*, i.e. Philosophy (to which a Sulphureous Torch for its brightness and purifying Fire is compar'd) ought not to be defil'd with low animal Actions (represented by the lowness of a Seat) 18. *Breed a Cock, but do not sacrifice it, for it is sacred to the Sun and the Moon*, i.e. Cherish and encourage the Contemplation of the Universe and Philosophy which discovers the Union and Sympathy of the Parts of the World. 19. *Sit not on a Chenix*, i.e. Do not so much mind the Body, the Food whereof is measur'd by the *Chenix* (i.e. a certain Proportion of Food for one day) as the Mind whose aliment is measur'd by Contemplation and Discipline. *Clemens Alexandrinus* and others (a), interpret, that we ought not to mind the Present so much as the Future. 20. *Breed nothing that hath crooked Talons*, i.e. Give and receive easily and without Greediness or Grudging, and not as the Fowls with crooked Talons which snatch things Ravenously, and part with them Unwillingly. 21. *Cut not in the Way*, i.e. Chuse that Philosophy that does not split Doctrines or Maintains opposite Assertions; or, shun that Philosophy which Treats of corporeal divisible Things, and pursue that which is conversant about eternal immaterial beings that are always the same and admit of no Alteration. *Olympiodorus* reads, *cleave not Wood in the way*, i.e. disquiet not your Life with a vain Solitude. 22. *Receive not a Swallow into your House*, i.e. Do not reveal your Doctrines to a slothful Person that like a Swallow will come for one Season of the Year and leave you for a longer Time. *Plutarch* (b) understands it of ungrateful and unconstant Friends, and others (c) of talkative Persons. 23. *Wear not a Ring*, i.e. Be a true Philosopher, and disengage your Soul from the bodily Chain that goes round it. *Plutarch* (d) reads, *wear not a strait Ring*, meaning that we should not fetter our selves with anxiety or servitude but live a free Course of Life. 24. *Grave not the Image of God on a Ring*, i.e.

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(a) *Plut. Porph.* (b) *Sympos.* (c) *Clem. Alex. Porph.* (d) *De educ. lib.*

The Gods being incorporeal and eternal Use no corporeal forms. (a) Others interpret, Discourse not of the Gods inconsiderately, or defile not the Image of God. 25. *Look not in a Glass by Candle-light*, i. e. Pursue not the faint Representations of Sense, but those which procure Science, and entitle the Eye of the Soul to a brighter purity. 26. *Be not seiz'd with immoderate Laughter*, i. e. Suppress your Passions, even those proper to Man himself; for in the way of Humanity we are but Guests, till by the Study of Philosophy we acquire the resemblance of the Gods. 27. *At a sacrifice pare not your Nails*, i. e. On such occasions bestow your familiarity not only on such Friends as are nearly related to you, but on such as you could as easily part with as your Nails. 28. *Lay not hold on every one readily with your right hand*, i. e. Be not too precipitant in contracting Friendship. 29. *When you rise out of Bed Huddle up the Coverlets and deface the impression of your Body*, i. e. When you rise from the Sleep of Ignorance to the Light of Philosophy, blot out of your Remembrance all Prints of that Sleep. (b) Others understand by it, that in the day time we ought not to call to mind the Pleasures of the Bed. 30. *Eat not the heart*, i. e. Be obliging and not envious, and break not through the Unity and Conspiracy of the whole. 31. *Eat not the Brain*, i. e. Value Wisdom and such Doctrines as are only apprehended by the rational part of the Soul. 32. *Spit upon the cuttings of your Hair or the pairings of your Nails*, i. e. Contemn those things that are not nearly ally'd to the Mind. 33. *Receive not an Erythrin*, i. e. You ought equally to avoid an impudent and a faint-hearted over-bashful person. 34. *Deface the Print of a Pot in the Ashes*, i. e. Mind not the sensible Representations in Dust and Sand upon Mathematical Tables, but the intelligible Demonstration. Some (c) understand it thus, that upon a reconciliation we should dash out all the Prints of Anger. 35. *Do not get Children upon a mony'd Woman*, i. e. Do not take up with that Philosophy that

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(a) *Jamb'. Porph.* (b) *Clem. Alex. Strom. 5.* (c) *Plut. & Clem. Alex.*



affects gross corporeal Things. 36. *In the first place honour the Figure and the degrees, the Figure and the Triobolus, i. e. Study the Mathematicks by which we advance to the higher Parts of Philosophy. This seems to have reference to the Story related above of his hiring a Young man to be his hearer for three oboli for every Scheme he learn'd.* 37. *Abstain from Beans.* Several Reasons are alledg'd for this Precept. (a) Some say he meant to censure Oligarchy, Beans being us'd in Suffrages. (b) Others say, 'twas, Because Beans disturb the Tranquility of the Mind, and the Serenity of Dreams. Some say, (c) They encourage Venereal Motions: (d) others, that they make Women barren. Others (e) again alledge, that Beans arise from a Putrefaction of the confus'd Principles of Generation; and accordingly, that a chew'd Bean, expos'd to the warm Sun, sends forth the Scent of human Blood; and that the Flowers of Beans, when they are black, being buried under Ground 90 Days, turn into the Head of an Infant or *ζωαίης ἀσφαίου*. Hence it is that Pliny says, the Souls of the dead are in 'em. 38. *Plant Mallows, but eat it not, i. e. Neither neglect such things as are turn'd to the Sun, nor wholly insist upon 'em, but transfer your Observations to other things of the like Nature.* 39. *Abstain from Living Creatures, i. e. because they are allied to us.*—These were the Symbols collected by *Jamblichus*; to which we may add the following, (f) *Take not up what falls from the Table, i. e. Do not eat intemperately, or, Take not what belongs to the Hero's, alluding to a religious Rite.* (g) *Break not Bread, i. e. Divide not Friends, or, Avoid War, which brings Famine.* *Set down Salt, (h) i. e. Remember Justice, which like Salt preserves all things.* (i) *Pluck not a Crown, i. e. Offend not the Laws, which are the Crown of Cities.* *Fill your Libation to the Ears of the Cup, (k) i. e. Worship the Gods with Musick, which passeth in at the Ears.* *Eat not Fishes; (l) i. e. Be silent. Put not Meat in a Cham-*

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(a) *Laert. Arist.* (b) *Porph.* (c) *Plut.* (d) *Clem. Alex. Strom.* 3.  
 (e) *Porph.* (f) *Laert.* (g) *Ibid.* (h) *Ibid.* (i) *Porph.* (k) *Porph.*  
 (l) *Athen. Deipn. lib.* 7.

*ber-pot. i. e. (a) Do not communicate Wisdom to a rude foolish Person. Sleep not at Noon, i. e. (b) Shut not your Eyes against convincing Light. Quit not your Station without the Command of your General, (c) pointing to a voluntary Death. Roast not what is Boil'd. i. e. (d) Change not Meekness to Anger. When it thunders, touch the Earth, i. e. (e) Call to mind Mortality. Eat not sitting in a Chariot, i. e. (f) Be not Luxurious in time of Business. Sail not on the Ground, i. e. (g) Do not raise unnatural Taxes. The Letter Y shall conclude the List of the Pythagorean Symbols. By it they understood the course of human Life. They plac'd Youth where the way divides it self in two; at which Point, if the Youth meets with Philosophy, or any Liberal Art, he takes the Right-hand Way, and is crown'd with Honour and Plenty; but if for want of such a Guide he falls in with the Left-hand Way, Sloth, Luxury, Ignominy and Misery attend him.*

So much for the Life of *Pythagoras*, the History of his Philosophy, and the Tenets of the Sect instituted by him. We come now in our wanted Order, to take a View of the Lives of those who succeeded him.

## *The Life of EMPEDOCLES.*

*His Coun- (b) E*mpedocles, of *Agrigentum* in *Sicily*, was the Son of *Meto*, and the Grandson of *Empedocles*, who was of a Noble Family, and kept a Breed of Horses, being *Victor* in the 71st. *Olympiad*. *Timeus* says he heard *Pythagoras* when he was young; and being found tardy in stealing an Oration, was prohibited from being a Partaker of his Discourses. *Neanthes* says he di-

(a) *Plut. de educ. Lib.* (b) *Olympiad. in Plat. Phædon.* (c) *Cic in Cat. and de Rep.* (d) *Jambl.* (e) *ibid.* (f) *Plut.* (g), *Clem. Strom. 5. Laëtant. de vero cultu. lib. 6. cap. 33.* (h) *Laert.*

vulg'd the *Pythagorean* Doctrines in his Poems, and that thereupon the *Pythagoreans* made an Order to admit no Poets into their Society. *Theophrastus* says he imitated *Parmenides* in his Poetry; but *Hermippus* tells us, that *Xenophanes* was his Master, whom he imitated. Upon the whole, 'tis agreed upon by all Authors, that he was a *Pythagorean*, though it is uncertain who taught him.

(a) Being very rich, he portion'd several Virgins, His Con- and liv'd in great State, wearing Purple, with a Gold and den Girdle, and Delphick Crown, and attended by a Interest at numerous Retinue. His Grandeur and Liberality, Agrigen- join'd to the Severity and Constancy of his Counten- tum. nance, drew a profound respect from the Citizens; however, being Democratically inclin'd, he did not affect regal Power, but had such an Interest in the Commonwealth, that he condemn'd and put to Death the Master of a Feast, together with another Magistrate, who had display'd a tyrannical sort of Humour at the Feast where he was present. He dissolv'd the Council of 1000 Senators at *Agrigentum*, and constituted a triennial Magistracy, which made Way for the Plebeians as well as the Wealthy. When *Acro* the Physician petition'd the Senate for a Place wherein to build his Father's Monument, in Consideration of his Excellency in Physick; *Empedocles* oppos'd the Petition, and after a long Harangue of Parity, ask'd him, what Inscription he would put upon his Father's Monument, and in a scoffing Way propos'd the following, in which he plays upon his Name *Acro*, i. e. a High Tower.

*This tow'ring Tomb, high as the tow'ring Walls,  
Where Towers in Physick spent his sedulous Hours,  
Secures the Bones of Tow'ring Doctor Towers.*

(b) 'Tis said he merited the Appellation of *Καταιρέτης* - *Wonder-re- vings*, or *Wind-Layer*, by calming the *Ætesian* Winds, lated of with Bags made of AssesSkins, and laid upon the tops him. of Mountains to receive the impetuous Gulls of the Wind. *Plutarch* says he put a stop to the Plague, by stopping up a Clift in a Mountain, which gave vent to

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(a) *Laert.* (b) *Laert.*



unwholesome Damps. In like manner the *Selinuntians* (a) being infested by a Plague, occasion'd by the Noisomeness of a River, he sweetn'd the Water, by turning Two other Rivers into the same Channel upon his own Charge; upon which the Plague ceas'd. (b) A young Man being about to kill *Anchyta* his Landlord, he calm'd his Passion, by repeating a Verse out of *Homer*, and so prevented the Murder; upon which the young Man became his Disciple. He was so admirably well skill'd in Natural Philosophy and Physick, that he perform'd many memorable Cures; particularly one upon a Woman (c) that had lain seven Days without Pulse, Warmth, or Breathing, upon which Occasion he told *Pausanias*, that the Woman could preserve her self 30 Days without Breathing, and thereupon *Heraclides* calls him both *Physician* and *Prophet*. Some imputed these Performances to *Magick*. Whatever was in it, he was so much admir'd upon that score, that when he went to the Olympick Games, the Eyes of all the Company were fix'd upon him, and *Empedocles* was the only subject of their Discourse.

*His Death.* (d) The Accounts of his Death are various. *Heraclides* says, That having invited a great many Friends to a Sacrifice in the Field of *Pisianax*, in Memory of the Cure perform'd upon the breathless Woman, he went to rest at Night in the very Place where he lay at Supper, and next Morning could not be found, nor could any other Account be given of his Death, than that one of his Servants said, he heard a great Voice about Midnight, calling *Empedocles*; and at the same time saw a Cœlestial Brightness, and the light of many Flambeaux, but nothing else. *Hippobotus* says he went next Morning from this Place to the Mountain *Ætna*, and hung himself into one of the fiery Orifices of that Mountain, in order to leave behind him an Opinion that he was a God; which was afterwards discover'd by one of his Brazen Sandals which the Fire cast up. *Diodorus* the *Ephesian* says, That having appeared to the *Selinuntians* as they feasted by the River which he had sweetn'd, they presently worshipp'd him as a God:

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(a) *Laert. Syid.* (b) *Laert. Syid.* (c) *Laert. Syid.* (d) *Laert. Syid.*

and he to confirm this Opinion, threw himself into the Flames. *Neanthes* says he dy'd by a fall out of his Chariot, upon the Road to *Messena*, and was buried at *Megara*; but *Timæus* looks upon all these Reports as fabulous, and affirms, that he went to the *Peloponnesus* where he dy'd. He liv'd, according to *Aristotle*, 60 Years, according to *Neanthes* 77, and according to others 109.

(a) *Aristotle* says he was the first Inventor of Rhetoric, and much given to the use of Metaphors, and Poetical Figures. Among other Poems, he wrote a Hymn to *Apollo*, and the Passage of *Xerxes* over the *Hellepont*, which his Daughter or Sister burnt because it was imperfect. He wrote also Tragedies, Politicks, 5000 Verses of *Lustrations*, and 600 of *Physick*. As for his Opinions, he call'd the four Elements, viz. Fire, Air, Water and Earth, by the Names of *Jupiter*, *Juno*, *Nestis* and *Pluto*; and these, said he, by incessant Mutation, produce all things. He was of Opinion, (b) that there are certain little Fragments of similar round Parts, pre-existent to the Four Elements; that the two principal Powers are *Amity* and *Discord*, the one *Unitive*, the other *Discretive*; that the World is one, and but a little part of the Universe, of which the rest is unactive matter; that the Circle of the Sun is the Boundary of the World; that the right Side of the World lies to the Summer Tropick, and the left to the Winter; that all Generation and Corruption is only perform'd by *Concretion* and *Discretion*; that Heaven is solid and consists of Air condens'd by Fire, like Chrystal, in which the fix'd Stars are fastn'd whereas the Planets are loose; that the Stars are fiery; that the Sun is a great heap of Fire bigger than the Moon; that the Sun is nothing else but the reflection of that Light of the Fire which is about the Earth; that the Soul assumes the forms of all living Creatures and Plants.

His Writings and Opinions.

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(a) *Laert.* (b) *Plut. plac. Phil. Stob. Eccl. Phys. Laert.*

The

*The Lives of* EPICHRMUS,  
ARCHYTAS, ALCMÆ-  
ON, HIPPASUS, PHILO-  
LAUS, and EUDOXUS.

**Epicharmus.** (a) *Epicharmus* of *Coos*, Son of *Helothales*, was carry'd at three Months old from *Sicily* to *Megara*, and from thence to *Syracuse*, where he was crown'd with a Garland for his learning. He heard *Hippocrates*, and wrote Commentaries of *Nature*, *Sentences* and *Physick* (from which *Plato* borrows several things.) He dy'd in the 90 Year of his Age.

**Archytas.** (b) *Archytas* of *Tarentum*, the Son of *Mnesagoras* or *Hestyaus*, was a hearer of *Pythagoras*, and his interest with *Dionysius*, (c) was serviceable to *Plato*. All people admir'd him for his Vertues: and he was seven Times general in his own Country, tho' the Law allow'd but once. He was never worsted in the Field: But once through the envy of others quit his Post, and then all his Souldiers were taken Prisoners. He invented Cranes and Screws, and made a Pidgeon of Wood that flew when it was rais'd. (d) Being angry with a Country Man, he said, *what would I have done to thee if I had not been angry*. The following sayings are likewise ascrib'd to him; (e) Were a Man to behold the Beauty of Heaven, the most Charming Admiration would be unpleasant to him, if he had not one to impart it to; 'tis as hard to find a Man without deceit as a Fish without Bones; the Judge and the Sanctuary are much at one, for the injur'd person flies to both; in a Common wealth the best Men ought to command and the worst to Obey.

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(a) *Laert.* (b) *Laert.* (c) See *Plato's Life*. (d) *Cic. de amic.*  
(e) *Æl. var. Hist.*



He was taken notice of for his Modesty and Aver-  
sion to obscene Pleasures. (a) Cicero says, he made  
an Oration, decrying corporeal Pleasure, as being the  
Occasion of all Mischiefs, and the most pernicious  
thing that can happen to a Man. (b) There were  
Four of this Name, viz. a Musician of Mytilene, an  
Epigrammatick Poet, one that wrote of Agriculture,  
and this our Philosopher, who perish'd by Ship-wrack  
according to Horace (c).

*A Narrow Grave, by the Matinian Shore,  
Confines thee now, and thou canst have no more ;  
Ah! learn'd Archytas, ah, how small for thee,  
Whose wond'rous Mind could measure Earth and Sea!  
What Sands make up the Shore minutely teach,  
And count as far as Number's self could reach!  
What did it profit that thy nimble Soul,  
Had travell'd Heaven and oft ran round the Pole?*

Creech.

(d) Alcmaeon of Crotona, a hearer of Pythagoras, Alcmaeon.  
and the Son of Perithous, (e) asserted that the Soul  
is immortal and moves perpetually like the Sun; that  
reason or the principal part of the Soul is lodg'd in  
the Brain, and therefore the head is first form'd; that  
the Infant in the Womb sucks in Nourishment like  
a Sponge at all the Parts of the Body; that Sleep is  
occasion'd by the retreat of the Blood into the con-  
fluent Veins, Waking by its diffusion, and Death by  
its utter departure; that health consists in the equal  
distribution of the qualities of the Body; that the  
Planets move from East to West in an opposite  
Course to the fix'd Stars; that the Moon is Eternal;  
that the Distinction of Tastes proceeds from the  
moisture warmth and softness of the Tongue; that  
Hearing is occasion'd by the rebound of the Wind in  
the hollow of the Ear.

(f) Hippasus of Metapontum a Pythagorean who Hippasus.  
publish'd his Masters Doctrines, (g) was drown'd in  
the Sea. He held Fire to be the principle of all  
things, for that the grosser part of it when contracted  
becomes Earth, the Earth loosen'd by Fire becomes

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(a) De Senect. (b) Laert. (c) Lib. i. od. 28. (d) Laert. (e) Plat.  
Plac. Phil. (f) Laert. (g) Jambl. vit. Pyth.

Water,

Water, Water exhal'd turns into Air, and at the last Conflagration all Bodies shall be dissolv'd into Fire again. He likewise asserted that there was a prefix'd time for the change of the World, which is finite and in perpetual Motion. *Demetrius* says he left no works behind him. There was a Spartan of his Name who wrote of the *Lacedæmonian* Common-wealth.

**Philolaus.** (a) *Philolaus* of *Crotona* a *Pythagorean*, was put to Death upon suspicion of affecting the Tyranny. 'Twas of him that *Dion* purchas'd some *Pythagorean* Books for *Plato*. He asserted, that all things are made by Necessity and Harmony; that the Earth moves circularly; that there is one sort of corruption by Fire falling from Heaven, and another by Water out of the Moon; that the Substance of the Sun is glassy, receiving the reverberation of all the Fire in the World, and transmitting the Light thereof to us; That the Earth, Sun and Moon move in oblique Circles round the Fire. He wrote one Book, out of which, 'tis said, *Plato* took his *Timæus*. *Plutarch* says, he narrowly escap'd burning, when the *Cylonians* fir'd the House in which the *Pythagoreans* were assembled at *Metapontum*, and fled to the *Lucanians*, where he and some of his Friends rallied and master'd the *Cylonians*.

**Endoxus.** (b) *Endoxus* of *Gnidus*, the Son of *Æschines*, was an Astrologer, Geometrician, Physician and Lawgiver. In the 23 Year of his Age, being in a mean condition, *Theomedon* the Physician carry'd him to *Athens*, where he heard *Plato*. After two Months he went Home, and his Friends having made a Collection of Money for him, he travel'd to *Egypt*, carrying with him recommendatory Letters to *Nectanebus*, who recommended him to the Priests. There he liv'd 16 Months, Shaving his Eye-brows, and wrote, as some think, his History of Eight Years. Thence he went and taught Philosophy in *Cyzicus*, and *Perpontis*, and visited *Mausolus*. At last, having got together a great many Disciples, he came to *Athens*, or purpose to vex *Plato* who had formerly slighted him

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(a) *Laert. Plut.* (b) *Laert.*

He was much honoured in his own Country, as well as in *Greece*, where he gave Laws to some Cities and taught them Astrology and Geometry and many other excellent things. He had three Daughters, namely *Actis*, *Philtis* and *Delphis*, and a Son *Aristagoras* Father to *Chrysippus*. He wrote, or, as some say, translated out of the *Egyptian* Language, the *Dialogues* of the (a) *Cynicks*. He left many excellent Writings, and *Chrysippus* the *Gnidian* ow'd to him most of what he wrote. He dy'd 53 Years Old in the 103 *Olympiad*; so that *Eusebius* is out in saying that he flourish'd about the beginning of the 97 *Olympiad*, at which time he could not be very eminent, since he did not hear *Plato* till the 23 year of his Age. There were others of his Name; one of *Rhodes* an Historian, another of *Sicily* a Comick Poet, another of *Gnidus* a Physician, and one more of *Cyrcus*.

## S E C T. X.

Containing the *Heracлитan* Sect.

### *The Life of* HERACLITUS.

OUT of the *Pythagorean* or *Italick* Sect, there sprung four Branches, viz. the *Heracлитan*, the *Eleatick*, the *Sceptick*, and the *Epicurean*. His Country and Parentage.  
(b) *Heracлитus* the Author of the first was an *Ephesian*, having for his Father *Plyso*, (c) alias *Banso*, *Blossso*, *Plento*, or as others, *Heration*. When he was young

(a) *Kurōn dialōgus*. *Cassaubon* thinks the text is corrupt. (b) *Laert.*  
(c) *Suid. Clem. Alex.*

(a) he



(a) he was much admir'd for his Wisdom in saying that he knew nothing. But when he grew old he pretended to know all Things. Some affirm he heard (b) *Xenophanes*, to whom *Snidas* adds *Hippasus* the *Pythagorean*. (c) He flourish'd about the 69 Olympiad in the Time of *Darius Hystaspes*.

The occasion  
of his re-  
tir'd Life.

(d) He treated others with such contempt, that he said, much learning does not instruct the Mind, else it had instructed *Hesiod*, *Pythagoras*, *Xenophanes*, and *Hecataeus*; and that the only Piece of Wisdom, was to know how to govern all things by all things. *Homer* and *Archilochus*, he said, deserv'd to be thrown out of the Schools and soundly beaten. Such was the greatness of his Spirit that he resign'd the Kingdom to his Brother, and rejected the Government of the City when proffer'd him by the Citizens; and then went to play with the Boys at the Temple of *Diana* at *Ephesus*, saying, (e) It was better to do so than to govern the *Ephesians*: For the *Ephesians* had mightily disoblig'd him, by banishing his Friend *Hermodorus*, upon which he said they deserv'd all to die Young and leave their City to Novices. *Darius* the *Persian* wrote to the *Ephesians* to recal *Hermodorus*, (f) and at the same time sent a Letter to *Heracitus*, the purport of which was to this effect; that, having seen a Work of his concerning Nature, which seem'd to be very curious, but was very obscure in many Places, he desir'd the Presence and Assistance of *Heracitus*, promising him all due respect and gratitude, and hoping the Philosopher would accept of his invitation, considering that the *Greeks* set but a slight Value on wise Men. To this Letter *Heracitus* made answer, that tho' all Men living were misled by the folly of Ambition and Vain-glory, yet he being wean'd from all Wickedness, was resolv'd to content himself with a little, and avoid the envy that attends greatness and residence at Courts. (g) Our Philosopher in like manner slighted the *Athenians* who had a great respect for him; and whenever he appeared in publick bewail'd with Tears the Wickedness and Misery c

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(a) *Laert. Stob. Serm.* 21. (b) *Laert.* (c) *Ibid.* (d) *Laert. Clen Alex.* (e) *Laert.* (f) *Epist. Grac. Laert.* (g) *Laert.*

Men. At last, the dislike he had of the *Ephesians* being inflam'd by the disrespect they shew'd him, he retir'd to the Mountains, feeding upon Grass, and became a perfect Man-hater. The occasion of this his retreat is related by himself in two Epistles to *Hermodorus*. The first imported, that *Enthyacles* the Son of that *Nycophon* who committed Sacrilege, had impeach'd him for impiety, in deifying himself by writing his name upon an Altar; that himself who was excellent in Wisdom, and alone knew God, was attack'd by the Ignorance and Impiety of those who like blind People pretended to judge of Colours, and brand his Learning for Impiety, though at the same time they knew not what God was, but imagin'd him to be shut up in Temples, and confin'd to a Place; that though they grew old in Ignorance, and harden'd in Wickedness, yet the Labour he had undergone in conquering Pleasures, Riches, Ambition, Flattery, Fear, and all other Passions, would vouch for his Wisdom and Goodness, and immortalize his Name, tho' *Ephesus* were levell'd with the Ground. The purport of the other Epistle was, That the *Ephesians* were about to make a Law, ordering the Man-hater, and him who refrain'd from Laughter, to depart the City before the Sun rise; that himself being the only Person that the Law could reach, it was not a Law but a Judgment upon a particular Person; that the *Ephesians* were ignorant of the Distinction between a Judge and a Lawgiver; that it was not his Hatred of Men, but of their Wickedness, that mov'd him to refrain from Laughter; that he might have made a juster Law, ordering those who through their Wickedness occasion'd *Heraclitus's* Grief, to depart this Life, or, which would affect them more, to be roundly fin'd; that it could not be expected that he should laugh, while he lay under the Oppression of Exile and the Laws, and saw the very Streets cover'd with Wickedness of all sorts; that he could not be taken off from his Severity, till he saw an end of their unnatural and bloody Wars, and saw them quit the use of Iron, a Metal more proper for Ploughs and Tillage, than to furnish Instruments of War, which the very irrational Creatures, keeping themselves within the Bounds of Nature, scorn to make

His Sick-  
ness and  
Death.

make use of, their Limbs being their only Weapons; that while *Hermodorus* was banish'd for writing Laws, and *Heracitus* for Impiety, while the Cities were Deserts of Injustice, surrounded with Walls as Monuments of the Wickedness of the Inhabitants, while he saw nothing but Enemies within and Enemies without, he could never be induc'd to laugh. He wrote likewise a Third Epistle to the same Person, wishing him a kind Reception in *Italy*, whither he was bound; and acquainting him, that in a Dream he had seen all the Diadems of the World stoop to his Laws; that, though the *Sibyl* had pointed to him many Ages ago, in hinting, that from *Greece* there should come a wise Man into *Italy*, yet the *Ephesians* were so blind, as not to perceive the Truth of Divine Inspiration, and would in time be punish'd for their Insolence.

(a) The Diet which he us'd in the Mountains, being nothing but Grass and Herbs, threw him into a Dropsie, which oblig'd him to return to the City; and having call'd for a Consultation of Physicians, and (as he says himself in a (b) Letter to *Amphidamus*), finding that they knew neither Art nor Nature, and could give no Account of the Disease, he told them he knew more than they, and could cure himself sooner, if they would but tell him how to bring a Drought out of a Shower. But they not understanding the Question, he charg'd them with Ignorance and Imposture, and shut himself up in an Ox Stall, hoping that the Heat of the Dung in which he roll'd himself, might draw from him the hurtful Moisture. But he found no Benefit by the Experiment, and ended his Life in the 60th. Year of his Age. *Hermippus* (c) says, he plainly ask'd his Physicians, if they could drain the Water from his Body; and they acknowledging they could not, he laid himself down in the Sun, bidding the Boys to dawb him over with Cow-Dung, and in that Condition dy'd the Day following. From whence he was carried into the *Forum*, and there buried. Others (d) say he was tore in Pieces by the Dogs as he lay in that Condition; and others again, that he recover'd of that Dropsie, and dy'd of some other Dis-

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(a) *Laert.* (b) *Epist. Græc.* (c) *Laert.* (d) *Laert.*



ease. *Laertius* reckons Four more of this Name; One a Lyrick Poet, a Second an Elegiack Poet of *Halicanassus*, the Third a *Lesbian* Historian, and the Fourth a witty Mimick.

Of his *Moral Sentences* these are preserv'd. (a) *We* His Apoph- ought to fight for our Laws as well as our Walls, and thegm. take more care to extinguish contumely, than the fiercest Fire. Even the Eyes and Ears of Fools are tainted with Ill. Every Man ought to know and govern himself prudently. 'Tis hard to conceal Rudeness in Wine. A dry Soul is the wisest and best, for a drunken one reels. The King to whom the *Delphian Oracle* belongs, neither speaks nor conceals, but gives Signs. Life and Death, Youth and old Age, Waking and Sleeping are all one, for each of these changes alternately into the other. Incredulous Persons can neither hear nor speak. He derided Sacrifices, insaying, that People went about to cleanse themselves, by polluting themselves with Blood. He said, he valued his Body no more than Dross, but would take care to cure it, as long as God should command him to use it as an Instrument. The Wit of a Man, said he, is his Genius. Wisdom is somewhat separate from all other Things; and a solitary Man is either a God or a Beast. Being ask'd by one why he held his Peace, he answer'd, That you may speak. Being desired by the Citizens to make a Harangue upon Concord he gave 'em to understand, by drinking off a Cupful of Water with a little Meal and Penny-Royal in it, that the best means to preserve Peace and Concord, was to be contented with a little.

(b) He wrote a Treatise of the Universe, Politicks His Wri- and Theology, entituled by some, *The Muses*, by o- tings and thers, *Concerning Nature*, by some, *The Rule of Life*; Opinions. which he deposited in the Temple of *Diana*. He affected an obscure way of Writing, to keep his Thoughts out of the reach of the Vulgar; and perhaps part of his Obscurity is owing to that excess of Melancholy, that made him leave things unfinish'd, and oftentimes wrote contrary things. *Socrates* seeing his Book, said it requir'd a *Delian diver*, i. e. an Ex-

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(a) *Laert.* *Stob.* *Plut.* *Clem.* *Suid.* (b) *Laert.*

pounder of Oracles. But some ascrib'd that Saying to one Crates, who first brought his Book among the *Grecians*. *Lactantius* says, That some Places of his Book are plain enough, and discover the Excellency of his Thought. Many commented upon it, and, 'tis said, one *Demetrius*, an *Ionic* Poet, wrote against him in Verse. However, the Book was so much esteem'd, that those who approv'd us Doctrines, were call'd *Heraclitians*. As for his Assertions, they were these, (a) *Fire* is the principle of all things, for every thing is made of it, (b) and will at last be resolv'd into it. The Universe is a finite, but everliving *Fire*, and there is but one World, which is made of *Fire*, and shall perish by *Fire*. Of the Exhalations of the Sea and Earth, the brighter and purer turn into *Fire*, and the darker into *Water*. The Soul of the World is an Exhalation of its humid Parts. *Fate* is an *Æthereal* Body, and the Seed of the Generation of all things, for all things are done by it. Shining Exhalations crouded into certain *Scaphæ*, or things like Boats, with their hollow side turn'd downwards, make Flames, which are Stars, nourished by the Exhalations of the Earth; and of these the Flame of the Sun being nearest the Earth is brightest and hottest. The Sun is just as big as it appears, and is eclips'd when its hollow part is turn'd upwards. The Moon is mov'd in grosser Air than the Sun, and is likewise eclips'd when the hollow part turns upwards; but the Variety of its Appearances, is caus'd by the turning of her hollow part upward by Degrees. Day, Night, Months, Hours, Years, Showers, Winds, and the like, are caus'd by different Exhalations; for a splendid Exhalation, flaming in the Circle of the Sun, makes it Day the contrary being predominant, makes it Night: the heat of the splendid increasing maketh Summer and the moisture of the dark abounding maketh Winter. The Sun carrying about with him most part of the Winds, these coming to blow upon the Ocean make it swell and flow, and when these are laid the Sea ebbs. The Soul is an Exhalation incorporeal, and always mov'd; but its Nature cannot be fully trac'd.

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(a) *Lact. Plut. Plat.* (b) See the *Life of Hippasus*, from which 'tis probable *Heraclitus* had it.

## S E C T. XI.

### Containing the Lives of the *Eleatick* Sect.

#### *The Life of Xenophanes.*

**X**enophanes the Colophonian, and the Son of Dex- His Life.  
ius, or Orthomenius, founded the *Eleatick* Sect,  
so call'd from *Elea*, a Colony of the *Phocians* in *Magna Græcia*. Being banish'd his Country, he liv'd at  
*Zancle* and *Catana* in *Sicily*. Some say, he had no  
Master; others think he heard *Botho* the *Athenian*. He  
wrote *Elegies* and *Iambicks*, (b) censuring *Hesiod* and  
*Homer* for describing the Gods in a human Form, and  
2000 Verses of the Original of the Colony of *Elea*,  
and the building of *Colophon*. *Timon* the *Sceptick*, in  
his *Silli*, brings in *Xenophanes* very often by way of  
Dialogue, which perhaps occasion'd *Strabo's* Mistake,  
in attributing that Poem to our Philosopher. *Xe-*  
*nophanes* sung his own Works; and liv'd to a great Age,  
according to some above 92, and according to others,  
as above 100 Years. *Phavorinus* says, he was once  
ransom'd by *Parmeniscus* and *Orestades*, two *Pythago-*  
*reans*. When *Empedocles* complain'd that he could  
not find a wife Man; *That may very well be*, said he,  
*for you are not capable to know a wise Man.* (c) He  
buried his Sons with his own Hands. He flourish'd a-  
bout the 60th. Olympiad.

(a) *Laert. Clem.* (b) *Ibid.* (c) *Lib. 14.* (d) *Conferin. de die na-*  
(e) *Laert.*



His Opini-  
ons.

(a) He held all things to be incomprehensible; but withal, maintain'd many Dogmatical Assertions; whence *Timon* calls him *ὀνόματι*. He held that God is one, incorporeal, eternal, all Sight, and all Hearing, no way resembling Man; that this God is all things; that whatsoever is, is eternal; that there are infinite Worlds, and those immutable and eternal; that there are four Elements; that the Stars are certain Clouds, set on Fire when they rise, and extinguish'd when they set; that all Comets, falling Stars, and the like, are Clouds kindled by Motion; that the Sun is a fiery Cloud, extinguish'd in its Eclipses; that the Moon is a close Compact, and (b) habitable Cloud; that there are many Suns and Moons in the several Climates of the Earth; that the Sun promotes Generation, but the Moon contributes nothing to it; that the Sun goeth forward in *infinitum*, but to us seemeth to move circularly by reason of the great Distance; that the Clouds are a Vapour drawn up by the Sun; that the Earth was first founded and rooted, as it were, in an infinite Depth; that the Soul is a Spirit; and (c) that all Divination is false.

## The Life of PARMENIDES

His Life. (d) *Parmenides*, the Son of *Pyrethas* of *Elea*, hear *Xenophanes*, but did not follow him; for he was chiefly a follower of *Diochates* the *Pythagorean*, an indigent, but upright Person, whom he honour'd with a Temple (ἱερὸν) after his Death. Being of a noble and rich Family, he was reduc'd by *Aminias* to a private Life. He flourish'd in the 69th. Olympiad, that *Plato* is out, in making him Contemporary with *Socrates*. He gave Laws to his Countrymen (e), and

(a) *Laert.* *Stob.* *Clem.* *Alex.* *Plut.* *Plac.* (b) *Cic.* *Acad. En.*  
(c) *Ibid.* (d) *Laert.* (e) *Laert.*

wrote Philosophy in Verse. There was also an Orator of the same Name.

His Assertions were these, *Philosophy is two fold, one according to Truth, the other according to Opinion.* Reason is the Standard of Judgment, for the Senses are uncertain. One, and that (a) immovable, is the Principle of all things; for Ens, which is One, includeth all things, and what is not Ens is nothing. Fire is the efficient, and Earth the material Principle of all things. Men are generated of (b) Slime. The Sun consists of Heat and Cold, (i. e. Fire and Earth) as well as the Soul (c) or Mind, and all other things. He first asserted the Earth to be round, seated in the middle, and equally poised, without inclining to either side. The Moon; (d) said he, is of equal Brightness with the Sun, though she borrows her Light from him. The Galaxy is a mixture of Dense and Rare. Men (e) were first produc'd in the Northern Parts of the World, and the first Woman in the Southern; the former being most Dense, and the latter most Rare. Males are now generated on the right side of the Mother, and Females on the left. The Breast is the chief Seat of the Soul. The Assertion for which he became most eminent, was that of *Idea's*, deliver'd by Plato in his *Parmenides*; in which he maintains, That all things are *One* and *Many*; *Many* as they are *Singulars*, and *One* as they are included under certain common Natures or *Species* (εἶδη) from which they have both their Essence and Name; for all individual Beings (*Men* for Instance) are such by Participation of the general *Idea* (of *Man*) which hath a permanent Subsistence, while the Individuals are liable to perpetual Mutation. These *Idea's* subsist either in our Minds, as *Notions*, or in Nature, as *Causes*; but they subsist in our Minds, as being only *Similitudes* and *Images* of the real *Idea's*, or eternal *Forms* of Nature, which are not alterable at Pleasure, as *Notions* are. For the natural *Idea's*, which preserve the Essence of all the *Singulars*, have no Dependence on the Mind of Man; nay, on the contrary, they are

His Opinions.

(a) *Aristo. Phys.* 1, 2, 3. (b) Reading with *Aldobrandinus* and *Menagius*, *ἰσός*, rather than *ἡλίος*. (c) Reading with *Mer. Casaub.* *τιούτων*, instead of *αὐτῶν*. (d) *Plut. Plac. Phil.* (e) *Ibid.*

unknown to Mankind. Beside these Secondary Ideas, or natural Species of things; there is a *primary Archetypal Idea*, viz *God*, which communicates the Power and Faculty of Being to all Singulars, but partakes not of their Essence.

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## *The Life of* M E L I S S U S.

(a) *M*Elissus, the Son of *Ithagene*s, a *Samian*, heard *Parmenides*, and convers'd with *Heraclitus*. Being much esteem'd for his Vertue, and Knowledge of State Affairs, his Countrymen made him their *Admiral*. He flourished about the 84th. Olympiad. He asserted, That *One* (b) or *Ens*, being immoveable, is the Principle of all Things; that (c) the Universe is infinite, *One*, like it self, full and immoveable, for want of a *Vacuum*; that Generation, Corruption, and Motion, are only apparent, and not real, that, as we know nothing of the Gods, so we should assert nothing concerning them.

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## *The Life of* Z E N O.

*His Life.* *Z*Eno of *Elea*, was the Son, by Nature, of *Teleutagoras*, by Adoption (a) of *Parmenides*, being his Hearer and great Favourite. *Plato* in his *Parmenides* says, he was very tall. *Laertius* says, that *Plato* in his *Sophista*, calls him *Eleatick Palamedes*; but there is no such thing to be met with in that Treatise. He was a Person excellent, as well for Philosophy, as Politicks his Writings being full of Learning. *Valerius Maximus*

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(a) *Laert.* (b) *Arist. Phys.* 1, 2, 3. (c) *Laert.* (d) So *Stanley* supplies *Laertius's* Text.



*mus* (a) says he went to *Agrigentum*, designing to free that People from the Tyranny of *Phalaris*, and being discover'd by the *Tyrant*, was press'd by Torture in the publick *Forum*, to discover his Accomplices; upon which he mention'd one of the King's greatest Favou-rites, and while he lay stretch'd upon the Rack, check'd the *Agrigentines* for their Cowardice and Timidity; by which Means the People were so animated, that they ston'd the Tyrant to Death. Others give a different Account of this Story. (b) Some say he conspir'd against *Nearchus* or *Diomedon*, and being taken, and press'd to a Discovery, mention'd all the Tyrants Friends as his Accomplices, designing thereby to stifle the Benefit of their Assistance; and after that, having check'd the Spectators for their slavish and cowardly Disposition, turn'd to the Tyrant, and, as some say, bit him by the Ear, keeping his Hold till he was run through, or, as others will have it, bit off his own Tongue, and spit it in the Tyrant's Face, upon which the Citizens ston'd the Tyrant to Death. But *Hermippus* (c) says he was bray'd to Death in a Stone-Mortar. He shew'd a magnanimous Contempt of great Persons, and preferr'd the little Town *Elea*, which produc'd honest Men, before the Pride and Glo-ry of *Athens*, which he would never visit. Being check'd for appearing troubled upon calumnious In-vectives, he reply'd, That if he was pleas'd with Re-proaches, he could not delight in Praises. He flourish'd in the 79th. Olympiad.

*Aristotle* says, (d) he was the inventar of the *Dia-* His Opini-  
*lectick* or *Eristick* Philosophy; tho' tis certain that the ons.  
Names of (e) *Eristick* and *Dialectick* were of a later date. He asserted (f) *God* to be Eternal, and, for as much as he is the most excellent of beings, to be One, since a plurality is inconsistent with that transcendent Excellency. He affirm'd, that *God* being *One* must be every way like himself and consequently round; That being eternal *One* and round is neither *finite* nor *infinite*, neither *quiescent* nor *moveable*; not *finite*,

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(a) *Lib* 3. *cap* 3. (b) *Laert*. (c) *Ibid*. (d) *Vid*. *Laert*. & *Sext* *Empi*. *adv*. *Matth*. (e) *Laert*. in *Eucl*. (f) *Arist*. d. *Zenon*.

because *One* is nothing whereby it may be bounded, not *infinite*, for that hath neither middle, beginning nor ending, nor any other part, and so is a *Non-ens*; not immoveable, for that is likewise a *Non-ens*; and not moveable, because all things mov'd must be more than *One*, since a thing must be moved into another. He maintain'd a Plurality of Worlds. His other assertions were these. (a) There is no Vacuum. The Nature of all things consists of Hot and Moist, Cold and Dry, mutually interchanged. Man is made of Earth, his Soul being an equal temperature of these Four. There is no such thing as *Place*, for if every *Ens* were in *Place*, there would be a *Place* of that *Place*, and so *in infinitum*. Motion is a *Chymera*; for whatever is in its just *Place* rests, and so is an Arrow flying; and whatsoever makes a Progression must come to the middle before it arrives at the ends; besides, at that rate a slow thing would never be overtaken by a swift, and the half of time might be equal to the whole.

## *The Life of* LEUCIPPUS.

(b) *Leucippus*, a Disciple of *Zeno's*, was either an *Elean*, or an *Abderite* or a *Melean*. His assertions were these. The universe is infinite; one part of it is full, the other Vacuum; it contains little Bodies or Atoms of all sorts of Figures, which being detach'd into a great *Vacuum*, and crouded up together, give rise to an infinity of Worlds; for, being variously agitated by a circumrotation, the like joyn the like, and while the small and slender Bodies fly out to the uttermost *Vacuum*, the rest being of equal weight and so incapable to move round are intangl'd one within another, and constitute a Spherical Body. Of these Spherical Orbs the uttermost is

(a) *Last. Arist. Phys. 6.* (b) *Last.*

the *Sun*, that of the *Moon* is next the *Earth*, which consists of the Bodies that settled in the centre. The other Orbs lie between the *Sun* and the *Moon*, and being set on fire by the swiftness of their Motion, become Stars, and communicate their Fire to the *Sun*, as the *Sun* does to the *Moon*. The *Earth*, its inclining to the South, occasions the Eclipses of *Sun* and *Moon*. The *Earth* is mov'd about the centre, being in Figure like a Drum; and the *Sun* is mov'd in a greater Circle about the *Moon*.

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## The Life of DEMOCRITUS.

(a) *Democritus* of *Abdera* in *Thrace*, was of a noble Family, being descended from the Brother of *Hercules*. His Father is by some call'd *Hesistratus*, by others *Athenocritus*, by others *Damasippus*. He had two Brethren, viz. *Herodotus* and *Damasus* or *Damastes*, elder than himself. He was born in the first Year of the 80 *Olympiad*, (b) being 40 Years younger than *Anaxagoras*, and contemporary with (c) *Socrates*; which agrees with the report, that he wrote his little *Diacosmus* 730 Years after the taking of *Troy*. *Democritus's* Father, being infinitely rich, (d) entertain'd *Xerxes* in his return to *Asia*; for which kindness the *Persian* left with him some *Magi* and *Chaldeans*, of whom *Democritus* learn'd *Theology* and *Astronomy* whilst yet a Boy; and after that apply'd himself to *Leucippus*. He was so close a Student, that, (e) when his Father sacrific'd an Oxe in the Summer-House where he study'd, he knew nothing of it. *Phavorinus* says (f) he slighted *Anaxagoras*, and branded him for a *Plagiary*. *Demetrius Phalereus*, say, he never went to *Athens*; but *Valerius Maximus* (g) affirms that he dwelt in that City in-

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(a) *Laert.* (b) *Laert.* (c) *Agel. l. 17. c. 21.* (d) *Val. Max. Laert.*  
 (e) *Laert.* (f) *Ibid.* (g) *L. 8. c. 7.*



cognito several Years. He was a great admirer of the *Pythagoreans*, (a) and probably heard some of that Sect. Upon his Fathers Death, (b) the three Brothers divided the Estate, and he being the Youngest, made choice of that part which consisted in Money, which, tho' the least, amounted to 100 Talents. This Patrimony he spent, in travelling through *Egypt*, *Persia*, *India* and *Æthiopia*; (c) being the greatest Traveller in his Time, and the Man who made the narrowest inquiry into things, and the largest discoveries in his Travels. After he had been long abroad and spent his whole Estate, he return'd in a very mean condition to *Abdera*, where his Brother *Damasus* maintain'd him. (d) To avoid the lash of a Law among the *Abderites*, which enjoyn'd, that whoever consum'd his Patrimony should not be allow'd burial in his own Country, he read to the People his great *Dicæosmus*, the most excellent of all his Writings; and was thereupon rewarded with 500 Talents and the honour of Brazen Statues. Nay, the *Abderites* honour'd him as a God, by reason of some Predictions which were justify'd by the event, one of which (e) consisted in his fore seeing a future Dearth of Olives from the rising of the *Pleiades*, and thereupon buying up all the Olives in the Country, but returning them to the first Proprietors when the Scarcity came to be known, and thus contenting himself with an Evidence that he could easily be Rich if he would: the other Prediction (f) consisted in foretelling a tempest before it arose. In fine the *Abderites* rever'd him so much for his Wisdom and divine Vertues, that they Christen'd him (g) Σοφία, and (h) confer'd upon him the Supream Government of *Abdera*.

His Retirement from the World, and the occasion of his acquaintance with Hipocrates.

(i) At last our Philosopher being a Lover of Contemplation, retir'd from his publick employments, to Sepulchers and such Places as by reason of their solitude and darkness were most conducive to Contemplation; where he continued Writing and Com

(a) *Laert.* (b) *Ibid.* (c) *Laert. Clem. Alex. Ælian. l. 4. c. 20. Suid.*  
 (d) *Laert.* (e) *Plin. l. 18. c. 27.* (f) *Plin. l. 18. c. 35. Clem. Strom. 6.*  
 (g) *Clem.* (h) *Suid.* (i) *Laert. Lucian.*

posing Night and Day. While he liv'd in this condition, some young Men endeavour'd to fright him by attiring themselves like Ghosts; but he being persuaded that Souls have no existence after their Separation from the Bodies, continued still to write, without minding their Fooleries. *Agellius* reports that he put out his own Eyes by looking upon the Sun Beams, designing thereby to secure his contemplative thoughts from the Diversions of the Eyes, which oftentimes obstruct the acuteness of the mind. But the Truth of that report is justly call'd in question. (2) The *Abderites* considering his constant abode in Caves and solitary places, imagin'd him to be mad; which suspicion was confirm'd by his continual Laughing upon all Occasions whatsoever. Hereupon they wrote a Letter to *Hippocrates* the *Coan Physician*, importing, that *Democritus* through extraordinary learning and Study, was to the infinite loss and danger of *Abdera*, fallen sick, if not mad; that if he would come and recover him, he should have what Money he pleas'd, nay, if their City it self were all Gold, he should have it; that by so doing he would not only cure the most Excellent of Men, but restore drooping Laws and a languishing City; that not only *Abdera*, which was no inconsiderable place, but even all *Greece*, and succeeding Generations, would with gratitude commemorate the Obligation; that *Abderus* the Founder of their City was ally'd to *Æsculapius* from whom *Hippocrates* was descended. and in fine, that, upon all these Considerations, they hop'd *Hippocrates* would not grudge to come, tho' he valued Learning more than Wealth. To this Letter *Hippocrates* return'd an Answer, the purport of which was; that he receiv'd the invitation rather from the hands of Nature and the Gods, than from the Men of *Abdera*, whose Happiness and Wisdom he applauded in making wise Men the Walls and Bulwarks of their City; that upon that consideration he conjur'd them not to offer him any reward, his Art being free, and not confin'd by that Servitude which ensues upon the love of Money; that, as all the Treasures of *Persia* could not prevail with him to

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(2) *Epist. Græc.*

go and cure their King who was the sworn Enemy of his Country, so he would still act up to the Character of a Vertuous Person, and be glad of the opportunity of serving *Democritus* whom he understood to be the Ornament of their City. Accordingly *Hippocrates* set Sail for *Abdera*, and the day before his arrival dream'd that *Æsculapius* appear'd to him, and presented to him a Woman upon whose direction he might depend in the performance of his Office at *Abdera*. The Woman promis'd to meet him next day at *Democritus's* House; adding withal that her Name was *Truth*, and that the Name of another Woman that followed her was *Opinion* who liv'd with the *Abderites*. When *Hippocrates* arriv'd, he was receiv'd by the Men, Women and Children of the City, and immediately conducted along the *Forum* to *Democritus's* House; and when the croud cry'd out, *Great King Jupiter help and heal*, desir'd them to be easie by reason that no sickness could continue long at that time, it being then the Season of the *Etesian* Winds. He found *Democritus* all alone sitting upon a Seat of Stone under a thick but low Plane Tree, at the Foot of a Hill, upon which was a Temple consecrated to the *Muses*, and a little Brook running down at his right hand. He sat very composedly, in a thick squallid Gown, with a long Beard, having a Book upon his Knee, and several other Books with the Bodies of Animals dissected lying by him. Sometimes he wrote hastily, sometimes he paus'd, and sometimes he rose up and walk'd, and look'd intently into the dissected Creatures. When the *Abderites* that accompanied the Physician began to cry and lament his sad condition, he only smil'd and laugh'd and shak'd his Head at 'em. Upon which, *Hippocrates* desiring the Company to stay behind, advanc'd towards him, and after mutual Salutations, *Hippocrates* having ask'd him what he was writing, he reply'd, That he was writing upon the occasions and cure of Madness, and had dissected the Animals that lay about him, in order to make inquiry into the nature and seat of Choler, the redundancy of which is commonly the occasion of madness in Men. Upon which, *Hippocrates* told him, he spoke truly and wisely, and was happy in the enjoyment of such quiet, as he could not partake of, being diverted by Travel,

or



or Children, or Sicknesſes, or Deaths, or Marriages, or Servants, or Eſtates and the like. Hereupon *Democritus* laugh'd extreamly, and according to the Obſervation of the *Abderites*, more than ever he had done before. Then *Hippocrates* ask'd him the Reaſon of ſo violent a Paſſion, adding withal that his laughing equally at all things, whether good or Ill, was an unaccountable Aſſion. But the Philoſopher reply'd, that 'twas not both good and ill that he laugh'd at, but the folly of Men, who play the Fool in all their Deſigns, and in all the Offices of Life, Navigation, Huſbandry, &c. the one valuing what the other hates or what himſelf deſpis'd before, and all of 'em Hunting with Toil and Labour after things of no benefit, ſuch as Gold, Children, Wives, Eſtates, War, &c. *Hippocrates* made Answer, that it was true theſe were plain Arguments of the unhappy Eſtate of Man, but at the ſame time they were enjoyn'd by a natural neceſſity for the better Government of Families and Preſervation of Societies, ſince nature did not produce men to lie Idle. *Democritus* reply'd, that, it was not the Offices of Life, but the imprudent management of 'em that was the object of his Laughter; that he only laugh'd at fooliſh Men puniſh'd by their own Wickedneſs, Covetouſneſs, Luſt, Enmity, and all the innnumerable Train of Evils, that are ſo commonly practis'd; at thoſe who are ſo inconfiderate and inconstant, as to apply themſelves one day to what they hate the other, to do good one day and then recal their Friendſhip, to marry a Wife and then to put her away, &c. *Kings and Princes*, continued he, commend a Private Life; Private Perſons, a Publick; he that ruleth a State praiſeth a Tradesman's Life, as free from Dangers; the Tradesman his, as full of honour and power. For they regard not the direct, ſincere and ſmooth way of Vertue, in which none of them will endure to walk: But they take crooked and rough Paths, ſome falling down, others running themſelves out of Breath to overtake others. Some are guided by incontinence to the Beds of their Neighbours; others are ſick of a Conſumption through inſatiate avarice; ſome by ambition carry'd up into the Air, and by their own wickedneſs thrown down headlong. Wherein do they differ from Children that Play, whoſe Minds being void of Judgment

ment are pleas'd with every thing they light on? In their desires they differ not much from brute beasts, only the beasts are contented with that which is enough. What Lion is there that hides Gold under Ground? What Bull fights for more than he needs? What Leopard is unsatiately greedy? The Wolf, when he hath devour'd as much as serves for his necessary Nourishment, gives over. But whole Nights and Days put together, are not enough for men to Feast and Riot. All Brute beasts have their yearly set times of coition, and then refrain from it; but man is continually transported with Lust. How can I, Hippocrates, but laugh at him that laments the loss of his Goods; And especially, if without regard to dangers, he travels over precipices, and scours the Seas? Shall not I laugh at him who drowns a Ship by lading it with Rich Merchandice, and then blames the Sea for Sinking it? These stand not in need of the Medicines of your Predecessour Æsculapius, who preserving men was himself requited with Thunder. Do not you see, that I also am partly guilty of madness, who, to enquire into the cause of madness, dissect these little animals, whereas indeed I ought to search for it in man himself? Do not you see, that the whole World is full of inhumanity, and stuff'd as it were with infinite hatred against man himself? All Man is from his very Birth a disease: When first-born he is useless, and sues for relief from others; when he grows up, Foolish, and wanting Instruction; at full growth, wicked; in his decaying Age miserable; toying throughout all his time imprudently; such is he from the Womb. Some being of furious angry dispositions are continually engag'd in broils, others in Adulteries and Rapes, others in Drunkenness; others in coveting the Goods of their Neighbours; others in consuming their own; So that if the Walls of all Houses were transparent, we should behold some Eating, others Vomiting, others wrongfully Beaten, others mixing up Poisonous Draughts, others Conspiring, others casting up Accounts, others Rejoicing, others Weeping, others raving Mad with Ambition. Some set their minds on Horses, others on Men, others on Stone or Wood; Some affect Embassies, others the Command of Armies, others sacred Rites; Some wear Crowns, others Armour; some Fight at Sea, others at Land, others till the Ground; some plead in the Forum, others act

act on the Theatre; some affect Pleasure and Intemperance, others Rest and Idleness. How then can I but laugh at their Lives? This done, Hippocrates replied, Excellent Democritus, I shall carry back with me to Cos the great Gifts of your Hospitality full of your wise Instructions. I shall return to proclaim your Praises, for that you have made enquiry into humane nature, and understood it; I shall go away, cur'd in mind, it being requisite that I take care for the Cure of the Bodies of others. Then returning to the Abderites, he thank'd them for their Invitation, which had given him the opportunity of being acquainted with Democritus, the wisest of Men, who was only able to reduce Men to a sound understanding. When the Physician return'd to Cos, he still kept up a Correspondence with Democritus, of whom he learn'd a great many things, both by his Discourse and by his Writings; upon which consideration some held him to have been the Disciple of Democritus.

(a) He liv'd above 100 Years, some say to 109. *His Death.* Laertius says he dy'd of Age, but Phlegon affirms 'twas for want of Food; Hermippus says, (b) that, finding his end approaching, and being unwilling to die within the time of the Festival of Ceres, he prolong'd his Life till the Festival was over, i.e. Three days, by holding hot Bread to his Nose; and then without any pain gave up the Ghost, and was buried at the publick Charge.

(c) He left behind him many Writings, which *Thra-* *His Writ-*  
*gilus* enumerates in the same Order with those of *ings and*  
*Plato*, having digested them into Tetralogies. He *Opinions.*  
reckons up nine Treatises of Moral Philosophy,  
fifteen of Natural Philosophy; Nine Pieces that  
were not (d) digested into order; Thirteen upon Ma-  
thematical Subjects; Seven Musickal Treatises; and  
Six of (e) Mechanicks or Arts. There are some other  
Writings ascrib'd to him, of which some are Spurious,  
and others are taken out of his Works. As for his asser-  
tions, he adher'd chiefly to *Leucippus* and the *Eleatick*

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(a) *Laert. Cic. de Senect. Gensorin. de die nat.* (b) *Laert.* (c) *Laert.*  
(d) ἀσύντακτα render'd by *Aldobrandinus*, *incompositi.* (e) τεχνικά  
render'd by *Aldobrandinus*, *De his quæ sub artem cadunt.*



*Señ.* The Principles of his *natural Philosophy* were as Follows.

*His natu-  
ral Philo-  
sophy.*

(a) The Principles of all things, are *Atoms* and *Vacuum*. The former of which is *Ens*, being solid and full, the other being rare is *Non-ens*: but neither of 'em participates either of being or corporeity. Both of 'em are infinite, *Atoms* in Number and Figure, and *Vacuum* in magnitude. The only properties of *Atoms* are invisibility and indivisibility; for they are destitute of all other Qualities. These *Atoms* are mov'd from all Eternity in the infinite *Vacuum* by an oblique declining sort of Motion; and by their various Concussions and Complications give being to all things, so that all things are done by necessity (b), i.e. By the rapid motion of these *Atoms*. Generation and Corruption (c) consist in the Congregating or Segregating of *Atoms*, as *Alteration* does in their order and position: for all the various Affections of things are caus'd by the different *Figure*, *Order*, and *Position*, of *Atoms*, (which *Democritus*, who affected a particular use of Words, express'd by *περὶ φύσιν*, *ἀ-θύρ* and *τροπή*,) and indeed there is nothing really existent but *Atoms* and *Vacuum*, for all things else, for instance *Colour*, *Heat*, and other *Qualities* are only such in (d) Opinion and as to us, and not in the nature of the things themselves, for nothing is by nature White or Yellow, &c. but only with reference to our Senses. The Agent and Patient must be the same, or have something in them that is the same; for different things, as different, cannot suffer from one another (e); (in this assertion he contradicted all the rest of the Philosophers) (f) There are infinite Worlds in infinite Space; which are all subject to *Generation* and *Corruption*; and some of which are so exactly equal that there is no difference between them. They are all inanimate and round. (g) The Sun is a very large

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(a) *Arist. Phys.* 1. 6. and *Metaph.* 1. 4. *Cic. Acad. Quest.* *Laert.*  
 (b) *Laert.* *Cic. de fato* *Plat. Plac.* 1. 25. (c) *Arist. de. gener. & corrupt.* 1. 2. (d) *ὅτι ἐν αἰσῶ*, is by *Magnenus*, *Gassendus*, and others render'd *lege sanciri*. But we choose to follow *Laertius* and *Galen* (*Lib. de. Eleu. cap* 1.) taking *ὅτι ἐν αἰσῶ* to be equivalent with *δὲ ἐν αἰσῶ* as being oppos'd to *ἐν τῇ φύσει* (e) *Arist. Gen* 1. 7. (f) *Plat. Plac. Laert.* *Cic. Acad. Quest.* (g) *Laert. Plat. Plac. Cic. de fin.*

burning Plate or Stone (this was the Opinion of *Anaxagoras*, which *Democritus* alledg'd, he had Stolen )  
 Th Moon is a fiery Firmament consisting of Mountains and Valleys. Both the Sun and Moon consist of Smooth little Bodies carried round. The Stars are plac'd in this order, first the fixed Stars, then the Planets, then the Sun, Lucifer, and the Moon. Those which are nearest the Earth, being less affected by the rapid Circumvolution of Heaven, move more slowly than the rest. *Comets* are the coapparition of *Planets*, which coming near one another seem to be all One. The Figure of *Fire* is round. (a) The *Air* is quiet and calm, when there are but few little bodies in a great *Vacuum*; but Wind takes rise from the crouding of many little bodies into a narrow *Vacuum*, for then they juttle and contest with one another. The *Earth*, being at first small and light, wander'd up and down; but in time growing thick and heavy, in form of a broad Dish, hollow in the middle, it settled down immoveable. The *Air* being weaker toward the South, than towards the North, occasions the Earth's bending to that Side as it increases. Earthquakes are occasion'd by great quantities of Water forcing the Caverns of the Earth. The Sea continually decreases, and will at last dry up. The melting of the Snow in the Northern Parts by the Summer Sun, occasions the overflowing of the Nile; for the snowy Vapours being condensated in the Clouds, and driven by the *Etesian* Winds to *Egypt* and the South, are there dissolv'd in great Showers. Men were first generated of Water and Wind. The Distinction of Sexes in the Womb, depends upon the Predominancy or Prevention of the Male or Female Seed. The Soul is a kind of Fire and Heat, and gives motion to living Creatures; the round *Atoms* of which Fire consists being most proper for that Office. (b) It consists of smooth little Bodies: and perisheth with the Body; and is the same with the mind. It has two Parts; the *Rational*, seated in the breast; and the *Irrational*, diffus'd through the whole Body. *Sensation* and *Intel-*

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(i) *Arist. Meteor. Senec. nat. Quæst.* (b) *Arist. de anim. Plut. Plac.*

*lection*, are made from the Insinuation of Images from without, which flow from solid Bodies, and certain Figures, and make an Impression upon the Organs. (a) *Whiteness* and *Blackness* consist in the Smoothness or Roughness that reflects the Light. The Variety of *Sapors* arises from the Figures of the *Atoms*; the *Round*, make a *sweet* Taste; the *bulky*, a *sowre*; the *Maltangulous*, a *harsh*; the *acute* and *conical*, a *sharp*, &c. Cicero (b) says he wavers in his Opinion of the Nature of the Gods. *Sextus Empiricus* (c) says, he held, that there are certain Images which come to Men, some of which do good, and others hurt; and which are neither easily perishable, nor absolutely unperishable; that these foretel Events to Men by Speech; and the Ancients having receiv'd an Impression of these in their Fancies, imagin'd from thence that there is a God, whereas, besides these, there is no God, nor any Nature capable of Dissolution. (d) He approv'd of *Divination*, and cry'd up the Wisdom of the Ancients, in instituting the Inspection of the Intrals of Victims, the Constitution and Colour of which may afford Signs of Health or Pestilence, Plenty or Famine.

*Hi Morals.* As for his Moral Philosophy. He asserted (e) the chief End or Good, to consist in *εὐσυνία*, i. e. a Serene undisturb'd Tranquility of Mind. Of his Moral Sentences these have been preserved by (f) *Stobaeus*.  
 ' Wickedness is easily over-reach'd, because it blindly  
 ' pursues Gain. Panegyrick and Satyrs upon Subjects  
 ' that do not deserve 'em, are easie; but both are Signs  
 ' of a deprav'd Disposition. Profitable and improfi-  
 ' table, pleasant and unpleasant, have the same Boun-  
 ' daries. Wisdom merits all things. Prudence teache  
 ' us to prevent Injuries, and Indolence not to resent  
 ' them. There ariseth a great Delight from beholding  
 ' good Actions. Good things, ill manag'd, are the  
 ' cause of ill. Temperance inhances the Pleasure of  
 ' Life. The Measures of Decency oblige us to obey  
 ' the Law, the Magistrate, and a wise Person. Day  
 ' Sleeps signifie, either the Indisposition of Body or  
 ' Mind, or a dull Sloathfulness. Coition is a short A

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(a) *Arist. de sens. & sens. cap. 4.* (b) *De nat. deor. 1.* (c) *Adv. Math.* (d) *Cic. de divin.* (e) *Laert.* (f) In his *Sermones*.



‘ poplexy, by which one Man is struck out of ano-  
‘ ther. The Conquest of Pleasure speaks a Man truly  
‘ Valiant, yet many Governours are Slaves to Women.  
‘ Wealth acquir’d by ill Actions, inflames the Infamy.  
‘ ’Tis better to censure our own, than our Neighbours  
‘ Faults. Freedom of Speech suits well with a gene-  
‘ rous Temper, but the difference of Seasons renders  
‘ it dangerous. That Man is well dispos’d, who grieves  
‘ not for what he hath not, and rejoiceth for what he  
‘ hath. The Pleasures that are seldomest enjoy’d, af-  
‘ ford most Delight, for excess makes the sweetest  
‘ Things bitter. The Pleasures of Eating, Drinking,  
‘ or Wantonness, are but momentary Titillations, fol-  
‘ low’d by many Grievs. To vanquish Anger, is a  
‘ sign of Wisdom, He who contends with his Superi-  
‘ our, is cover’d with Infamy at last. Wicked Men,  
‘ out of Danger, forget the Oaths they made in Ex-  
‘ tremity. Labour, not frustrated, is sweeter than  
‘ Rest; but in case of Frustration, the equal Trouble-  
‘ someness and Difficulty of all Things is the only Re-  
‘ medy. Learn to stand more in awe of thy self than  
‘ of others; and so thou wilt neither think nor say ill,  
‘ though alone. To speak all, and hear nothing, de-  
‘ frauds others. Travelling teaches Frugality, for  
‘ Hunger and Fatigue are sweetly cur’d with mean Ac-  
‘ commodations. A wise Man may travel any where,  
‘ the whole World being his Country. In civil Wars,  
‘ the Victor and the Vanquish’d are equal Sufferers.  
‘ By Suffering, a Man renders his Life serviceable to  
‘ others. ’Tis better for the imprudent to be govern’d  
‘ than to govern. Those Animals which do or would  
‘ do Injury, ought to be kill’d; and as it is with Beasts  
‘ that are in Enmity with us, so we ought to do by  
‘ Men who are our Enemies, *i. e.* to kill ’em in any  
‘ part of the World, where no Law forbids it. Any  
‘ Man may innocently kill a Thief. ’Tis a grievous  
‘ thing to be rul’d by an ill Man. Those who suffer  
‘ Injuries, are good and just, and ought to be defen-  
‘ ded to the last. He hath the greatest part of Justice  
‘ and Vertue, who honours those that are Worthy.  
‘ Men are justly more mindful of Wrongs than of  
‘ Benefits. ’Tis peculiar to the most excellent Persons  
‘ to be naturally fitted for Command. A Woman is  
‘ sharper witted for Mischief than a Man. To speak

' little becomes a Woman; and plain Attire adorns  
 ' her. To obey a Woman is the greatest Ignominy to  
 ' a Man. The Comforts of Children are few and  
 ' small, but the Troubles that attend them are many  
 ' and great. A rich Man had better adopt a Son, than  
 ' beget one, for in Adoption he may make Choice out  
 ' of many that are good and ready to please him, but  
 ' in Generation he runs the Hazard, whether he will  
 ' prove such or no. The Excellency of Sheep consists  
 ' in being Fat; Of Men, in being Vertuous. As of  
 ' Wounds, the worst is that which gangreens; so, of  
 ' the Diseases of the Mind, is insatiate Avarice. To  
 ' get Money is not ill, but to get it unjustly is the worst  
 ' of Ill's. He who uses his Money foolishly, makes it  
 ' the Prey of all Men. Poverty and Riches signifies  
 ' no more than Want and Sufficiency, for he who de-  
 ' sires but little, makes Poverty equal with Riches;  
 ' and Happiness consists not in possessing much, but in  
 ' being chearful under all Circumstances. He that  
 ' would lead a secure quiet Life, must avoid Multi-  
 ' plicity of Business, and decline any Exuberance of  
 ' Fortune; for the Conveniency of what we enjoy, is  
 ' more excellent than the Largeness of it. A publick  
 ' Calamity is greater than a private, for it affords no  
 ' hopes of Relief. The hopes of wise Men may come  
 ' to pass, but those of Fools are impossible. They  
 ' who rejoice in the Misfortunes of their Neighbours,  
 ' know not that Fortune is common to all. Tempe-  
 ' rance and Prudence are the Crown of old Age. Old  
 ' Age is an universal Imperfection, it hath all things  
 ' and yet wants all things. To these his Apophthegms  
 ' preserv'd by *Stobæus*, we shall add a few more, related  
 ' by other Authors. (a) ' Speech is the Shadow of  
 ' Action. (b) Publick Offices, and the Favour of  
 ' great Persons, set off a Man's Life to an Advantage  
 ' (c) Nature has stifled Truth. (d) None can be  
 ' great Poet without Madness. The Emperor *Julian*  
 ' (e) relates, That *Darius* being extreamly afflicted  
 ' for the Loss of his beautiful Wife, *Democritus* offer-  
 ' to restore her to Life, if he would supply him with th

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(a) *Laert.* (b) *Plut non posse suav. viv.* (c) *Cic. acad. quest.*  
 (e) *Cic de divinac. 1.* (c) *Epist. 37.*

things requisite for that end, which was only to write upon her Tomb the Names of Three Persons that had never suffer'd the Impressions of Grief. Upon which, *Darius* being perplex'd, for that he could find none who had not been affected with Grief, *Democritus* laugh'd after his usual manner, and told the King he was the most unreasonable of Men, who wept with such Confidence, as if he had been the only Person that ever suffer'd Affliction, whereas all the Ages of Mankind could not furnish him with one Instance, of a Person that was altogether a Stranger to Grief.

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## The Life of PROTAGORAS.

(a) *Protagoras*, the Son of *Antemon*, or *Meandrius*, His Life.

an *Abderite*, or else a *Teian*, was in his Youth a Porter, and carry'd Burdens of Wood to *Abdera*. One time *Democritus* meeting him in the Fields, with one of his usual Burdens upon his Back, and observing that he came nimbly along, and had his Wood bound up handsomely, and as it were Geometrically; ask'd him who put his Wood in that Order; and he answering that he had done it himself, the Philosopher made trial of his Ingenuity, by making him unty it, and do it up again. Upon which he told him his Genius was capable of better and greater things; and immediately carrying him Home, maintain'd and instructed him. He was the first that took 100 *mine* for a Gratuity. He liv'd for some time in *Athens*, and was banish'd by the *Athenians* for a Discourse he recited concerning the Gods. As for his Death, some say he was cast away in a Ship bound for *Sicily*. Others say he dy'd a natural Death by the Way, being 70 or 90 Years old. He flourish'd about the 74th. Olympiad, and was a Sophist 40 Years. *Laertius* has the following Epigram upon him.

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'Tis the Report of Fame, Protagoras,  
 And Fame thou know'st is Mistress Prate-a-pace,  
 That leaving Athens, Old, and nothing Fleet,  
 Pursuing Death o'ertook thy stumbling Feet.  
 'Twas boldly done, Cecropian Walls to flight,  
 Though they conniv'd in pity at thy Flight;  
 But since thou hadst Minerva's Towers escap'd,  
 'Twas too severe by Pluto to be snapp'd.

His Opini-  
 ons and  
 Writings.

(a) He first introduc'd the Way of arguing by Contraries. His peculiar Assertions were these. *Man* is the *Criterion* ( $\mu\epsilon\tau\epsilon\rho\iota$ ) of all things, of Beings as they are, and of not Beings as they are not. Matter is fluid, and in perpetual Fluxion; and the Senses are changed according to the several Ages and Constitutions of the Body, insomuch, that different Habits occasion the Perception of different Things; for Instance, a sound Constitution perceives such Things as are capable of appearing to such Persons; and those of a contrary Constitution, Things which are capable of appearing to them. So that upon the whole, Man is the *Criterion* of things, according to their Appearances. The Soul is nothing more than the Senses, and all things are true as they appear to Men. In the beginning of one of his Books, he asserted, That we know nothing of the Gods, whether they are or are not, by reason of the Blindness and Imperfection of human Life; for which he was banish'd by the *Athenians*, and his Books burnt in the open Market-Place. He first defin'd the Parts of time. He was the first Institutor of Disputations and Sophisms, introducing the Superficial *Eristick* Way of Disputation. He first abrogated the *Socratick* Way of Disputation. *Plato* wrote a Dialogue that bears his Name. *Laertius* mentions Nine Treatises of his Writing, that were extant in his time.

## *The Life of* ANAXARCHUS.

(a) *Anaxarchus*, an *Abderite*, flourish'd about the 110th. Olympiad. He heard *Diomenes* of *Smyrna*, or else *Metrodorus* of *Chios*, who is by some said to have been the Scholar of *Democritus*. He liv'd with *Alexander*, and was a great Enemy to *Nicocreon* King of *Cyprus*, inſomuch that *Alexander* at a Feaſt, demanding what he thought of the Entertainment, he answer'd, That all Things were very Magnificent, and there was nothing wanting but the Head of ſome *Satrapa*, meaning *Nicocreon*. After *Alexander's* Death, *Anaxarchus* being caſually caſt upon the Shoar of *Cyprus*, *Nicocreon*, mindful of the Injury, caus'd him to be pounded in a Mortar with Iron-Peſtels; but *Anaxarchus*, deſpiſing the Pain, often repeated that celebrated Sentence, *Pound the Caſe of Anaxarchus, Anaxarchus himſelf you hurt not.* At the ſame time, *Nicocreon* commanding his Tongue to be cut out, he bit it off, and ſpit it in his Face. He poſſeſs'd ſuch an undiſturb'd Serenity of Mind, that he was diſtinguiſh'd by the Attribute of *Fortunate*. He likewiſe had an excellent Way of reducing others to Moderation; and 'tis ſaid he reform'd in *Alexander* the Conceit of his being a God, by ſhewing him his Blood that trickl'd from a Wound he had newly receiv'd. When *Alexander* was told by the *Caldeans*, that his Entry into *Babylon*, would be fatal to him, *Anaxarchus* and the other *Greeks*, perſuaded him to contemn the Prediction of the *Magi*, as being falſe and uncertain; and purſuant to their Remonſtrances, the King brought back his Army to *Babylon*, where he dy'd. *Laertius* honours our Philoſopher with the following Epigram.

*Pound on, pound harder, yet the Bag of Skin,  
He's gone to love, that was wrap'd up within.  
But Tyrant be aſſur'd, that time will come,  
When horrid Fiends ſhall t'y diſtended Back*

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(a) *Laert.*

D d 4

Stretch

Stretch forth on Proserpine's infernal Rack,  
 And the relentless Queen pronounce thy Doom,  
 And cry, Go cruel Pounder, go,  
 Where thou shalt soon the painful Difference know,  
 'Twixt pounding upon Earth, and pounding here below.

## S E C T. XII.

Containing the Lives of the  
*Sceptick Philosophers.*

## The Life of PYRRHO.

*H. C. un-  
 der, Paren-  
 tage, and  
 Education.* (a) **P**YRRHO an *Eliau*, the Founder of the *Sceptick* Sect, was the Son of *Plistarchus*, and one of a mean Extraction. He seems to have been born about the 101st. Olymp. He was first a Painter, and that but a sorry one, if we believe *Aristocles*; but *Antigonus* affirms, that a very good Piece of his doing, representing *Troch's Bearers*, was preserv'd in the *Gymnasium* at *Elis*. Afterwards he apply'd himself to Philosophy, and heard first *Druso*, the Son of *Stilpo*, and after him *Alexander*, the Disciple of *Metrodorus* the *Chian*, and at last *Anaxarchus* the *Abderite*, whom he follow'd every where; insomuch that he convers'd with the *Gymnosophists* in *India*, and with the *Magi*.

*H. in f. m.  
 son of a  
 f. f., and  
 manner  
 of his Life.* (b) He introduc'd a new way of Philosophizing, by asserting nothing, but leaving all things in *Suspence*. This Philosophy was call'd *Sceptick*, from its continual Inspection, and never finding. Agreeable to his Philosophy was the Course of his Life. For he took



no care to avoid Dangers, but went equally forward upon all things; so that the Safety of his Person was owing to his Friends that follow'd him. Nothing almost could move him. When his Master *Anaxarchus* fell in a Ditch, he went on without offering to help him; upon which *Anaxarchus* commended his Indifference and want of Compunction. He frequented solitary Places, seldom shewing himself to those of his Family; this he did upon hearing a certain *Indian* reproach *Anaxarchus*, for teaching that no Man but himself was Good, and at the same time frequenting the Courts of Princes. Being ask'd why he talk'd to himself? *Istus-ay*, said he, *how to be good*. He was admir'd for his close Way of arguing, especially by *Epicurus*, who often put Questions to him about himself. Many imitated his Indifferency and Unconcernedness. His Countrymen honoured him so much, that they made him chief Priest; and, for his sake, made a Decree of Immunity for all Philosophers. *Laertius*, citing *Diocles*, affirms, the *Athenians* made him free of their City for killing *Cotes the Thracian*; but 'tis manifest from *Plutarch*, that he mistakes *Pytho*, the Disciple of *Plato*, for this our Philosopher. He liv'd piously with his Sister *Philista*, a Midwife, and with his wonted Indifferency would carry things to the Market to be sold, and do the meanest piece of Household-Service. Only one time he was angry with his Sister for sacrificing without the necessary Materials, insomuch, that himself was forc'd to go and buy them; and being told by one of his Friends, That his angry Carriage to his Sister, was not suitable to his Profession of *Apathy* and *Indifference*, he answer'd, *Indifference is not to be shown towards Women*. Another time, being charg'd with the like oversight, in running from a Dog that flew upon him, he said, 'Twas hard to put off the Man quite, however, it was the Duty of Men to strive as far as possible with Action, and, if that will not do, with Reason, against things. 'Tis reported of him, that upon Occasion he endur'd Incision, and Cauterizing, without knitting his Brow. His greatness of Courage is attested by *Timon Philo the Athenian*, who was his Disciple, saith, he mention'd *Democritus* and *Homer* with great Respect, and took all Occasions to expose the Inconstancy, Vanity, and Childishness of Mankind. When his Com-

panions

panions were despondent in a Storm at Sea, he still kept his usual Serenity of Countenance, and shewed them a little Pig that was at the same time feeding unconcernedly in the Ship. *Look ye, said he, a Wise Man ought to have the same Assurance and Quiet in his Mind, as that Pig.*

*His Death,  
and Dis-  
ciples.*

(a) He dy'd 90 Years old, leaving nothing behind him in Writing. His eminent Disciples were, *Eurilachus*, a great Enemy to the *Sophists*, who was so apt to be transported with Passion, that one time snatching up the Spit, with the Meat upon it, he pursu'd the Cook into the *Forum*; and at *Eliſ*, to be rid of some Company that disputed with him, he threw off his Cloak, and swam cross the River *Alpheus*; *Philo*, an *Athenian*, who frequently talk'd to himself; *Hecataeus* of *Abdera*; *Timon* the *Phliasian*, who writ the *Silli*; and *Nausiphanes* a *Teian*, whom, they say, *Epicurus* heard. These all were call'd *Pyrrhonians*, from their Master; *Scepticks* from their continual Inspection, and not finding; *Zetetics* from their continual Inquiry after Truth; *Ephetics* from suspending their Judgments; and *Aporeticks* from doubting of all Dogmatical Opinions.

## *The Life of* TIMON.

*His Life  
and Death.*

(b) *Timon* a *Phliasian*, the Son of *Timarchus*, was in his Youth a Dancing-Master. Then changing his Mind, he visited *Stilpo* at *Megara*, and, after he had convers'd with him some time, return'd and married. After that he went to *Eliſ*, to see *Pyrrho*, carrying his Wife along with him, who, during the time of his being there, bore him his Son *Xanthus*, who succeeded him. *Sotion* says, That being poor, he went to the *Helleſpont*, and *Propontis*, and profess'd Philosophy at *Chalcedon*, where he was much honour'd: And after some time went to *Athens*, where he liv'd and dy'd. From

*Athens* he made a short Journey to *Thebes*. 'Tis said, he was a lover of Wine, and often intermitted his Philosophick Studies, as appears by his Writings. He frequented solitary Places, which occasion'd the Saying, *That some Philosophers get Disciples by running from them*. He was noted for sharp Repartees, and his Skill in Dramatick Poetry. His *Tragedies* had much of *Homer* and *Alexander* in 'em. He commended the old Copies of *Homer*, as being more uncorrupt than those that had been lately corrected. He affected, above all things, a quiet, undisturb'd Life, and always gave over Writing when his Servants or Dogs disturb'd him. His Poems lay up and down confus'dly, and were oftentimes torn. Seeing *Arcefilaus* walking amongst Flatterers, he said, *What do you here where we Free-men are?* He had but one Eye, no more than his Disciple *Dioscorides*; and while he and his Disciple stood by one that admir'd all Things; *Why then*, said he, *do not you admire, that we being Three, have but Four Eyes*. Being ask'd by *Arcefilaus*, why he came from *Thebes* to *Athens*, *That I might laugh*, said he, *to see you (a) expos'd*. But though he reflects upon *Arcefilaus* in his *Silli*, yet he speaks well of him in his Treatise, entituled, *The (b) Funeral Banquet of Arcefilaus*; and 'tis not to be thought strange, says *Menagius*, that the Disciple of *Pyrrho* should compile a particular Treatise relating to *Arcefilaus*, who was so great an Imitator of his Master. Of those who join'd the Senses with the Mind in judging of Things, he us'd to say, *Attagas and Numenius are met*, that being a Proverbial Speech, importing, That Two Thieves or Knaves are well met; not that *Attagas* and *Eumenius* were Men, as *Erasmus* and some others imagin'd; for (d) ἀτταγᾶς is a Bird, call'd by all the *Grecians*, except the *Athenians*, ἀτταγῆν, in *Latin* *Attagen*, and in *English* a *Heath-Cock*; which being speckled all over its Body, was reckon'd a proper Emblem to represent Fugitive Servants, who were mark'd in several Places of their Body with a hot Iron, that they might be

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(a) ἀναπεπταμένους, rendred by *Aldobrandinus*, *Volitantes*; but *Ambrosius* renders in *aperto*, of which *Menagius* approves, meaning by it what the *French* call *à découvert*. (b) Πσείδευπνον. (c) *Vid. Menagium in Laert. Vit. Timon*.



discover'd the more easily : And as for the *Νεμύριος*, *Hesychius* informs us, that it was a Bird very like the *Attagen*, so call'd from the Resemblance that its Bill bears to a new Moon. To return to *Timon*. He dy'd 90 Years old. Besides him there was another *Timon*, the *Manhater*.

His Writings, and the Succession of his School.

(a) His Writings in Prose, amounted to 20000 Paragraphs. He wrote likewise many Things in Verse, 30 Comedies, 60 Tragedies, his *Cinædi*, and his *Silli*. In his *Silli* he derides all the Dogmatists. 'Tis said, (b) the Succession of his School was interrupted, till *Ptolemy* a *Cyrenaean* renew'd it, whose Auditors were *Dioscorides*, a *Cyprian*, *Niolochns* a *Rhodian*, *Euphranor*, a *Selencian*, and *Praxylus* of *Troas*, who chose rather to die unjustly, than plead to his Countrymen. *Eubulus*, an *Alexandrian*, heard *Euphranor*; him, *Ptolemy*; him, *Heraclides*; him, *Ænesidemus*, a *Gnosian*; him, *Zeuxippus* of *Polis*; him, *Zeuxis*; him, *Antiochus* of *Lycus*; him, *Menodotus* of *Nicomedia*; him, *Herodotus* of *Tarsis*; and him, *Sextus Empiricus*, whose Ten Books of *Sceptick Philosophy* are still extant, and from which we shall make a brief Abstract, in order to present the Reader with a short view of that Philosophy.

### A short view of the Sceptick Philosophy, taken from Sextus Empiricus.

The Nature and End of Scepticism.

THE Sceptick Philosophers were those who still enquir'd after Truth, but never found it; and were by that Character distinguish'd from the *Academicks*, who held Truth to be incomprehensible, and the *Dogmatists*, who boasted of having reach'd the Knowledge of Truth. *Scepticism* is a Faculty opposing Sensibles and Intelligibles, all manner of Ways; whereby we proceed, through contrary Propositions equally credible, first to *Suspension*, by which we neither affirm nor deny any thing, and then to *Indisturbance*, i. e. a Composure and Tranquility of Mind acquiescing in that Suspence. Though the *Sceptick* do's not entertain

(a) *Laert.* (b) *Ibid.*

*Dogmata* properly so call'd, yet he gives his Assent to such Impressions as necessarily proceed from Fancy, viz. *Heat, Cold, &c.* these being none of the unmanifest things inquir'd into by *Sciences*. 'Tis true, he pronounceth *Sceptick Phrases*, even of these unmanifest Things; for Instance, *All Things are false, Nothing is true, &c.* but these Expressions are not positive, for he conceiveth that these Propositions declare themselves likewise to be false; besides, in all such Expressions he only means, that things appear so and so to him, without forming a determinate Judgment. He do's not discredit the Impressions of Sense, which the *Scepticks* call *Phænomena's*, but only calls in Question what Reason asserts of 'em. What they call *Phænomenon* is the *Criterion* of *Scepticism*; for a *Sceptick*, by acquiescing in *Phænomena's*, forms the Course of his Life, in regard he cannot be free from acting, as he is from assenting. This Course of Life consists partly in natural Knowledge, partly in the influence of Passions, partly in giving Laws and Customs, and partly in teaching Arts. The end of *Scepticism* is *Indisturbance*, (*ἀταραξία*) as to opinionative Things, and *Moderation* as to external Impulses; the former is compass'd, by suspending the judgment; for he who defines nothing concerning things naturally good or bad, neither avoids nor pursues any thing eagerly, so that he remains *undisturb'd*. And as for external Impulsions, viz. *Heat, Cold, &c.* the *Sceptick* is indeed affected with 'em, but more *moderately* than another Man, since he do's not assert them to be naturally ill as others do.

Since the end of *Scepticism* is compass'd by *Suspension*, 'twill be proper to enquire into the Means by which we obtain *Suspension*. In general, *Suspension* ariseth from the Opposition of things all manner of Ways; i. e. *Phænomena's* to *Phænomena's*, *Intelligibles* to *Intelligibles*, or the *Former* to the *Latter*; Things *Present* to Things *Present*, or to the *Past* and *Future*. To shew these Oppositions more exactly, the *Scepticks* have drawn up some common Places by which *Suspension* is acquir'd, though they assert nothing positively of their Force or Number. The ancient *Scepticks* took these common Places, either from the thing judging, or from the thing judged, or from both, and drew them up

The first  
common  
Place.

up into Ten Heads. Their first common Place is taken from the *Variety of Animals*, both as to their Generation, and as to the Constitution and Parts of their Body. For 'tis manifest, that the above-mention'd Variety occasions various and even opposite Apprehensions of the same Object, insomuch, that what is the Aversion of one Animal, is the Choice of another. Now, if the same external Things seem different to several Creatures, we can only say, what the external Object appears to us; but as to what it is in its own Nature, we must *suspend*; for we being Parties in the difference between our own and other Creatures Fancies, cannot be competent Judges. Besides, what Demonstration can we have to entitle our Apprehensions to a Preference before those of other Animal? For no Demonstration can be credited, unless it be apparent, and, since the Question is of things apparent to Animals, the demanding an Assent to a Demonstration apparent to us, would be begging the Question. Nay farther; the *Dogmatists* have no Reason to prefer the Apprehensions of Men before those of the other Anima's, which they term *Irrational*. For, to instance but in one of those Creatures, and that the most contemptible, a *Dog* goes beyond us in quickness of Seeing and Hearing; and as for *Ratiocination*, he chooses what's convenient, and avoids what's inconvenient for him; he hath the Art of acquiring things proper to himself, and, according to *Chrysippus* himself, is not ignorant of *Dialectick* forasmuch as at the joining of Three Ways, having scented Two by which his Prey did not pass, he runs strait upon the Third, without scenting it, concluding, by a sort of *Discursus*, the Necessity of its going the Third Way, since it past by neither of the other Two; a *Dog* perceives and cures his own Sickneſs; if he's troubled with ill Humours, he eats Grass to throw 'em out by vomiting; he keeps his Wounds clean by licking them, &c. in Fine, he is not destitute of Vertue, he shows his Justice by fawning upon Benefactors, and resenting injuries, his Fortitude in revenging wrong, and his Prudence in knowing his Master after a long absence. Now in all these consists the perfection of *Ratiocination*, according to the *Stoicks* themselves. And as for *Speech* or *Enunciative discourse*, tho' we do not understand the Voices  
of



of other Animals, yet the alteration of their Voice upon various accidents makes it very probable that they discourse among themselves: And we have not more reason to think their sound is inarticulate, than to conclude the same of an unknown Language, which seems to us a continued Sound without Variety. Upon the whole, 'twill follow that we have no Reason to prefer our own Apprehensions before those of other Animals; and consequently we ought not to assert any thing of the nature of an external object since it makes different impressions upon several Animals.—*The Second.* *The Second Common Place* is taken from *the Diversity of Men*, not only in the Form and Constitution of their Bodies, but likewise in their Souls, the Body being a kind of Image of the Soul. For, since this variety occasions different Principles of *Appetition* and *Aversion*, inasmuch that what is pursued by one is avoided by another; we may justly infer that the same thing affects differently according to the diversity of Men; and thereupon ground our Suspension, since one particular Apprehension can be no Standard for the intrinsic Nature of a Thing.—*The Third.* *The Third Common Place* is taken from *the difference of the Senses*. What pleases one Sense displeases another. Unguents gratify the Smell and annoy the Taste. In a word every sensible *Phænomenon* has a distinct way of affecting each Sense. Now we are at loss to know whether the object really enjoys so many distinct Qualities, (for instance the Smoothness, Fragrancy, Sweetness, and Yellowness in an Apple) or whether it has but one quality, which seemeth different according to the diversity of our Senses: As the same nutritious Juice in the Body is converted into Sinews, Flesh, Bones, &c. So may one quality be diversified by the variety of the Organs which apprehend it: On the other hand as a blind Man has no notion of that quality which corresponds to the eyes, so it is possible an external object may have other qualities, incident to other Organs of Sense which we have not. We conclude therefore, that we being ignorant of the qualities of sensible Objects, ought not to form positive assertions concerning them.—*The Fourth.* *The Fourth Common Place* is taken from *the variety of Circumstances* or the various Dispositions of Men. An unsound Disposition

position in any Organ (for instance the eyes) gives a different Apprehension from that in a *sound* Organ. *Sleep* furnishes us with fancies different from those we have when awake. The *difference of Age* derives different fancies from the same Object. In like manner *Motion* or *Rest*, *Love* or *Hate*, *Hunger* or *Satiety*, *Drunkennes* or *Sobriety*, *Courage* or *Fear*, *Sorrow* or *Joy*, occasions various Apprehensions of the same Object. Now there being so great difference of Habits and Constitutions and of the fancies arising from them, we can only tell what an object appears to us, but not what it is in it self. For, since every man is affected with one or other of the forementioned habits, he being a party and interest'd on the one side, cannot be an equal judge in order to adjust the difference of the apprehensions. Besides, if upon the Comparison he prefers one fancy to another, he must do it by *Demonstration*; now the *Demonstration* cannot be known to be true without a *Criterium*, and that *Criterium* will reciprocally require a *Demonstration* to vouch for its Truth. So that the *Criterium* and *Demonstration*, will fall into the *alternate Common*

*The Fifth.* *Place*, of which anon.—*The Fifth Common Place* is taken from the variety of *Position*, *Distance* and *Place*.

'Tis manifest that these make a great alteration in Fancies. An Image in an inclining posture represents extuberances. A square Tower seems round afar off. A straight Oar, plac'd under Water, seems broken. For these reasons we cannot affirm what a thing is in it self, but what it seems to be according to such and

*The Sixth.* such a *Position*, *Distance* and *Place*.—*The Sixth Common Place* is, from *Commixtions*. No external thing in-

curreth into our sense purely and by it self, but in conjunction with some other. Now the various conjunction makes a variety: Hence the same *Voice* seems different in a thin and thick *Air*; in seeing the very humours of our Eyes mix with the Image of the Object, and thus in the Jaundice all things seem Yellow; and in like manner the Organs of Taste and Smell are not affected purely by any unmix'd Object. Wherefore the *Senses* cannot perceive the pure nature of external Objects, and much less the *Intellect* which is guided by them; and by consequence we must suspend our judgment.—*The Seventh Common Place* is, from

*The Seventh.*

the

the *Quantity* and *Composition* of external Objects. Goats Horn intire seems black, but in Shavings it assume a white Colour; white Silver gives black Filings; Meat and Drink affects the Body variously, according to their moderate or excessive Quantities. Now by Reason of this Difference, arising from Composition, we cannot determin the absolute Nature of the things themselves, but must confine our selves to the relative Capacities of *Separation* or *Composition*.——

The *Eighth common Place* is taken from *Relation*. All *The Eighth.* things are relative; for the Appearance of a thing is what it seems to this or that Animal, in such a *Commission, Composition, Quantity, Position, &c.* Besides, all things are either like or unlike, manifest or unmanifest, &c. but these are *Relatives*; whence it follows that we can only speak of things relatively, and must suspend as to their absolute Nature.—— The *Ninth The Ninth.* common Place is taken from frequent or rare Contingency. Things which are seldom seen, are esteem'd and admir'd, whereas what is common and customary is undervalu'd. Were the Sun equally unfrequent with a Comet, 'twould be reckon'd a much greater Wonder. If Gold were as common as Stones, who would hoard it up? Therefore we can only judge of things according to their Frequency or Unfrequency: and must remain in Suspence as to their simple Nature—— The *Tenth common Place* is taken from *Institutions, Customs, Laws, Fabulous Perswasions, and Dogmatick Opinions.* 'Tis manifest, that the Variety of these gives various Apprehensions of things. As the Customs, Laws, &c. in one Country are different from those in another, so are the Notions of things; and therefore we cannot determine the intrinsic Nature of any Object, but only what it seems to be according to this *Institution, this Law, this Custom, &c.* These were the Ten common Places or Reasons, upon which the ancient Scepticks grounded their *Suspension*, concerning the Nature of external Objects. The latter Scepticks give Five Reasons of *Suspension*, viz. 1. From the Disagreement between Philosophy, and the Practice of Life. 2. From the Necessity of proceeding to Infinity in the Way of Proof, because every thing requireth somewhat else for its proof. 3. From *Relativity*, of which already. 4. From the *Hypothetick Way* of



of the Dogmatists, in supposing indemonstrable Principles, when they perceive themselves reduced to infinite. 5. *From the Alternation*, by which things are reciprocal Proofs to one another, and so are both uncreditable. To these *Five common Places* the later *Scepticks* reduce all Questions; though they were not introduc'd to exclude the other *Ten*, but to afford a greater Variety in exposing the Temerity of the *Dogmatists*. *Anesidemus* draws up *Eight Places* for refuting the *Ætiologies* of the *Dogmatists*: But the *Five Places of Suspension*, mention'd but now, are sufficient against all *Ætiologicks*.

*The Phrases of the Scepticks.* In using these Places of Suspension, the *Scepticks* express'd themselves by some particular Phrases, which want to be explain'd. We shall begin with this; *No More, or, Nothing More*, i. e. *Not more this nor that; or, Why more this than that*. By this Proposition the *Scepticks* express'd the equivalence of contrary Propositions, and their Indifferency as to either; not that they asserted their Doubt to be true and just, but only that it appear'd so to them. The next is *Aphasia*, i. e. A Renunciation of *Phasis*, which comprehends both *Affirmation* and *Negation*. By this they mean, that they neither assert nor deny any thing unapparent, though they yield to those which move 'em pathetically, and necessarily compel to assent. The same is the Importance of *Perhaps*, and *not Perhaps*, i. e. *Perhaps it is, perhaps it is not*. The Word *πέλω* I suspend, imports, that opposite Things seem equal as to Belief, though they do not assert whether they are equal in themselves. This Sentence, *I determine Nothing*, is not a Dogmatical Opinion, (that is, an assent to something not manifest) but a Phrase, declaring that we are so affected at the present, as not Dogmatically to assert or deny any of the Things controverted. In this Expression, *All, are undefinable*, the meaning is *All things controverted by the Dogmatists appear so to me, (I don't say, Are such in their own Nature) as I think none of them more worthy Belief than its contrary*. The same is the meaning of *ἀγαπᾶν πᾶσι* and *ἐξιστάμεν*. When we say, *To every Speech an equal Speech is opposite*, we mean, to every Dogmatic Assertion of an unmanifest thing, there seemeth to be opposite another Dogmatical Assertion, that is equal

equally fair for Belief, or Disbelief. In a Word, Let this be a general and standing Rule in all Sceptical Phrases: We never contest about the Signification of Words; we never affirm, that the Phrases themselves are true, we only declare that which appeareth to us, but affirm nothing of the Nature of the external Object; and we pronounce them not generally of all things, but of the not-manifest, and those which are Dogmatically controverted.

For the better understanding of *Scepticism*, we shall briefly explain, wherein it differs from those Sects which seem to come nearest to it. And first as to the *Heracitian Philosophy*, *Heracitus* asserted Dogmatically many things not manifest, which the *Scepticks* do not. *Heracitus* said, *Contraries are in the same thing*, but the *Sceptick* Expression is, *Contraries appear in the same thing*. *Anesidemus* alledges, That the *Sceptick* Institution is preparatory to the *Heracitian Philosophy*, because that, *Contraries appear in the same thing*, is precedent to, *Contraries are in the same thing*. But the Appearance of *Contraries in the same thing*, is not peculiar to the *Scepticks*, but a thing evident by the Sense of all Mankind, for instance, that Honey tastes sweet to those who are well, and bitter to those whose Gall overflows; this, I say, the *Heracitians* had from the common *Prænotions* of Men, and not from the *Scepticks*. Besides, 'tis absurd to say, that an *Institution* which opposes the *Heracitian Philosophy*, should be preparatory to it. As for *Democritus*, he asserts the real Existence of *Atoms* and *Vacuum*, which the *Scepticks* deny. 'Tis true, he deny'd that any thing is in it self sweet or bitter, &c. and thereupon us'd the *Sceptick* Phrase, *Not More*. But by that Phrase he meant, that neither Sweetness nor Bitterness is; whereas the *Scepticks* meant, that they knew not whether both or neither had a Being. The *Cyrenaicks* affirm'd external Objects to be incomprehensible, and held corporeal Pleasure to be the 'chief End; whereas the *Scepticks* assert nothing concerning external Objects, and make the End to be *Indisturbance*, which is contrary to Pleasure, since whoever makes that his End, must be disturb'd. *Protagoras* Dogmatically asserted Man to be the Criterion of all things, according as they appear'd to him, That *Phænomena's* have; particular Appearance

to every Man, according to his Constitution (upon which Head he brings in the *Sceptick* common Place of *Religion*) that Matter is fluid, and that the Reasons of all *Phænomena's* are subjected in it; whereas the *Scepticks* suspend their Assent from these Things, as being not manifest. We come next to the *Academicks*; and first to the ancient *Academy* instituted by *Plato*. 'Tis true, *Plato* acts up to an *Aporematick*, or *Sceptical* Character, in his *Gymnastick Discourses*; but when he declares his own Opinion in the Person of *Socrates*, he acts the part of a *Dogmatist*. As for those of the new *Academy*, though they say, *All things are incomprehensible*, yet they differ from the *Scepticks*, who admit the Possibility of their Comprehension. Besides they hold one thing to be probably Good, and another thing to be probably ill; whereas the *Scepticks*, without Opinion of either Good or Ill, pursue the ordinary Course of Life. They held some Fancies to be *Credible*, others *Incredible*; and preferr'd the *Indistincta* Fancies to the *Credible* and *Circumcurrent*, and these again to the *Credible* only; whereas the *Scepticks* held all Fancies to be equal as to *Belief and Disbelief*. I own, that both the new *Academicks* and *Scepticks* agree, in saying they believe some things; but the former understood by Belief an Assent to a thing with an earnest Desire after it, whereas the latter mean only a yielding, without Propensity to any thing. Indeed the *middle Academy*, founded by *Arcehilas*, seems to be of the same Stamp with the *Pyrrhonian Institution*; for that Philosopher asserted nothing openly concerning the Existence, or Unexistence of any thing, he do's not make one thing more credible than another, and he held *Suspension* to be the ultimate End. But if we believe what is said of him, his outside was *Pyrrhonian*, and his inside *Dogmatical*; for tho' he made trial of his Disciples by Doubts, yet he taught the *Dogmata* of *Plato* to his more ingenious Friends. Some hold *Empirical* Medicine to be the same with the *Sceptick* Philosophy, because it asserts things not manifest to be incomprehensible; but the *Methodick* Medicine seems to suit better with *Scepticism*; for it do's not determine whether things are comprehensible or incomprehensible, but following *Phænomena's* take from them what seemeth profitable, according to the Course of the *Scepticks*.





EPICVRVS

As a *Sceptick* by the Impulsion of Passions is brought from Thirst to Drink, from Hunger to Meat, and the like; so a *Methodick* Physician is guided by the apparent Passions, Natural and Præternatural, to that which is convenient for us.

The abovemention'd Principles of *Scepticism* mov'd its Voraries to oppose all the Assertions of the *Dogmatists*, relating to *Dialectick* or *Physicks*; forming their Arguments from the foregoing *common Places* of *Suspension*. The Nature of our Design, and the narrowness of our Compass do's not allow us to apply their Arguments to all the particular Assertions of these Sciences, as *Sextus Empericus* do's. Besides, if the Premises be duly consider'd, the Application will be easie, though at the same time not over-instructive.

## S E C T XIII.

### Of the *Epicurean* Sect.

#### The Life of EPICURUS.

**E**picurus was an *Athenian* born; for most Writers agree, that he was born at (a) *Gargettus* a Town belonging to the (b) *Egean* Tribe. He spent most part of his Youth at *Samos*, along with his Father and Brethren; which occasion'd that saying of *Timon*'s in *Laertius*, that *Epicurus* was the last of the natural Philosophers that came out of *Samos*: His Father *Neocles* (c) deriv'd his Extraction from the

His Country, Parentage, and Birth.

(a) *Laert. Suid.* (b) *Hesych.* and *Phryn.* in *Lexicis.* (c) *Laert.* and *Plutarch* In *Solone.*

Family of the *Philaidæ* so call'd from *Phileus*, the Second Son of *Ajax*, who dwelt at *Melite*. He was a Schoolmaster, (a) and one of the 2000 Citizens that the *Athenians* sent to *Samos* to share the Land by Lots. *Chærestrata* was his Wife and the Mother of our Philosopher. *Epicurus* had Three Brethren; namely, (b) *Neocles*, *Chæredemus* and *Aristobulus*, call'd by *Plutarch* (c) *Agathobulus*. His Brethren had an entire affection and respect (d) for him; and for as much as they all dy'd before him of long and painful diseases (e), he on the other hand signaliz'd his affection for them by attending them in their Sickness, and Mourning for 'em, when they dy'd. He was (f) born in the third Year of the 109 *Olymp.* 341 Years before Christ, on the seventh Day of the Month *Gamelion*, which according to the *Julian* computation fell that Year on the 23 of *January*, and according to the *Gregorian* on the 2d of *February*: for *Pliny* tells us, (g) that at his Birth the Moon was Twenty days old, and *Censorinus* (h) says, that on the 3d of *January* (which in that Year was coincident with *Gamelion*) there happen'd a New Moon in the *Attick* *Horizon*. *Cosigenes* being *Archon* that Year, it was the seventh from the Death of *Plato*, and the Sixteenth from the Birth of *Alexander*: So that *Eusebius* (i) must needs be out in making *Epicurus* to flourish in the 112 *Olympiad*, at which time *Aristotle* was but just return'd from *Macedonia*. (k) *Suidas* says, he was born in the 79 *Olympiad*; but *Stanley* Conjectures it to be only a literal Mistake of 7 for 8 the Tail of the 7 being easily defac'd.

His Education.

(l) The *Athenians* having plant'd a colony at *Samos*, he was bred up there till the 18 Year of his Age, in which he went to *Athens*. In the 23 Year of his Age, the *Athenians* being oppress'd by *Perdiccas*, after the Death of *Alexander*, he went from *Athens* to *Colophon*, to his Father. (m) After the 32d Year of his Age he spent one Year at *Mytilene*, and Four more at

(a) *Strab. Cic. de nat. Deor. Lib. 1.* (b) *Lact.* (c) *Adv. Col.* lib. 2. (d) *Plut. de. amor frat.* (e) *Plut. adv. Col. 2.* (f) *Lact.* (g) *Lib 35 cap. 2.* (h) *De die natal.* (i) *In Chron.* (k) *In Vitæ Epic.* (l) *Lact.* (m) *Ibid.* (n) *Plut. Adv. Col. lib. 2.*



*Lampsacum*, whither (n) he made a very dangerous Voyage. *Laertius* adds, that he return'd to *Athens*, when *Anaxicrates* was *Archon*; now *Anaxicrates* was *Archon* in the 2d. Year of the 118th. Olymp. and consequently the 36th. of *Epicurus's* Age; which makes a Metachronism of one Year. As for his Masters, (b) *Laertius*, (c) *Cicero*, and (d) *Suidas* agree, that he heard *Pamphilus* the *Platonick* at *Samus*, though he slighted his Doctrines. Some think he heard (e) *Nausiphanes* the *Pythagorean*, and (f) *Xenocrates*; but himself (g) owns no such thing: 'tis true indeed, he question'd *Nausiphanes* about his Master (h) *Pyrrho*, whose conversation he admir'd. (i) *Stobæus* calls *Metrodorus* (καταγρην) the Instructor or Leader of *Epicurus*; which *Stanley* understands of *Metrodorus* the *Chian*, the Disciple of *Democritus*, who might direct him by his Writings, though not by Word of Mouth. In which Sense he is said to have been the Disciple of *Democritus*, whom *Plutarch* (k) seems to call *Democrates*. *Cicero*, *Plutarch*, *Empiricus*, and others say he glory'd in being ἀποδιδάκτας and having no Teacher; and indeed 'tis manifest from his numerous Sayings, that he found out many things without any Guide. He chiefly admir'd *Archelaus*, *Socrates's* Master, (l) and *Anaxagoras*, though in some things he contradicted him.

Though *Suidas* (m) and others say he apply'd himself to Philosophy in the 12th. Year of his Age, yet himself (n) attested, that he did not commence that Study till he was 14 Years of Age. *Apollodorus* (o) instituting and *Sextus Empiricus* (p) say, That *Epicurus* having ask'd a *Grammarian* what that *Chaos* was made of, which in *Hesiod's* Verses is said to be first made, and the *Grammarian* answering, That it was not his Business, but a Philosopher's, to resolve such Questions; he thereupon applied himself to Philosophy. But *Hermippus* (q) says, that lighting accidentally upon the

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(a) *Plut. Adv. Col. lib. 2.* (b) *Lib. 10.* (c) *De nat. Deor. 1.*  
 (d) *In Epic.* (e) *Clem. Alex. Strom. l. 1.* (f) *Cicer de Nat. Deor. lib. 1.* (g) *Sext. Empir. Laert.* (h) *Laert. Vit. Pyrrh.* (i) *Eclog. Phys.* (k) *Adv. Col. 2.* (l) *Laert.* (m) *In Epic. Laert. l. 10.* (n) *Laert.* (o) *Laert.* (p) *Adv. Phys. lib. 2.* (q) *Laert.*

Books of *Democritus*, he fell in love with Philosophy. The Story telleth, (a) That he taught a School along with his Mother, and went about with his Mother from House to House, reading Expiatory Prayers. However, (b) he erected a School at *Mytilene* in the 32d. Year of his Age, and after that at *Lampsacum*; and after all, in the 36th. or 37th. Year of his Age returning to *Athens*, he discours'd for some time in Publick of Philosophy; but afterwards instituted a Sect in Private, which was call'd *Epicurean*. He first profess'd (c) himself a Follower of *Democritus*, but having afterwards altered and added many things to the *Democritian* Philosophy, the Sect assum'd the Name of *Epicureans*. He did not teach in the *Academy* or the *Lyceum*, or such like Places as the other Philosophers made choice of, but purchas'd a pleasant Garden for Fourscore *Minae*, the first, says *Pliny*, (d) that included the rural Pleasures under the Title of a *Hortus*, where he liv'd with his Friends and Disciples, and taught Philosophy. 'Tis probable, that this was the Place, that in (e) *Pausanias's* Time was call'd the *Gardens*. It join'd to the Temple of *Venus*, and had within it the Statue of *Venus*, made by *Alcamenes*, (f) which was reckon'd one of the greatest Rarities in *Athens*. 'Tis oftentimes mention'd by the Latin Authors in the Plural Number; and from it the *Epicureans* (g) bear the Title of the Philosophers of the *Garden*. Besides this *Garden*, with the Houses belonging to it, *Epicurus* had a House in *Melite*, (h) where his Ancestors liv'd, to which he sometimes retir'd with his Disciples, and at last bequeath'd it to his Successors.

How he liv'd with his Friends. (i) After his Settlement at *Athens*, he went only twice or thrice to *Ionis*, to visit his Friends. He liv'd all the while a Batchelor, and when *Demetrius* besieg'd *Athens*, notwithstanding the great Extremity the City (k) was then reduc'd to, could not be perswaded to forsake his Country, but stay'd and sustain'd his Friends with Beans. His Disciples were very nume-

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(a) *Ibid.* (b) *Ibid.* (c) *Plat. adv. Colot.* 1. (d) *Lib.* 19. (e) *Pausan. in Attic.* (f) *Lacion in imag.* (g) *Sent. Empir.* (h) *Suid. in Lexic.* (i) *Leont.* (k) *Leont. Plat. in Demetr.*

rous, inſomuch, ſays *Laertius*, that whole Cities were not able to contain them; for they flock'd to him from all Parts, not only in *Greece*, but eſpecially from *Aſia*, (f) and particularly from *Lampsacum*, and from *Egypt*. (b) He did not oblige his Friends to put their Eſtates into a common Stock, but only to give free Supplies to any one that wanted. His Friends liv'd with him in his *Gardens*, and obſerv'd towards one another the exacteſt Measures of Friendſhip, (c) which their Maſter did not place in Diſcourſe, ſo much as in Action and Life. Among the reſt of his Friends, *Polyſtratus* and *Hippocliaes* are taken notice of for being born the ſame Day, being Followers of the ſame Maſter, living to a good old Age in an equal Society of Fortune, and dying in the ſame Moment of time.

(d) The three Brethren of *Epicurus* ſtudied Philoſophy under him, whom they admir'd, as being divinely inspir'd. The moſt eminent of the three was *Neocles*, who wonder'd (e) that his Mother could contain ſo many and ſo great *Atoms* as made up ſo wiſe a Man as his Brother; from whence it is plain, that *Neocles* inſtituted no Philoſophy of his own, but adher'd to *Epicurus's*. (f) Next to the three Brethren was *Metrodorus*, whom *Cicero* (g) calls another *Epicurus*. This *Metrodorus* was of *Lampsacum*. 'Tis true, the Text of *Laertius* ſeems to inſinuate that he was an *Athenian*; but the Teſtimonies of other Authors evince it to be corrupt; beſides, (as *Gaſſendus* obſerves) the Context ſeems to encourage the daſhing out of ἀθηναῖον, and the four following Words, by which means λαμψακηνὸν will immediately follow ἀντιδόωρον. He was born in the 12th. Year of *Epicurus*, and became acquainted with his Maſter in the 22d. Year of his Age, at what time *Epicurus* liv'd at *Lampsacum*; (h) and after that never parted from him; but one ſix Months; in which he went Home and return'd again. He had a Son nam'd *Epicurus*, and other Children recommended by *Epicurus* in his Will. He was a Man of great Probity, whom neither Af-

His Disci-  
ples.

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(a) *Plat. occ. vir.* (b) *Laert.* (c) *Cic. de fin.* (d) *Laert. Plut. de amor. fræ.* (e) *Plut. adv. Colot. 2.* (f) *Laert.* (g) *De fin. lib. 2.* (h) *Laert.*



fiotions nor Death it self could daunt. He was troubled with the (a) Dropsie; but it's uncertain whether he dy'd of that or another Disease. *Laertius* reckons up several Treatises of his Writing. Next to *Metrodorus* were *Polyanus* and *Hermachus*, whom (b) *Seneca* joins with *Metrodorus*, as being three friends who became great Men by conversing with *Epicurus*. *Polyanus* was a *Lampsacen*, (c) a modest sweet temper'd Man, and a great Mathematician. *Hermachus* a *Mytelenian* of obscure Birth became so eminent in Philosophy that *Epicurus* committed the Government of the School to him: He writ some Treatises which are highly commended by *Laertius*. To these we may add *Leontius* of *Lampsacum* an eminent *Epicurean*, who writ to *Lycapbron* that *Epicurus* honour'd *Democritus*; *Colotes* a *Lampsacen*, who censur'd *Plato* for inventing the fable of *Erus*, and against whom *Plutarch* wrote two Books: *Idomeneus* likewise of *Lampsacum*, whom *Epicurus* (d) render'd famous by sending him frequent Letters. These, says *Laertius*, were the most eminent Disciples. To which we may add *Mus* the Servant of *Epicurus*, (e) who became an eminent Philosopher; *Herodotus* who writ a Book of the Youth of *Epicurus*, and to whom *Epicurus* writ an *Epistle* of natural Philosophy extant in *Laertius*; *Pithocles* to whom *Epicurus* writ an *Epistle* of *Meteors*, and *Menæceus*, to whom he writ an *Epistle* of Morality, which are both extant in *Laertius*. In the List of his eminent Disciples, we are not to omit the three Women, namely *Leontum*, (f) who wrote a Book in an elegant Stile against *Theophrastus*, *Themista* a *Lampsacen* the Wife of the formention'd *Leontius*, and *Philenis*, who writ many Books, and under whose name (g) several obscene Books were invidiously put forth by *Policrates* the Sophist.

His Writ-  
ings.

(b) *Epicurus* wrote above 300 Volumes, containing only his own Thoughts and Words, without citing or borrowing from other Authors. He had not only a happy fluent Pen, but was likewise indefatigable in

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(a) *Cornel. Cels. lib. 3. cap. 21.* (b) *Epist. 6.* (c) *Cic. acad. 3.*  
 (d) *Senec. Epist. 21.* (e) *Laert. Agel. Macrob.* (f) *Cic. de nat. deor.*  
 (g) *Antipat. lib. 8. and 10.* (h) *Laert.*

compiling Treatises. *Laertius* says, he wrote more than any other Philosopher, bating *Chrysippus*, (a) who to be equal with *Epicurus*, drove out his writings to a prodigious length, filling them with the Testimonies of other Writers and frequent Repetitions. So that the Books of *Chrysippus*, though more numerous, are not parallel to those of our Philosopher, who stood upon his own Legs, and publish'd nothing but what was well digested and worthy of so great an Author. However, the injury of time has rob'd us of all these his excellent Writings, except some few Epitome's preserv'd by *Laertius*, and some Fragments scatter'd up and down other Authors. *Laertius* has preserv'd the Titles of some of his best Performances, to several of which he prefix'd the Names of his Brethren and Friends, to eternize their Memory. They are as follows. Of *Nature*, 37 Books. Of *Atoms and Vacuum*, alias, Of the Principles of all things. Of *Love*. An Epitome of what was written against the natural Philosophers (this was twofold, viz. the greater and the lesser, the last of which was written to *Herodotus*.) Doubts against the *Megarick Philosophers*. Κυεῖαι δόξαι, or, his best confirm'd Opinions or select Sentences (inserted by *Laertius* at the end of his life.) Of *Elections* (so *Gassendus* interprets περὶ ἀνέκτων.) Of things to be avoided (reading with *Gassendus* φυγῶν instead of φυτῶν.) Of the end. Of the Criterion or Rule of Judgment. *Charemdemus* or of the Gods. Of Sanctity, or *Hegesianax*. Of *Lives*, four Books, (i. e. of Life and Manners, and not by way of Biography.) Of doing justly. *Neocles* to *Themista*. The Banquet. *Eurylochus* to *Metrodorus*. Of Seeing. Of the Angle in an Atom. Of the Tangibility of Atoms. Of Fate. Opinions of the Passions. To *Timocrates*. Prognosticks. Exhortations. Of Images (εἰδωλῶν.) Of Fancy, (i. e. the impressions that appear upon the faculty which we now call Fancy.) *Aristobulus*. Of Musick (viz. as it conduceth to Manners.) Of Benefits and Gratitude, *Polimedes*; *Timocrates*, Three Books. *Antidorus*, Two Books. Opinions address'd to *Mithres* concerning Diseases (reading with *Gassendus* νόσων instead of νέπων, for that Treatise seems only to

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(a) *Laert.* Proem. and his *Vit.* *Chrysip.*

contain moral Sentences to moderate the pain of Diseases.) *Callistolus*. *Of a Kingdom*. *Anaximenes*; *Epistles*; Of which four are extant in *Laertius*, One to *Herodotus* of *natural Things*, the Second to *Pythocles* of *Meteors*, the Third to *Menæceus* of *Manners*, and the last which he writ dying to *Idomeneus*. But it is plain both from *Laertius* and other Authors (a) that he writ several other *Epistles*. Though the preceeding List is drawn up by *Laertius*, yet in several places he cites Books that are not in it; as well as *Cicero* and *Plutarch*.

His Will.

In his old Age he made a *Will*, which *Laertius* has preserv'd entire. The Purport of it was this. He confirm'd a donation, recorded among the deeds in the *Metroum*, of his whole Estate to *Amynomachus* and *Timocrates*; with this proviso, that the Gardens and all that belong'd to 'em should be given to *Hermachus* the *Metylenean*, and his Successors in the Profession of Philosophy for ever. He left his House at *Melyte* to *Hermachus* and his Companions for Life. He order'd a part of his Yearly Revenue to be set apart for celebrating the Exequies of his Father, Mother, and Brethren, and for solemnizing his Birth Day in the first decad of the month *Gamelion*; and for a monthly Feast to the Philosophers of his School, on the 20th day of the Moon, in Commemoration of himself and *Metrodorus*. He order'd a Day to be kept in the month *Posideon* in memory of his Brethren; and another in the month *Metagitnion* in memory of *Polyænus*; the Daughter of *Metrodorus* to be taken care of, and when she came marriageable, to be dispos'd of by *Hermachus* to one of the Philosophers, with such a Portion as *Amynomachus* and *Timocrates* should think convenient, with the consent of *Hermachus*; whose advice he desir'd to be taken in every thing. He ordered the like care to be taken of *Nicanor*; and recommended the Children of *Metrodorus* to the care of *Amynomachus* and *Timocrates*, in case *Hermachus* dy'd before they came of Age. He left his Books to *Hermachus* whom he appointed guide

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(a) *Plut. adv. Colot. Sext. Empir. adv. Math. Athen. Deipn. 8. Euseb. de Prep. l. 15.*



of his whole Sect; and manumitted *Mus*, *Licias*, *Lycon* and *Phadria*.

(a) *Epicurus* was always of an unhealthy weak Constitution. A little before his Death he writ the following Letter to *Idomeneus*: Coming to the last and most blessed Day of our Life, we wrote these Lines: ' But such was the violence of the disease in my Bladder, that nothing could equal the torment of it. Yet, for all this misery the gladness of my mind made full amends, when I call'd to mind our Conferences, and our Inventions committed to writing. Therefore, my dear Friend, I conjure thee by the good will which thou hast always born me; and by the Love of Philosophy which thou hast always manifested from thy Youth to take care o' the Children of *Metrodorus*. (b) He liv'd 71 Grecian Years and 3 Days; and died of the Stone after 14 Days Sickness, being at the hour of his Death in a Bath of warm Water, and exhorting his Friends to be mindful of his Doctrine. The time of his Death falls upon the 10th Day of *Gamelion* in the 2d Year of the 127 *Olymp.* i. e. The beginning of the 4444 Year of the *Julian Period*. *Laertius* bestow'd upon him the following Epigram.

*Bow'd by his pain when Epicurus fell,  
Remember, Friends, said he, and so Farewel;  
Remember the deep Lessons of my ripest Tears,  
That have, so oft repeated, charm'd your Ears.  
Then entring Furnace fill'd with Lukewarm Water,  
In hopes to stop a while departing nature,  
He call'd for Wine unmix'd and drank it pure:  
But Death, who better understood his cure,  
In pity to that Man who ill so long had lain,  
Drench'd him in Lethe, till he quite forgot his pain.*

Thus liv'd that Great Man, and thus he dy'd. After his Death, (c) his Country honour'd him with brazen Statues, and all the Ceremonies and Festivals enjoin'd in his will were nicely observ'd by his Followers. *Pliny*, (d) who writ 350 Years after, tells

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(a) *Laert.* (b) *Laert. Cicer. de fato.* (c) *Laert.* (d) *Lib. 3. cap. 2. us,*

us that at that time they celebrated his Birth Day, and kept Feasts every Month on the Twentieth Day of the Moon, which they call'd *Icades*; and it is either from the regular and constant Observation of these (a) *Icades*, or else from the εἰκόνες or Images (b) of *Epicurus* that they had not only in their Chambers, but upon cups and rings, and carried always about with them, that the Greek Writers call'd them εἰκαστικόν. The advice he gave his Followers at his Death, to be mindful of his Doctrine, had so much influence upon 'em, (c) that all of 'em got his *Maxims* by heart, and some of 'em, particularly *Scyro*, learn'd all his Doctrines without Book. To conclude, the reverence they pay'd to his Memory, and their affectionate esteem of his Doctrines, cannot be better express'd, than in the following Verses of (d) *Lucretius*.

*Thee, who hast light midst from thick darkness brought  
And life's Advantages and Pleasures taught,  
Thee, chiefest Glory of the Grecian state,  
I strictly trace; willing to imitate,  
Not contradict: for how can Larks oppose  
The vigorous Swans? They are unequal foes:  
Or how can tender Kids with feeble force  
Contend in racing with a noble Horse?  
Thou, Parent of Philosophy, hast show'n  
The way to Truth by precepts of thy own,  
For as from sweetest flowers the labouring Bee  
Extracts her precious Juice, great Soul, from thee  
We all our golden Sentences derive,  
Golden, and fit eternally to live.*

And afterwards,

*From such like thoughts I mighty pleasure find,  
And silently admire thy strength of mind;  
By whose one single force to curious eyes,  
All naked and expos'd whole nature lies.*

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(a) *Athen. lib. 7.* (b) *Plin. l. 35. cap. 2. Alex. ab Alex. 2. 19.*  
(c) *Cic. de fin. 2.* (d) *Lib. 3.*

The Succession of the *Epicurean School* continued *The Unani-*  
in an uninterrupted Series from the Death of *Epicurus*, *mity and*  
(a) to the times of *Julius Cesar* and *Augustus* (i. e. 237 *continued*  
Years) and even after that, being encourag'd and promo- *series of his*  
ted by the Emperors, (b) till the downfall of the *Roman* *Successors.*  
*Empire.* In *Cicero's* time the *Epicureans* were very  
numerous, and of great repute in the State: and  
*Lucian*, *Laertius*, *Numenius* cited by *Eusebius*, and  
*Lactantius* attest that the *Epicurean School* flourish'd,  
when the Succession of the other Philosophers was  
almost extinct. (c) The Unanimity and mutual  
Friendship of the *Epicureans*, was all along taken  
notice of as a distinguishing quality. They neither  
differ'd from one another, nor offer'd to make the  
least alteration (d) of their Master's Doctrines, for  
they reckon'd it a flaming Piece of (e) impiety to in-  
troduce any innovation: Whereas all the other *Sects*  
of *Philosophers* were distracted with intestine Dissenti-  
ons, and split into several Parties. In fine, such per-  
fect amity and love reign'd among all the followers of  
*Epicurus*, that they seem'd to be govern'd by one mind;  
and what (f) *Valerius Maximus* said of two of 'em may  
be justly apply'd to the whole Society, viz. that *such*  
*a Society might be thought to have been begotten, nourish'd*  
*and terminated in the bosom of celestial Concord.* As for  
the Names and order of his Successors; 'tis manifest,  
(g) that *Hermachus* succeeded *Epicurus*, him *Polystra-*  
*tus*, him *Dionysius*, and him *Basilides*; but after *Basi-*  
*lides*, to the time of *Augustus*, there were Ten suc-  
cessive Masters of the Gardens, whose Names we can-  
not easily Trace. However, the following Philoso-  
phers are taken notice of by Authors, for eminent  
*Epicureans*; *Protarchus*, (h) *Bargyleites*, *Demetrius*,  
(i) *Lacon*, *Diogenes* of (k) *Tarjns*, two *Ptolomy's* (l) of  
*Alexandria*, (m) *Orion*, *Diogenes* (n) of *Seleucia*, *Lysias*  
(o) of *Tarsus*, *Encratidas* (p) who was buried at *Brun-*  
*dysium*, *Apollodorus* (q) surnam'd *κομπούρανος* or *King*  
*of the Gardens*, and *Zeno* (r) the *Sidonian*.

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(a) *Suid. in Epic.* (b) *Laertan. l. 3. c. 17.* (c) *Cicer. Orat. 5.*  
(d) *Themist. Epist. 35.* (e) *Euseb. Prap. l. 14.* (f) *Lib. 1. cap. 8.*  
(g) *Laert.* (h) *Strab. l. 14.* (i) *Ibid. Laert. l. 10. Sext. Emp. adv.*  
*Log. 2.* (k) *Laert.* (l) *Laert.* (m) *Laert.* (n) *Athen. Deipn. 3.*  
(o) *Ibid.* (p) *Jon. Gruiter.* (q) *Laert.* (r) *Laert. l. 7.*



Lactius's  
Vindica-  
tion of E-  
picurus.

*Diogenes* the Stoic, being an enemy of his, most terribly belpatter'd him, by publishing Fifty lascivious Epistles, as written by *Epicurus*, besides ascribing to him several others of the same Stamp, pretended to be written to *Chrysippus* by the same Author. *Pisidonus* also the Stoic, *Nicolaus* and *Sotio*, in his Twelfth of those Volumes, which are entitl'd *Diocles's Arguments*, for they are Four and Twenty in all, and *Dionysius Halicarnassens*; all these labour to throw dirt upon him likewise, by reporting, that he went about with his Mother from house to house among the poor People, to read *Lustration Songs*, and strowl'd about with his Father at the same rate, to teach Children their Letters, for a Penny or Two Pence a time. That one of his Brothers was the *Pander*, while he lay with the Strumpet *Leontium*. That he challeng'd *Democritus's* Book of *Atoms*, and *Aristippus's* Treatise of Pleasure to be his own. That he was no legitimate Citizen, as *Timocrates* says, and *Herodotus*, in his Treatise of the Youth of *Epicurus*, and that he most shamefully flatter'd *Mithres*, *Lysimachus's* Steward, in his Epistles calling him *Peer* and *King*. The same Flatteries and Encomiums he used to *Idomeneus*, *Herodotus* and *Timocrates*, who explain'd the more abstruse Mysteries of his Philosophy, writing also to *Leontium*, *Blessed Apollo!* says he, my dear *Leontikin*, with how much joy beyond expression, didst thou fill us when we read thy short Epistle; But when he wrote to *Themissa* the Wife of *Leon*, *What a condition shall I be, if you come not to me, otherwise most ready to fly wherever you and Themissa shall send for me.* At another time to *Pythocles*, being beautiful and in his prime, *I stay here in expectation of thy divine and lovely company.* And at another time, writing to *Themissa* as *Theodotus* observes in his Fourth Book against *Epicurus*, he seems to exhort her to something that all the World was not to take notice of. He also wrote to several other Courtezans, but chiefly to *Leontium*, with whom *Metrodorus* was in love. And in his Treatise of the *End*, he is upbraided to have written thus: *I have nothing which I can imagine Good, if I deprive my self of the pleasure of Taste, the delights of venereal sports, those Harmonies that charm the Ear, and the pleasant Objects of form and beauty.*

beauty that bewitch the Sight. In his Epistle also to Pythocles, he writes; *Avoid my unfortunate Lads, all sorts of Arts and Sciences.* Epictetus also calls him Foul-mouth'd Beast, and chiefly upbraids him for the obscenity of his Tongue. And Timocrates the Brother of Metrodorus his Scholar, when he left his School, in his Treatises of Gladness, tells us, that Epicurus was wont to Vomit twice a day to discharge the surfeits of his delicious Feeding; and farther declares, that he himself could hardly escape those nocturnal Customs of Philosophizing, and Mystical Clubbing. Moreover, that Epicurus was ignorant of many things that serv'd to polish Discourse, and much more of what conduc'd to well-living; and that his Body was in such a miserable condition, that he was not able for many years to rise from the Seat in which he was carry'd up and down; and that his Table stood him in a *Mina*, (or the value of (a) Sixteen Ounces of Silver) every day; as he writes himself to Leontium, in his Epistles to the Philosophers at Mytilene. Moreover, that Metrodorus and he kept Company also with other Courtezans, as Marmazion, Hedia, Erotion, and Elikidion. Others there were, who inserted into his thirty eight Books concerning Nature, many ridiculous Stories, to render him odious and contemptible. In other Books they make him write Scurriously of many Men, but more especially of Nausiphanes, in these very Words; *but certainly, if ever any man were troubled with 'em, this man was always in the pains of Child-bed, till his Chaps were deliver'd of his Sophistical Vauntings, like several others of the same slavish humour as himself.* Though Epicurus himself in his Epistles concerning Nausiphanes, is reported to have said thus much of him; *These things made him so mad, that he revil'd me, and call'd himself my Master.* Therefore Epicurus in requital call'd him (b) *αἰνόμορος*, illiterate, impostor, and Catamite. Plato he nicknam'd the Golden, and his Followers Dionysius's Symplicants. Aristotle, he call'd, luxurious prodigal;

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(a) As others reckon 2 l. 15 s. (b) Which signifies a senseless sort of Sea Fish, that when it appears, always betokens Stormy Weather.

and reported of him, that after he had wasted his paternal Estate, he went to the Wars, but not prospering there, he fell to selling love Potions and Cosmetics. *Protagoras* he said was a Porter, and *Democritus's* Hackney Scribler, and more than that, taught Children their Horn Books in the Street. *Heraclitus* he said was (a) a Suck-Spicket, and *Democritus* a Judge of Trifles; *Antidorus* a fawning Spaniel, and the *Cyrenaic* Philosophers, Enemies of *Greece*. The *Logicians*, he said, were made up of envy and malice, and that *Pyrrho* was a Dunce, that had neither Wit nor Breeding. But these Back-biters of *Epicurus* were all mad; for there are sufficient Testimonies of this mans undeniable probity and his exceeding Candor and Civility toward all persons. His Country, that honour'd him with Statues of Brass. His Friends also, so vastly numerous, that whole Cities were not able to contain 'em. In like manner, the Crowds of his Scholars, that all of 'em suffer'd themselves to be fetter'd in the Chains of his Charming Discourses and Opinions, unless it were *Metrodorus* of *Stratonice*, who betook himself to *Carneades*, perhaps disgusted at the incomparable goodness and humanity of the Person. And his School, still upheld by a permanent Succession of Masters and Scholars, Men of Fame and Vertue, when all the Schools of other Sects were almost quite extinct. His gratitude to his Parents; his beneficence to his Brothers; his Clemency and Mildness towards his Servants, as is manifest from his last Will and Testament, and for that some of 'em studied Philosophy with him, of which the chiefest was his aforementioned *Myt*. In a word, his incredible Humanity and Generosity toward all men, is sufficient to convince the World, that he was not a Person of that scurrilous Nature as his ill willers were desirous to make people believe. For as for his inclinations of Piety toward the Gods, and Love for his Country they were beyond expression; and out of an exuberancy of Justice and Moderation, he would never take upon him to meddle with the publick Administration of Government. And though *Greece* at that time

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(a) Unless *κοιτις* may not be rather said to be a common disturbance of labour.



labour'd under the severe Oppression of most terrible times, yet he still continu'd there, setting only two or three times aside that he went into *Ionia* to visit his Friends, who repair'd to him from all parts, and liv'd with him in a Garden which he purchas'd for Fourscore (a) *Mina's* as *Apollodorus* testifies. *Diocles* also, in his Third Book, entitl'd *Epidrome Philosophorum*, tells us, that they dieted very sparingly and frugally, contenting themselves with a small Measure of Wine, and quenching their Thirst with Water only. As for *Epicurus* himself, he never requir'd from his Followers to deposit their Estates in common, as *Pythagoras* did, whose opinion it was, that all things were to be common among Friends. For, said *Epicurus*, that was more proper to be done among people that mistrusted one another than among persons that were in real amity. He himself also testifies in his Epistles, that he contented himself with Water and household Bread: only, says he, *send me a little Cytherean Cheese, that when I have a mind, I may be able to banquet*. Such was the Man, who taught that pleasure was the end of human desire; whom *Athenæus* thus extolls in the following Epigram.

*Why, foolish Men, transported thus to Arms,  
While the insatiate lust of Gain your fury warms  
To blood and slaughter, and those dismal toys,  
That feed your avarice with ill-got spoils?  
Nature to wealth has narrow limits set,  
Content with Water, and a little Wheat;  
Only ambition in the midst of store,  
Vainly desires that idle thing call'd More,  
And to obtain the World's mistaken good,  
Plows up the Earth, and wades through Seas of blood.  
Such thoughts ne'er vex'd great Epicurus Soul,  
He could his Passions curb, and vice controul:  
So free to him the Muses, or so kind  
The Pythian Tripos, to enrich his mind.*

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(a) Five hundred Crowns in Gold.

*A Short view of the Epicurean Philosophy, collected from Laertius, Lucretius, Cicero, Gassendus, Charleton, Antoninus Pius, and other Authors.*

Of Philos-  
phy in Ge-  
neral.

**P**hilosophy is the exercise of Reason in order to a happy Life, consisting in the Idolency of the Body, and above all in the Tranquility of the Mind, and an immunity from vain fears, which nothing but Philosophy can procure. Since nothing is more valuable to a Philosopher than *Truth*, the Knowledge of which makes him wise and free and Master of himself, he ought to pursue it in a direct way, without the disguises of Fiction or Fable, which are the bane of plain Instruction, and contaminate the very way, as if Truth could be trac'd by a Falsehood. A plain perspicuous Style equally remov'd from the Varnish of Rhetorick, and the Fables of Poets, is most proper for the discovery of Truth; and for acquiring a Serenity of Mind; since Fables and vain Opinions disturb it. The Principal part of Philosophy is *Ethicks*, which regulates our Actions in order to happy Life. But in regard things unknown to us are apt to fill us with fear and disturbance, there's a necessity of dispelling this Darkness and Terror of the Mind by a Scrutiny into the Natures of things, which we call *Physiology* or *Physicks*. Could we without that scrutiny measure the just Bounds of our Desires; and Sink the groundless fear of Celestial Bodies; there would be no need of *Physiology*. But so great a good cannot be compass'd without a suitable explication of Nature. As for *Dialectick*; 'tis an empty useless piece of Learning; for the use of ordinary and perspicuous Terms will direct our Thought and Perception, much better than the quibbles of a Logician. If any thing of this nature be of use, it must be a Collection of some few Canons or Rules, as well concerning *Truth* and its Criteries, as concerning the words by which 'tis signified.

*Truth*

*Truth* is Twofold ; namely that of *Existence* by Of Truth] which every thing is what it is, and that of *Enuncia-* and its  
*tion* which is a Judgment or Expression answerable to the Criteries.  
 thing judged. The latter has falsehood for its opposite,  
 but the former admits of no opposite. In order to  
 discover an *Enunciative* Truth, we must have a Cri-  
 tery to try it by. Now in regard the things whose  
 Truth is sought relate either to *Speculation* or *Action*,  
 and that those retaining to *Speculation* affect the  
*Sense* and *Intellect*, as these of *Action* do the *Will* or  
*Appetite* ; The Criteries must therefore be taken from  
*Sense*, the *Intellect*, and the *Will*. To begin with  
*Sense*, which is the first *Criterium* ; we lay down these  
*Canons* relating to it. 1. *Sense is never deceiv'd, and* *Canons of*  
*consequently every Sensation or Perception of an appear-* *Sense.*  
*ance is true.* For proof of this, we need only to con-  
 sider that sense apprehending only what is present  
 and moveth it, is incapable of ratiocination or re-  
 miniscence ; that a bare apprehension not pronoun-  
 cing any thing admits of no error or falsehood. Be-  
 sides, what is it that can fasten an error upon the  
 Senses ? The sight of one man do's not confute ano-  
 ther's ; the credit of both being equal, and a purblind  
 Man seeing what he sees as well as the quickest  
 sighted. A sensation happening at one time cannot  
 controul another. Since we are equally affected with  
 either, and an Oar partly under the Water cannot be  
 seen straight no more than one out of the Water can  
 be seen crooked. Neither can any sense give rules to  
 another of a different kind, their objects being dif-  
 ferent. As for Ratiocination, it can claim no privilege  
 to correct the Senses ; for since it goes upon things ap-  
 parent, where can you ground the certainty of any  
 appearance, if sense be fallacious ? If you sink the  
 certainty of Sense, you have no Standard for the  
 Judgment of Truth, no Rule for Life or Action. The  
 first rule or basis being suppos'd defective, all its  
 superstructure, namely the credit of Truth, the con-  
 stancy and security of Life, will tumble to the  
 Ground. Farther, the Functions of Sense are ground-  
 ed upon a real Existence, which was before given in  
 for a Truth : *That is*, all Sensations or Appearances  
 are really caus'd by something, that is in effect such  
 as it seems : For Pleasure (for instance) is occasion'd



by an object that not only seems but is pleasant, since it has that influence; and what is visible not only seems visible but is such. So that even dreams and doating Fancies must be true, since they have a real existence, forasmuch as what is not cannot move the faculty or any thing else. 2. *Opinion follows upon Sense, and is capable of truth or falsehood.* A Tower (for instance) seems round to the eye at a distance, and the Sense reporting only what appears is certainly true, and there is a necessary cause why the Tower should be such at a distance: But Opinion super-adding that the Tower is really and in it self round, may be true or false. The same may be said of the Land's seeming to move, when one is on board of a Ship under Sail, for the Office of the eyes is only to see the Land, and receive the influence it makes, without making any affirmation: But opinion super-adding the affirmation is only chargeable with the falsity. 'Tis the diversity of Appearances that occasions the falsity of opinion, tho' at the same time the Appearances themselves are true. For the image of a square Tower at a distance is truly round in that place, the corners being broke off and convey'd to the eye in a lesser Angle: But near at hand the extremities of the image are entire and convey'd to the Eye in a greater Angle: So that 'tis not the same thing that appears to the sight and affects the eye near and afar off; and consequently both the Appearances are true, Tho' the Opinion founded upon them may be false. 3. *All Opinion attested or not contradicted by the Evidence of Sense, is true: And à Contra.* By *Evidence of Sense* we mean a Sensation, which, all impediments obstructive to Judgment being remov'd such as Distance, Motion, Indisposition of the Medium, and the like, cannot be contradicted. When the Object is appropriated to one sense, the Evidence lies only in that sense: But sometimes by reason of several Qualities we Summon in several Senses, as when the sight cannot discover whether bread offer'd be true or false, we have recourse to the taste. For a General Rule whereby to discover truth, we ought therefore to consider every thing exactly, and try the variety of Sensations according to the degrees of Distance, and other Circumstances: but still to adhere to what is obvious to our Senses. Somethings indeed are propos'd

to us as present and thoroughly examin'd; and these we ought to distinguish from what we call *περσυσβουρον* or expectable, where we ought to stay till it be fully examin'd. Unless we observe this distinction, we shall be perpetually disquieted with deceitful or vain Opinions. So much for the Canons of Sense.—We come now to the Second Criterion taken from the *Intellect*, which, in as much as it not only (like *Sense*) contemplates things present, but reasons upon 'em, *Canons of* it supposes a *Prænotion* or *Anticipation*, the Canons of *Prænoti-* which are these. 1. *All Anticipation or Prænotion in on. the mind depends on the Senses, either by Incurfion, Proportion, Similitude, or Composition.* By *Prænotions* we mean anticipated *Idæa's*. By *Incurfion* a direct Sensation, as when a man is just before our eyes; By *Proportion*, amplification or extenuation of the *Prænotion*, as when we form the *Idæa* of a Giant or a Pigmy, after the seeing of an ordinary siz'd man; By *Similitude*, the *Idæa* (for instance of a City unseen, taken from one seen and like to it; By *Composition*, the union of two distinct notions, as of a Horse and a Man in a Centaur. 2. *Anticipation is the very notion, and (as it were) definition of a thing; without which we cannot enquire, doubt, think, nor so much as name any thing.* By *Anticipation* we mean the memory or remaining impression of a former appearance from without: Such is the *idæa* of a Man in our mind, agreeable to the *Anticipation*, form'd by foregoing Sensations. These anticipated notions are not only Singular, as that of *Plato*; but oftentimes *universal*, as when from several men seen, the mind forms a notion of what's common to them all. 'Tis manifest that without such *Prænotions* we cannot enquire after nor so much as speak of any thing; as when we enquire whether a thing seen afar off is a Horse or an Oxe, we must of necessity know by *Anticipation* of a Horse and an Oxe. 3. *Anticipation is the principle of all discursus, as being that to which we have regard, when we infer that one is the same or divers, conjoyn'd with or disjoyn'd from another.* When I see a thing afar off, I cannot prove it to be either a man or not a man, without looking back upon the *Prænotion* I have of a man and his essential Properties. Now, if this *Prænotion* be but clear and distinct we may form very natural and just Inferences,

without the form or structure of Dialectick Argument. 4. *That which is unmanifest ought to be demonstrated out of the Anticipation of a thing manifest.* All Demonstration is the collecting of an unmanifest thing from what is manifest, as the existence of a Vacuum from manifest motion. This Anticipation of a manifest thing is call'd the *Medium*, which properly ought to be a sensible thing. Sometimes this Medium has a necessary connexion with that which is inferr'd, as *motion* has with a *Vacuum*: Sometimes 'tis only probable or contingent, as when we reason upon superior beings, the Eclipses, Risings and Settings of the Stars, &c. which may be perform'd not one but divers Ways. As for those men who sink the Credit of the Senses and profess they know nothing; we need only to put the Question to them, how they come to understand what it is to know and what to be ignorant? or how they know whether any thing can be known or not? The last Criterium of *Truth* relates to the *Will*, which being only imploy'd in pursuit or aversion, receives no other Affection but *Pleasure* and *Pain*. Of these we give the following Canons. 1. *All Pleasure unmix'd with Pain is to be embrac'd.* 2. *All Pain unaccompany'd with Pleasure, is to be avoided.* 3. *All Pleasure, which either hinders a greater Pleasure, or procures a greater Pain, ought to be the object of our aversion.* 4. *All Pain, that dispels a greater Pain, or makes way for a greater Pleasure, ought to be coveted.* Of these we shall speak more largely in the *Ethicks*.

Canons of  
the Will.

Having laid down Canons relating to *Truth*; it remains to add two more with reference to the use of *Words*, one for the *Speaker*, the other for the *Hearer*.

1. *When you speak make use of common and intelligible Words, lest your meaning be unknown or your time be wasted in the Explication.* 2. *When you are a hearer endeavour to comprehend the power and meaning of the Words, lest their obscurity keep you in Ignorance, or their ambiguity lead you into Errour.* Those who depart from these Rules, act the part of a ridiculous Sophister.

**PHYSIOLOGY.** *Physicks* or *Physiology* is a Contemplation of the Nature of Things; without which the appearance of *Meteors*, the unknown ends of Desires, and Death, would fill us with Fear and Confusion. A *Compendium* of this Science will at once be useful, to those who



who have not the leisure to fathom all its particulars, and to others who notwithstanding a greater Progress in the Speculation of things want to have their memory refresh'd with a general View of 'em rang'd under their respective Heads. This general View, without running out into all the particular Arguments, will enable men to obtain a more copious knowledge of things than other men can pretend to. In regard there is such an infinity of Subjects relating to *Physiology*, we shall for order's sake reduce them to four Heads, namely of the *Universe*, of the *World*, of *Inferior Terrestrial Things*, and of *Sublime Things* whether celestial or aerial.

The Universe is the Sum and Nature of Things. Of the *U-* Tis compos'd of *Body* and *Vacuum* or *Place*; the former being a magnitude accompany'd with Figure, *Nature of* Solidity, Impenetrability, Gravity, and Tactility; *Things*, whereas the latter is a Negation of all these Qualities. The existence of bodies is manifest from Sense; the *The Ex-* certitude of which can never be call'd in Question *istence of* without subverting the Fundamentals of all Physical *Bodies*. Science: for as all natural concretions fall under the perception of some one of the Senses, so all our Speculations are only larger Commentaries upon hints given by one or more of the external Senses. As for a *void or intangible space* which when fill'd with a body is call'd *Place*, when destitute of a body *Vacuum*; its *A Vace-* existence will be manifest if we consider, that with- *um provid-* out it there would be no motion: For if we sink the notion of Inanity interspers'd among the Parts of the Universe and suppose it to be one continued mass of Bodies so closely wedg'd together, that it can receive nothing more, no part of that mass can shift its Place for that of another. It cannot dispossess the other, because there is no Room for that other to repair to: Neither can it be joynt tenant with the other in one and the same place, because a reciprocal Penetration of bodies is repugnant to Nature. So that without a disseminate Vacuity there would be no beginning of Motion. Besides, the Experiments of Rarefaction and Condensation are sufficient proof of Vacuities in the Air and Water. Some rarified bodies possess 1000 times larger capacities than before, and if there were no void space where would they find room. Farther, it

if we suppose an absolute plenitude or continuity of Parts, the smallest motion would run with dangerous Violence through the whole Fabrick of the World. Add to all this, that the degrees of Gravity in Bodies can never stand without a Vacuum; for 'tis only the greater or lesser spaces or inanity that diversity the Gravity. As for *Mersennus's* grand Objection, viz. *What should be the Cause of the restitution of the Vacuities of the Air to their natural Contexture, after they are enlarg'd by Rarefaction or straiten'd by Condensation?* *Charleton* answers in short, That as all things have a natural tendency to preserve their original State, so the Air upon the cessation of the expanding or contracting Violence, naturally recovers its due Contexture without any other efficient than the Fluidity or Confluxibility of its Parts. As to the Common Objection taken from the many Experiments of Water, Hour-Glasses, Syringes, Glass Fountains, Cupping-Glasses, &c. the same Author cuts it off in one Word. Tho' these Experiments, says he, evince that Nature abhors a *Vacuum Coacervatum*, (i. e. a large sensible Vacuity, as if we should suppose the small interspers'd Vacuities to joyn in one entire coacervate inanity) yet they rather prove than confute a *Vacuum disseminatum*, i. e. small empty spaces interspers'd among their sensible Parts. — This *Vacuum* thus asserted is incorporeal, and so penetrated by bodies as to remain immoveable and immutable whether the Body stays or goes. Besides Vacuity and Bodies, there is no third nature: For all self existent, coherent natures are either entitled to bulk and solidity, or void of it. As for Adjuncts, Properties and Accidents, they constitute no third nature distinct from Corporeal and Incorporeal, but only retain to one of these. Now the Universe consisting of Vacuity and Body is *Infinite*: For if it were *finite* it would have bounds or extremities, without or beyond which a space or interval might be suppos'd from which it might be seen: But since the Universe includes all space, that cannot be suppos'd. Besides, supposing an extremity, a dart thrown by a man standing upon it would neither go forward there being no remoter Place, nor stand still there being nothing beyond the extremity to stop it. Now this is absurd. This Infinity extends equally to *Bodies* and  
*Vacuity*

The Universe is  
 Infinite.

*Vacuity*: For if the one were infinite and the other finite, either *Bodies* (which are in perpetual motion) would be carried thro' the infinite *Vacuum* without any stop or rest; or the infinite *Bodies* would want room in a finite *Vacuum*. This discovers a vulgar error in imagining any thing in the Universe highest, and another lowest; for an infinite has neither extreams nor middle. The infinite universe is likewise *Immutable*, *Immutable* as it contains all things, so there is nothing to alter it, or into which it can be chang'd. Neither is it *Moveable* there being no place beyond it into which *Immoveable* it may be mov'd: for the motions and mutations of its parts do not affect the whole. From hence we may conclude it eternal and incapable of either beginning or ending.

Under *Corporeity* or the *Corporeal* nature we include *Of the Divine Nature*; tho' after all it is not so much a *Divine Body*, as something like a Body, being neither transitory, generated, nor perishable, as other Bodies are. The existence of Gods is manifest, since the knowledge of 'em is innate and back'd by the consent of all men; and what the universal nature of mankind approves must necessarily be true. The same Nature that gave us intelligence of the Gods, imprinted also in our minds that they are possess'd of eternal Bliss. Now what is eternally happy neither is disturb'd with business, nor troubles any other, and consequently is not capable of favour or anger, all such things being badges of weakness. This most excellent nature possess'd of bliss and immortality is entitled to the Veneration and Piety of Men: But its freedom from favour or anger expels all fear from the minds of Men. The Gods are of a Human form; for nature allots 'em no other form in our Thoughts, whether sleeping or waking. Besides, since the Human form is the most beautiful, the most excellent of all animate things, and claims a peculiar Title to Reason, without which Verrue and Happiness can have no being; doubtless the most excellent and blessed animate nature can be of no other. But after all, we must not say that the Gods have such a Body as commonly men and animate beings have. For as the Gods are not *Incorporeal*, else they would want sense, Prudence and Pleasure, which are all included in the *Idæa* of a God: So they are not  
a gross



a gross Body, no nor the most subtile that can be made up of Atoms, Generation and Corruption, Concretion and Dissipation, being incompatible to their Semipiternal Nature; but a body of its own kind, without any certain Solidity or Composition of Numbers, not seen by sense but perceiv'd by the mind, and consisting only of images which upon the Comparison with those that commonly occur, are call'd Bodies, tho' at the same time they are rather Resemblances of Bodies. The Divine Inconcrete Nature, by reason of its Tenuity, cannot be touch'd, and consequently fears no harm from Bodies. It cannot diffuse or send forth images out of it self, for at that rate it might incur dissolution. The life of God is attended with the greatest Pitch of Happiness. He is not involv'd in laborious and troublesome Offices, but entertains himself with his own Wisdom and Vertue, knowing that the greatest and eternal Pleasures will ever be his Possession. This God we justly term Blessed and Happy, placing a blessed Life in the Security and Tranquility of the Mind, and a disengagement from all Business. This our World is not a Seat worthy of the Gods, neither do we know where they reside; we only know in general that they have blessed and quiet mansions.

*Of first  
Matter.*

*The Ex-  
istence of  
Atoms.*

To Return to the *Universe*. Sense discovers that many things are generated and corrupted in it; Generation and Corruption supposes *Matter* of which things are generated and into which they are resolv'd; for of nothing nothing is made, otherwise every thing might be produc'd from any thing; and into nothing nothing goes away, else all things would perish absolutely. The Bodies thus generated and resolv'd are concrete and compound Bodies, consisting of this *first Matter* or Simple uncompounded Bodies, alias *Principles* or *Elements*. The first and simple Bodies are absolutely solid, *indivisible* and *immutable*. We call 'em *Atoms*, not that they have no magnitude, or are the least Points; but because they are solid and void of Vacuity, and consequently incapable to be divided or to suffer any Dissolution. To prove the Existence of these *Atoms*, let's consider that neither nature dissolves things in *Infinitem* without stopping at some last thing, neither do Bodies admit of an infinite Division. Besides, in  
finite

finite Bodies there cannot be infinite Parts either in multitude or magnitude, and without these there cannot be an infinite Division. Infinite Parts would make an infinite Magnitude. Some think to elude this Argument, by alledging that the division of a finite body into infinite Parts being only Potential, do's not make it actually infinite. But the fallacy of the allegation is easily discover'd; for when we say a *continuum* hath actually two Parts, for instance, we only mean that 'tis capable of being divided into two Parts: else no *continuum* would have any Parts without actual Division. In like manner the potential Division of a finite Body into infinite Parts, supposes that it actually has infinite Parts. Which is a plain Absurdity. Another Argument for the Existence of Atoms shall be this. Upon the supposal of subdividing *in infinitum* we would never reach, not by thought it self, the extreme or last part of any finite magnitude; now all finite things have such Parts. Farther; If some indissoluble Bodies did not remain after all Dissolutions, by infinite attenuation Bodies would lose their resistance and solidity, and so would be confounded with *Vacuum*. Once more; the Constancy of Nature in distinguishing the species of Animals, and carrying on their Growth, &c. could never stand without such constant and certain Principles as are not obnoxious to dissolution and mutation. To disprove the existence of Atoms, the *Anti-Epicureans* muster up an infinity of Arguments taken from the Principles of Geometry. But to give one answer for all, 'tis manifest that the *minimum* or *infesible* of the *Atomists* is not a Mathematical point but Physical. For Mathematicians are employ'd in the Speculation of Quantity as abstracted from Corporeity, and have a privilege to suppose an infinitude of Points in every *continuum*, in order to make convenient and useful Inferences; tho' at the same time they do not really understand that it is so. Now Physiologists who are confin'd to sensible Objects and such as are really existent in nature, build their assertion of indivisibility upon what really is, and not what may be imagin'd.—Tho' Colour, Heat, Cold, and the rest of the Qualities are only competent to compound Bodies, such mutable Qualities being inconsistent with immutable Atoms; yet these very

*Atoms*

*The Magnitude of Atoms.*

*Their Figures.*

*Atoms* differ from one another in three Properties namely, *Magnitude*, *Figure*, and *Weight*. As for their Corporeity or Solidity, there is no difference; all of 'em being of a consimilar solid Substance. By *Magnitude* in Atoms we do not mean any sensible bulk, but certain corporeal dimensions unperceivable by our gross Senses, but suitable to the extream and incomprehensible subtilty of Nature in her Operations. Dioptrical Speculations and other Experiments, are sufficient Evidence of the incomprehensible minuteness of the parts of Bodies. When we assign dimensions or parts to an Atom, we must remember that these parts were not at any time disjoin'd and afterwards united; for they cohere by a natural indivisible and perpetual Connexion, and Consequently cannot be distinguish'd by separation, but only by designation. All Atoms are not of the same Magnitude, it being most consonant to reason, that amongst them there be some greater, others lesser. As for the Second Property of Atoms namely *Figure*; we shall comprize what is to be said upon that Head under three *Canons*. 1. *Atoms are of various Figures*. Their Figure is not perceivable by Sense no more than their Magnitude: But reason informs us that all individuals whatsoever have some differences by which they are distinguish'd; and 'tis very improbable that the Atoms of which all these consist are uniform. Nay the variety of Figure in Atoms is necessary to the variety of all Sensibles, as in odorous Bodies, &c. Some there are who look upon the exility of Atoms as an Argument for their general roundness; but if we make use of a microscope we'll find a great variety of Angles in the minute Bodies, which by a vulgar error we reckon round because their minute Angles are not presented to the Eye. However the Corners or Angles of Atoms are never wore off, being inseparably solid. 2. *The various kinds of these Figures are innumerable*. If we consider what an incomputable multiplicity of Words arises from a few Letters variously transpos'd; we need only to imagine the various Figures, viz. round, oblong, conical, &c. to be so many Letters, and think what an incomprehensible number their various Combination will amount to. Tho' these Figures are incomprehensible and such as the mind of man cannot comprehend.



pass, yet they are not infinite; for a finite Magnitude and determin'd Qualities are inconsistent with an infinite diversity. 3. *Tho' the diversity of Figures is not infinite, yet there are in every kind an infinite number of Atoms, because the universe is infinite in multitude of Atoms.* (This unadvis'd assertion of *Epicurus* is learnedly confuted by Dr. *Charleton*) The Third Property *Their Gravity* of Atoms, namely *Gravity*, is evident from their perpetual indeavours after Motion. For Gravity is nothing but that internal impulse by which an Atom is carried on in a streight perpendicular Line. Besides this motion, indeed, there is another arising from the mutual percussio and reflexion of Atoms, upon which their concretion into compound Bodies depends: For if they were all mov'd streight forwards the one would never overtake the other, the universe being infinite and without any middle or center towards which they may tend and so meet. The quaking and trembling of an Atom upon a small rub is a motion of reflection, as well as a great rebound: And upon a complication of Atoms, in any compound, they are still unquiet and have a sort of Palpitation accruing from the pressure of their associates: the Cause of which is partly a *Vacuum* dispers'd between the most compact Bodies; and partly a Solidity or Gravity con-natural to Atoms which upon a collision disposes 'em to tremble. Thus 'twill follow that Atoms are mov'd both by a natural and a Collisive motion through all eternity; both they, and the *Vacuum* which serves for both motions, being eternal. This perpetual Inquietude is the real cause of the dissolution of the most compact and solid compounds. When the Atoms move in a *Vacuum* without any obstruction or collision, they run through any imaginable space in time unimaginably short; and outrun the very Beams of the Sun which have not their course in a pure *Vacuum*. This unimaginable swiftness is equal in 'em all, for the greater and lesser do equally keep on their way in a pure unincumber'd *Vacuum*. And even upon repercussions their arrival at divers places in such and such periods of time cannot be calculated by the mind.

*Atoms*

*Atoms the  
first Mat-  
ter.*

*And Cause  
of all  
Things.*

*Atoms* are the first and last Principles of Things. Of these the Seeds of Things are immediately compounded; and the Seeds being a more perfect and durable Coalition of the Atoms, do indeed give Life to greater Compounds, which are again dissolv'd into them; but not as the very first and last Principles. So that these Seeds may be call'd Principles, as well as the Four vulgar Elements, but not first Principles or first matter. For those who make one of the vulgar Elements, the first Principle to all the rest, can never explain how from one unmix'd Thing, any compound Thing can be generated; for what is simple cannot be chang'd, unless it be annihilated, and of Fire (for Instance) rarify'd, nothing else will be produc'd but a more languid Fire. Those again who make all the Elements equally first, can never get clear of this Difficulty, that contrary Things, being dispos'd to destroy one another, can never join to make one Compound. As for the *Homoioimera's*, or similar Parts given in by some for the first Principles; 'tis ridiculous that a languishing Animal must be made of languishing Things, &c. Besides, if Principles were of the same Nature with Things generated, the former might be chang'd, as well as the latter, which a simple Thing cannot, unless it be annihilated. We conclude therefore, that Atoms are the first Principles or Matter of all Things. And as they are the *Matter*, so they are likewise the *efficient Cause*: For this *Matter* (or *Atoms*) is not unactive; for by virtue of its innate Energy and Power to move continually, or to tend to Motion, it entitles the first little Compounds to an Energy and moving Vigour, variously modified according to the mutual Combination of the Atoms which compose 'em. And the greater Compounds derive their Motion and Action from the various Modification of the lesser Compounds of which they consist. So that all Motion and Action flows originally from the Atoms. But within Compounds, the Power of acting is chiefly owing to the round and smooth Atoms, which are not so cramp'd and encumber'd as the angular and the hook'd ones are. Though indeed, in a pure Vacuum, all of 'em are equally swift, as I intimated above. The Atoms of Fire, Souls, and what we call Spirits, are chiefly of this round smooth Form. Now, for as much as *Atoms* are at once the internal Principle and efficient Cause of all Things

Things, 'twill be proper to take a view of *Motion*, in *Of Motion*. which the Action and Effect of a *Cause* consists. By Motion, I mean a Local Transient Motion, which by some is oppos'd to that Motion of *Mutation*, by which the Qualities of things are alter'd while they are in the same Place; though after all, the latter is not an Opposite, but a Species of the former, for a Quality can never be alter'd without the local and transitive Motion, or Transposition of the Atoms and little Bodies that create it. As for Motion in general, 'tis observable that *that* alone entitles some Things to the Name of Causes. To Instance in Two or Three Cases. *Fortune*, which is the same with the self-moving and active Cause, above-mention'd, receives a particular and distinguishing Character, merely because we are ignorant of the Effect retaining to the real Cause. *Fate* likewise receives the same Denomination; though after all, it depends upon the mutual Connexion of Things. In like manner, *End* is call'd a *Cause*, because it moves the Soul, and by Consequence the Body, by sending into it a Species, which by invisible (though Physical) Chains attracts it. And as for Sympathy and Antipathy, 'tis plain, that in such a Case, the invisible Organs attract and repel, as well as when a gross Sense is employ'd.

Since we said, That the vulgar mutable Qualities are not Competible to *Atoms*, it remains to shew how compound Bodies are possess'd of 'em. We must consider, that as not only different, but the same Letters, by their various Combination, have a different Representation: So *Atoms*, which are not different but the same, may by vertue of the Variety of their Position or Order, exhibit different sensible Qualities. In a word, the Variety of all *Qualities* depends upon the various Position, Connexion, and Motion of the *Atoms*. Now, as *Atoms* are distinguish'd by their Respective Properties; so some Qualities arise from their general Substance, some from their peculiar Properties, and some again from their Properties, taken together, and by Way of Conjunction. To consider *Atoms*, according to their Substance, and Interception of *Vacuum*. The Qualities to be rang'd under this Head, are *Rarity* and *Density*, consisting in the greater or lesser Vacuity, intercepted by the *Atoms*; *Perspicuity* and *Opacity*, the former of which retains to Rare, and the latter to Dense, all other.



other Respects being equal, *i. e.* the vacuous Passages being in an equal Position; for in a very dense Body (such as Glass) if its Vacuities, though very small, be plac'd in a straight Line, it will be more perspicuous than a rarer Body, in which the Vacuities, though much greater, are variously rang'd, and consequently intercept the Sun-Beams; *Fluidity, Liquidity, and Firmness*, the *fluid* or *liquid* Atoms being dissociated by little Vacuities, and easily moveable, whereas the *firm* are hook'd and branch'd into one another. Upon these depend *Humidity, Siccity, Flexility, Tactility, Ductility, Softness, Hardness, &c.* As for the *Qualities* arising from the peculiar Properties of Atoms, such are *Augmentation and Diminution, Bluntness and Acuteness, Smoothness and Roughness, Weight, or the Motive Faculty*; for these depend visibly upon the various Magnitude, Figure, and Mobility of the Atoms. Hence 'tis that Light, consisting of *acuter* Atoms, penetrates Horn, whereas Rain cannot; Oil consisting of greater and more entangled Atoms, moves more slowly through a Strainer than Wine. As for the Variety of *Weight*, 'tis observable, that what we call *Light*, is only comparatively so; for in effect all *Atoms* are heavy and tend downwards. 'Tis true, *Fire* (for instance) tend upwards, but not of its own accord, being only extruded and press'd up by the ambient *Air*, which being heavier than it presses down before it. It remains to take view of the *Qualities* arising from the Conjoint Properties of *Atoms*, *i. e.* from the various Order, Position &c. of several Atoms of a determin'd Magnitude and Figure. Of this kind are the active Faculties of Animals, call'd *Senses*, and the objective Qualities or Faculties of affecting the Senses after a certain manner. Of the former we shall treat hereafter. The latter are *Colour* and *Light* for the Sight, *Sound* for Hearing, *Odour* for Smelling, *Sapor* for Tasting, Heat and Cold for the Touch. *Colours* suppose certain Dispositions of the extream or superficial Particles of a Body, giving various Modifications of the affused *Light*, the Reflection of which upon the Eye, exhibits the Variety of *Colours*. So that not only the superficial Texture, but *Light*, is necessary to compleat the Nature of a *Colour*: For Bodies in the Dark, being invisible, have no *Colour*; and 'tis manifest, the *Colours* of Objects

alter'd according to their Position, with reference to the *Light*. As for *Light* it self, 'tis a substantial Effluxion from a lucid Body, which is not visible in it self, but only in *Colour*, of which 'tis a part; for through a pure and liquid Medium we cannot see it, and when we see it, it does not appear as a thing distinct from the *Colour* of the liquid Body. In fine, *Shadow* is only the Privation of *Light*, as 'tis the Privation of *Colour*, which sinks in Proportion to the Loss of *Light*. *Sound* is the Effluxion of tenuous Bodies from the sounding Object, apt to affect the *Hearing*, by entering the Ear. It's affecting the Sense pleasantly or unpleasantly, according to the Roughness or Smoothness of the *Corpusculum's*, its Diminution, occasion'd by a long Conveyance, or thick Partitions, and the Echo or its rebound upon the Shock of solid Bodies; these, I say, are convincing Proof, that Sound is a Corporeal Effluxion. This Effluxion makes its way, and retains its affecting Force, when toss'd several Ways; whereas *Light*, and the Images of *Colour*, can only pass in a direct Line. Thus, though we cannot see, yet we may hear through a Door, &c. *Odour* in like manner is an Emanation from an *Odorous* Body, apt to affect the Nostrils. Its passing slowly from a distant Place, and its being intercepted by intervening Bodies, are Evidence that 'tis Corporeal. *Sapor* consists in little Bodies, contain'd in the *sapid* Body, affecting the Tongue either mildly or roughly, not by way of Emanation at a Distance, but by immediate Contract. *Heat* is an Effluxion of slender round and swift Bodies or Atoms, which by vertue of these Qualities insinuate themselves into the Pores, and by their rapid Action sever, and discontinue the Parts, and so cause a Sense of *Heat*. *Fire* is nothing but Intense *Heat*. *Cold* is an Effluxion of larger and angular Atoms, which move slowly, and by entering the Pores, drive back the slender Atoms of *Heat*, and with their sharp Corners tear and twinge the Parts, so as to cause a Sense of *Cold*. Besides *Heat* and *Cold*, many Qualities of the foregoing Class pertain likewise to the Sense of *Touch*.

There are some Qualities which affect not a thing internally, but by way of an external Relation. Such are *Like*, *Unlike*, *Greater*, *Lesser*, &c. which are only the Work of the Mind, referring and comparing one thing

thing to another. These Qualities we call *Accidents of the whole*, to distinguish 'em from *Accidents of the Parts*, viz. the Position, Order, &c. of Particles, which have a real Existence within the Things themselves. Of all such *Accidents*, *Time*, from which all Things are denominat'd, is the Chief, and may be term'd the *Accident of Accidents*. For 'tis only attributed to Things by Cogitation, according as we conceive 'em to persevere in the State in which they are, or to cease to be, to have, to have had, or about to have an Existence; And 'tis a supervening Accession to all other *Accidents*. For instance *Day* and *Night* are Accidents of the Ambient Air, as 'tis illuminated or depriv'd of Light. But *Time* is coextended with every *Day* and *Night*; for they are said to be long or short, when we are carry'd by Thought to measure their Duration, according to our Perception of 'em. The same may be said of *Motion* and *Rest*, which are Accidents of Bodies measur'd by *Time*.

Genera-  
tion and  
Corrupti-  
on.

Under the Head of *Mutation* or *Alteration*, and *Qualities*, 'twill not be improper to treat *Generation* and *Corruption*. The former is a *Mutation*, by which a thing is first produc'd and denominat'd such. By the latter 'tis dissolv'd, and loses its Denomination. When a Body is first produc'd, I do not mean, that its Substance, Atoms, or little seminal Corpusculum's, were not existent before; but only that they were not in that particular Union and Form. As the Materials of a House are pre-existent to the House, so are Atoms and Seeds, to all generated Bodies; though not in the Form, and under the Denomination of such and such Bodies. So that Generation or Corruption are only perform'd by the joining or disjoining of the Atoms; by introducing a new Quality, but no new Substance. The Atoms or Principles themselves are intransmutable; so that their respective Magnitude and Figure remains ever unalter'd: But as they range in an infinite *Vacuum*, they are variously join'd and mix'd upon their mutual Jostling, and the Proportion of Magnitude, Figure, Position, and Order (in which the Atoms differ among themselves) is the *Generation* of Compound Things perfect'd. *Corruption* consists in the Dissolution of that Proportion. The *Generation* of one thing, is made out of the *Corruption* of another, either,



either by the Transposition of Atoms, or by an Addition of new Parts, or by taking some away. The Variety of Compounds, generated these three Ways, is innumerable and incomprehensible. If the various Combination of Twenty four Letters makes such an Infinity of Words, what may we expect from an Infinity of Atoms, differing from one another in Magnitude, Figure, &c. However, as every Combination of Letters will not afford pronounceable Words; so all Atoms are not fit for the Composition of all Things. They must be match'd and associated, so as that the disagreeable Ones are excluded. Whence it comes to pass, that when a thing is dissolv'd, all the agreeing Atoms draw one another mutually, and disengage themselves from those that are disagreeable. Dissolution is the necessary Consequence of Generation, for no generated thing can be Eternal. Besides the Shocks of external Causes, the very intestine Motion in the most compact Bodies, and the unvanquishable Inclination of Atoms downwards, must necessarily occasion a Dissolution. As in Generation, no new Substance is produc'd: So in Dissolution, no Substance ceases to be; but only the Compound Substance is dissipated into other Substances, whether lesser Compounds or Atoms. Though all generated Bodies are nothing else but Atoms knit together in a certain Order or Position; yet they are distinguish'd from one another by a peculiar Form or Quality, which is not one or simple, but such an Aggregation of Qualities, as is not to be found in any other thing than that to which it is peculiar. If after the Dissolution of a human Body, the same Combination of Principles, and Complexion of Qualities should happen again, the same Denomination would revive, as was before; only the upstart Person would have no Notion of his having had an Existence before, because his Dissolution supposes an entire Loss of every Disposition, retaining to him, and of all Memory of those things which compounded him.

Thus much concerning the *Universe*. The *World* Of the (the second propos'd Head) is a Portion of the *Universe*; being the whole Circumference of Heaven or Ether, containing the Stars, the Earth, and all Things visible to us. The *World* is of *One* Form, in as much as its Parts are regularly join'd together (as in a House

is Form.

or ship) the Sun, Moon, and other solid Parts having a mutual Coherence by the Intervention of diffusive Æther or Air. It may likewise be call'd *One*, by Reason of the settled Relation and Order of its Parts, as an Army or Commonwealth is *One*. But 'tis not so *One*, as if its Parts were under one Disposition, as in a Plant or Animal. Those who assert the *World* to be Animate, do not consider, that at that Rate a Stone, and every thing in it must partake of the Disposition call'd *Soul*, it being diffus'd through all Things; and so nothing could be call'd inanimate. Besides, as a Tree is not produc'd in the Air, nor a Fish on dry Ground, so Souls are not produc'd indifferently in every kind of Body, as the Water, Sun, Sky, &c. Some doating Philosophers have dream'd, that the World is a round burning *God*. But how can the constant Mind, and happy Life of a God consist with the unimaginable Swiftmess of restless Circumvolutions? Besides, the Earth being a part of the World, must at that rate be a part of God, and both its frozen and torrid Parts must be Members of the same God. The *World* being a Segment of the Universe, has a determin'd Figure; but no Body can tell what it is. If the Stars move, and the Heaven is quiescent, nothing hinders but that it may be Triangular, Pyramidal, Square, &c. If the Heaven moves round, and carries the Stars with it, nothing hinders but that it may be Oval, Round, Lenticular, &c. So that no Man can assign it a determinate and necessary Figure. Since all the Parts of the World are obnoxious to Mutations, the whole being of the same Nature with the Parts, cannot be Eternal. 'Tis true, the principal Parts, such as the Sun, Moon, &c. continue long unalter'd, because they meet not ordinarily with Causes so powerful as to change'em: But 'tis very possible that such a thing may happen. The determin'd Date of all the Records of time, and the late Invention of Arts, are farther Proofs that the World had a beginning, and is of no great Antiquity. To acknowledge, that ancient Records and Arts were lost by Conflagrations, Deluges, &c. implies, That the Destruction of Heaven and Earth might have happen'd then, if the Causes had been more powerful, and consequently that the World is in it self corruptible, which argues its Generation. 'Tis most probable the World began

*Figure.*

*Nativity.*

in the Spring, that being the most proper Season for cherishing the new Birth. As for the Cause of the *Cause*. World, it cannot be *God*: For being eternally happy, he wanted nothing to perfect his Felicity before the World was made; and why should he that wants nothing, trouble himself with the making of any thing? not to mention the Labour and Trouble attending such a Work, which is incompatible to a Being eternally happy. To what end should God adorn the Heaven and Earth with such variety of Luminaries and fine Figures? If they afford him any Pleasure, sure he would not have been without 'em so long. We cannot say that he made the World for a Habitation to Man, in order to be worship'd by him; for the Worship of Men can be no Addition to perfect Felicity. Neither can his Respect and Love for Man, be an Argument that he made the World for his sake: For if he lov'd him so well, why did not he make him Immortal, and exempt him from the Inconveniencies and Evils of this Life? It remains therefore, that *Nature* is the only cause of the World. The Atoms rolling in the immensity of the Universe, entangled and engag'd with one another, and by a various Commixtion, made first a great Chaos, like a Vortex or Clue which after many *Generat*ions Efforts of Motion, and several Convolutions, jump'd at *or*. last into the Form which this World bears. This Encounter and Conjunction of the Atoms, happens by Accident, whence some call *Chance* the Author of the World. In the Chaos, or rude indigested Mass, arising from their first casual Conjunction of great Things with small, round with cornered, smooth with hooked, &c. the heaviest settled down by Degrees, and the slender round and slippery Particles were extruded upwards; just as in muddy Water the earthy Parts settle downwards, and the watry are thrust upwards. When the impulsive Force that drove the slender Particles upwards, grew languid, these Atoms endeavouring to go down again, were oppos'd by others; upon which they flew about with greater Activity to the utmost Bounds, as well as others reverberated by them, and repress'd by those that closely follow'd; whence sprung a mutual Implication, which did generate *Heaven*. Some Atoms of the same kind being carried round in Heaps, while they were thrust upwards, made the



*Sun, Moon, and other Stars.* Those which they left as not able to rise so high, produc'd the *Air*. As for the Atoms which settled downwards, they gave Being to the *Earth*; the lesser Particles of which were squeez'd forth, and produc'd Moisture, which either run into hollow Places, or by Stagnation made hollow Receptacles to it self. In this first Commission the Seeds of Generable and Corruptible Things were made; and at the same time that the *Earth* was form'd, the Seeds of Stones, Metals, and all other Minerals were form'd in its Body. The *Earth* retaining likewise the new Genital Seed of Animals, put forth little Bubbles or Bladders, which heated by the *Sun*, came by a Maturity of Nature to break, and put forth young Animals, furnish'd with all Parts necessary for Nutrition, and other Uses. At the same time, the *Earth* abounded with a Connatural Moisture, call'd Milk, which nourish'd the young Animals; and these, when arriv'd at Maturity, propagated their respective Species. Such was the Original of Man and all Animals. Both the Men and other Animals that sprung thus from the more vigorous Seeds of the *Earth*, were very large and hardy. But at last the *Earth* growing old, and her Seeds being exhausted, gave over this voluntary Production of Animals. I cannot allow that at this first Generation of Animals, Centaurs, Chimæra's and Monsters were produc'd; for in a Centaur (for Instance) how could the Limbs of a Horse be join'd with those of a Man, since 'tis known that the one bends under Age, before the other comes at his Vigour. To insist no longer on the Generation of the World and its Parts, we come  
*Proceeds* now to consider how it is govern'd. The Regulation of the Motion of Heaven, and the Stars, is not the Business or Care of God, who enjoys a happy Indisturbance of Mind, free from Business and Sollicitude. It depends upon a certain Necessity, ensuing upon the Original Complexion and Frame of Celestial Bodies. We have no Reason to feign some divine Providence to rule the World, or the Affairs of Men. For besides the Inconsistence of Care with the divine Felicity, the Events of Things argue against it. Most Things fall out otherwise than they ought. If *Jupiter* gave Laws to Thunder, would not he spare his own Temple? If God took a special Care of the Affairs of Men (as some imagine)

imagine) how come they to be expos'd to equal Inconveniences with all Creatures? How come the Devout to be afflicted with the greatest Ills, and those who neglect the Gods, to be exempted from Misfortunes? To alledge, that the Providential God, either cannot or will not avert these Evils, is ridiculous; for if he cannot, where's his infinite Power? If he will not, where's the good and unenvi-ous Nature of Divinity? To affirm that God takes care of Things by the Intervention of *Genii*, or *Demons*, is liable to the same Difficulties, Besides, the Existence of *Dæmons* is justly disputed. Those who vouch for their Appearance, either lie, or are impos'd upon by Fancies, taken from some Prænotions of their own. As for Divination, 'tis a foolish Plea, either for Providence, or the Existence of *Demons*. Do's God walk from Bed to Bed to acquaint supine Persons in their Dreams what shall come to pass; as if he were concern'd in the minutest Actions of Life? And pray, what sign of Divinity is there in the Oracles? Do their lame, imperfect, and ambiguous Verses favour of divine Inspiration; from which nothing can proceed, but what is well and decently perform'd? To return to the *World*. As the World was generated, and is govern'd by *Nature*, so 'twill have an *End*. For all Compositions are dissoluble, and whatever has a Beginning has an End. The Incessant Motion of the Atoms, of which it consists, must at length cause its Dissolution; not to mention that some Extrinsecal Cause may be the Author of its Destruction, especially, considering that though 'tis produc'd but one way, it may be destroy'd many Ways. 'Tis plain, that the World declines towards its last Age. For whereas the Earth formerly produc'd large Animals, it now scarce affords little ones. The Corn and Fruits which it once produc'd of its own accord in great Plenty, are now the effect of extream Labour and Industry. Not only the Earth, but Water, Air, and Fire, decay sensibly by their Emanations, Exhalations, and Changes. The contrary Bodies contain'd in the World, by their struggling occasion Conflagrations and Deluges; and doubtless one of 'em (probably *Fire*, being the most active) will prevail at last, and put an end to this World by a Conflagration. 'Tis most probable, the Dissolution of the World will happen in a moment of Time, so that nothing will remain but Atoms, and a desolate Space;  
for

for wheresoever the Walls give way, thither will the croud of Matter throng to get out: after which the released Atoms will recommence their primitive Motions in a free *Vacuum*, and either fall in with other Worlds, or joyn with other Atoms in the production of new ones. For there are *Infinite* Worlds, forasmuch as infinite Atoms, roll in infinite Spaces, which by reason of their infinity cannot be consum'd or exhausted in a determinate Number of Worlds, let their Fashion be what it will. A single World in an infinite Universe, where the causes, *viz.* the Atoms are infinite, is a manifest Absurdity. Each of these other Worlds is generated apart, and after a Fashion peculiar to it self, by certain Convolutions and Intertextures of Atoms proper to it. Some of these Worlds are dissolv'd sooner, some later, but all of 'em, being generated, are subject to Corruption.

*The Earth.* This World of ours may be divided into its low or terrestrial and its sublime Parts. The Low parts fall within the Compass of the *Earth*. This *Earth* was not form'd beyond the Surface of the World, and then put in here: But was generated out of the heavy Particles or Atoms, that settled downwards in the middle of this World. Tho' 'tis the center of the World, to which all heavy things fall, yet it has not a center of its own to which all ponderous Things tend in a streight Line; for all heavy things fall in parallel Motions, without endeavouring to meet in any Angle; there being as in the Universe, so also in our World, one Region above from which all heavy things come, and only one below towards which they tend. So that the notion of *Antipodes* is contrary to the Laws of Nature and of heavy Things. The *Earth* therefore is Circular as a Dish or a Drum, but not like a Sphear; this Surface of ours, which is only inhabited being flat and not globous, to which all heavy things tend perpendicularly. The Reason why it falls not, is, because it rests upon the Air to which 'tis naturally allied, and which it burthens no more than all Animals do the Earth which has a similar nature with them. For as things enjoying a mutual Affinity support one another by mutual Embraces, without any influence of Gravity; so the lower part of the Earth being less solid than this upper compacted Part: which we inhabit, and approaching very near to the nature of the Air underneath it, is supported by it.

This



This will be set in a true Light, if we consider that the *Earth* was not made out of the World, else the Air, as all other Bodies, would be much affected with the weight thrown upon it from without; but being of a congenial nature to its supporter, and aptly knit to it by the Common Law of Nature, 'tis no more Burthen some than the Head is to the Body, or the whole body to the subtile Soul or Animal Spirit that upholds and governs it. Tho' the Earth brings forth several Animals, yet she is not her self Animate, and far less a Goddess; for the Animals do only spring from the various seeds lodg'd in her Bosom. *Earthquakes may* *Earth-*  
owe their being to divers Causes; particularly to the *quakes*.  
Parts of the Earth falling, upon the decay of the Columns or Pillars which support 'em; or to Waters in its Caverns, undermining some Parts, and so obliging them to fall with a violent Shock that affects the whole; or else (which is the most probable) to Wind either dispers'd in its Cavities so as to cause such a trembling as we find in our Limbs, upon the insinuation of Cold, or heap'd up in greater Caverns, so as to cause a concussion heaving up and cleaving the Earth, and making Gaps big enough to entomb whole Cities. If we suppose this Wind to be turn'd into Fire, and to resemble Thunder, 'twill break thro' the Earth, and make such eruptions as happen at *Ætna* and elsewhere. This is but a reasonable supposal: For *Ætna* is a hollow Mountain underprop'd with Vaults of Flint, upon which the emprison'd Wind grows Hot and kindles, and breaks thro' with Flame and Smoke. The Sea like- *The Sea*.  
wise at the Foot of the Mountain, by the rolling of its Waves drives in the Air into the Caverns, and so cherishes and (as it were) blows up the Fire. For upon this *Earth*, there is a vast Body of *Water* call'd the *Sea* or *Ocean*, flowing about all the habitable Part. Tho' all Rivers run into the Sea, yet 'tis not swell'd by 'em; partly because they are but like a drop to so immense a Body; and partly because the Sun and Wind must needs exhale and consume a great deal of moisture upon so large a Surface; But especially because Water perpetually soaks down from the Sea into the Earth which is a rare body and wash'd on all Sides by the Sea. And this seems to be the original of *Springs*.  
*Springs*, for tho' they are fresh, yet the Water of which  
they

they consist was at first Salt, till by passing thro' the Earth, it strain'd off the hooked and entangling Seeds of Salt. This uninterrupted arrival of Water from the Sea into the Pores of the Earth, is the principal Cause of the perpetual flowing of Springs. The Springs by uniting several small Streams, in one hollow receptacle, make *Rivers*; the most observable of which is the *Nile*, by reason of its annual inundations, which seem to be occasioned by the *Etesian* Winds, which in the Summer blow upon the mouth of the River, casting up Sands and bearing back the Water, not to mention the Clouds driven Southward by the same Winds, and dissolv'd into Rain upon the high Mountains at the Head of the *Nile*. Perhaps the Snow upon the Mountains of *Aethiopia* dissolv'd by the Summer Sun, may likewise help to swell the *Nile*. Some particular Waters have wonderful Properties. To instance in two or three, There is a Fountain in *Epirus* that sets Fire to a Taper held over it; because the Seeds of Cold arising from the Earth beneath the Fountain, tho' they cannot heat the Water in their passage thro' it, yet getting into the open Air and associating with the fiery Seeds contain'd in the Taper, they set Fire to it; just as a Candle newly extinguish'd is lighted at some distance from the flame. A Fountain at the Temple of *Jupiter Hammon* is Cold in the Day time and Hot at Night; either because the looser Earth underneath Squeezes out many Seeds of Fire, when compress'd by the Heat of the Night, and sucks 'em back again when rarify'd by the Heat of the Day; or else because the fiery Seeds have a free vent into the Air when the rarifying Beams of the Sun display their force; but are repress'd when they give place to the Cold Night Air. For the same reason Springs are Hot in Winter and Cold in Summer. Water turns into *Ice*; when its round particles are squeez'd out by the pressure of the Cold Air, or any other cause, and the particles of plain Surfaces cohere together, leaving lesser Interstices or Vacuities.

Ice.

To speak more particularly of Things generated in the *Earth*; we shall divide 'em into *Inanimate* and *Animate*. By the former we mean whatever wants *Sense*. Of this Sort are *Metals*, *Stones*, and *Plants*. We owe our first Knowledge of *Metals* and their use, to the burning of Woods: For then Men observ'd

Metals.

Metals

Metals melted and sticking to the Roots of the Trees, and retaining the same Figure with the Chinks in which they flow'd; and thereupon concluded that Metals melted by the Fire might be form'd into any Figure, and would become solid and malleable. *Plants* perform Nutrition, Augmentation and Generation, by the sole impulse of Nature and not by the Direction of a Soul. We were led into the knowledge of sowing and grafting *Plants*, by observing that Acorns shedding *Plants*. and falling to the Ground, Spring up again in the Form of new *Plants*, resembling those from which they fell. Among all *Stones*, the most remarkable is the *Load-Loadstone*. *stone*, by reason of its singular vertue in attracting Iron. 'Tis call'd *Magnet* from being first found in *Magnesia*. Its attractive Power may be thus explain'd. The *Effluvium's* of the *Magnet* are suitable to those of the *Iron*, and so entangling one with another draw the Iron towards the Magnet, upon their rebound. If any of these Magnetical Particles happen to penetrate thro' the Pores of the Iron, without being driven back, they meet with a repulse from the next Iron they meet with, and so attract the second Iron to the first. For which reason Iron attracted by the Magnet is entitled to the vertue of attracting other Iron. Farther, the *Effluvium's* of the Magnet being stronger than those of the Iron, drive the Air with greater force upon the Latter, and so leave greater Vacuities about the Magnet; upon which the *Corpusculum's* move more freely towards the greatest Vacuities, and as they cannot do this without carrying the whole coherent Mass along with them, so the *Iron* is thereby drawn towards the *Loadstone*. This Doctrine will easily be understood, if we call to mind the continual Effluxion of little Bodies out of all things, the necessity of Vacuities in all Bodies, and the unequal Figure and Texture both of the *Corpusculum's* and Vacuities, upon which a rebound necessarily ensues.

The most considerable Part of the Product of the Earth, are *Animals*. In the beginning of the World divers kinds of *Animals* were generated, which by receiving congruous aliment, gave admission to the suitable, and denied entrance to the unsuitable Atoms. Thus every kind acquir'd a peculiar nature. These *Their Pre-Constitutive Atoms* by vertue of their continual ebullition, *pagation.*



lition, run from all places to the Genital Parts, (both of Males and Females) from whence they are convey'd by venereal Motions, to the female Womb, and there, the tumult being over, the like joyn to like, *i.e.* those which came from the head go aside to one place, those from the heart to another, &c. and all of 'em being thus rank'd in order form an animal resembling that from which the Seed came. The Animal thus form'd is nourish'd in the Womb by the attraction of like Atoms, till the tyr'd Womb gives it an exit. Then the Animal grows by convenient Nourishment, and the continual Agitation of the Atoms moves it to beget another. Such is the course of Propagation. The Predominancy of the Male or Female Seed occasions the Distinction of Sexes. If the Female with a sudden force attracts the Seed of the Male; the Birth is like the Mother; if both attract equally, it bears a mixt resemblance to both. Sometimes, the little Seminal Bodies are not dissolv'd into Atoms in the first Generations; so that their later unfolding occasions the likeness of Children to their Grand-fathers or Great Grand-fathers. *Barrenness* proceeds from a faulty thinness or thickness of the Seed, preventing its adhesion to the place, or its easy mixture; for the necessity of a due Proportion between the Male and Female Seed, is evident from a Woman's having Children by one Man and not by another. *The use of the Parts.* The *Members* or *Parts* of Animals were not made for the uses they are now employ'd in, there being no cause to foresee or design it: But being once fram'd we have taken occasion to employ 'em for such and such ends; the Eye (for instance) for seeing, the Ear for hearing, &c. For the Eye happen'd to be of such a Contexture that the Soul applied to it produc'd the Sensation of Seeing. The like may be said of all Sensations. The Limbs in like manner were so fashion'd by chance, that the Spirit rushing into them could not but give this motion to one and that to the other. The Tendons, which are the Instruments of all action or motion, were not made large for Vehement Functions, and slender for weak ones: But the exercise of some renders 'em necessarily Big, because they are thereby well nourish'd; and those which are not exercis'd dwindle into a slender Bulk. *The Soul.* The *Soul*, which gives denomination to all Animals.

*Animals*, is a most tenuous subtile Body. Were it Incorporeal, it could neither touch nor be touch'd, *i.e.* neither Act nor Suffer, the contrary of which is manifest from its influence upon the Members of the grosser Body, and its union with them. It consists of very subtile, Smooth, and round Particles, which penetrate thro' all the Parts of the Body; and are so very Light and Subtile, that when the Soul leaves the Body, its Figure and Weight are not diminish'd. Notwithstanding the Subtlety of its Contexture, 'tis compos'd of four several Natures, *viz* something fiery, something aerial, something flatuous, and a Fourth which hath no Name, by means whereof 'tis endow'd with a sensitive Faculty. Those Animals in which heat is predominant are angry, as Lions; those in which a cold flatuous Breath prevails, are timorous, as Harts; those in which the aerial Portion has the ascendant, are in a middle condition between Lions and Harts, as Oxen. The same difference may be observ'd in Men. Since the sensitive Motions cannot be deriv'd from *Heat*, *Air*, or *Wind*, there's a necessity of a Fourth constitutive Part, to which we attribute the sensitive Faculty, tho' we are at a loss to give it a Name. Tho' this fourth nameless Part is the chief Part and in a manner the Soul of the Soul, yet they are all so contempered as to make one most subtile and most coherent Substance, admitting of no Separation while the Soul is lodg'd within the Body. This Substance is the cause of all the Faculties, Passions, and Motions of the Body, and can no more be sever'd from it without Dissolution, than Scent can be separated from Frankincense without the Destruction of its Nature. There is one Internal Part of the Body of such a Temperature, that when the Soul adheres to it, it receives an extraordinary Perfection, call'd the *Mind*, *Intellect*, or *Rational part* of the Soul. The *Irrational Part* of the Soul is either *Sense* or *Appetite*, the former preceeding the Intellect, and the latter coming after it. For as Sense directs the Intellect, so the Intellect regulates our Appetite and Desires.

*Sense* is a motion of the Soul depending upon the Body, which by vertue of its union and cohesion with the Soul participates of it. So that tho' the principle of *Sensation* is lodg'd in the Soul, yet the Body perceives and feels

feels along with it; and neither of 'em can perform Sensation apart. The Eyes, for instance, see in Conjunction with the Soul, for if they were only doors for the Soul to see through (as some will have it) we might see things better if our Eyes were out. Tho' the Principles of the Soul and Body are not *Sensitive*, yet a certain and necessary Magnitude, Position, Order, Motion, and in a word a peculiar Contexture of these Principles, generates a thing capable of *Sense*. There are *Five* Organs, by which She displays her sensitive Faculty; which occasions *Five* Senses, namely, *Sight*, *Hearing*, *Smell*, *Taste*, and *Touch*. Their diversity arises partly from the various Figure, Order, Motion, &c. of the little Bodies that affect the Organs; and partly from the various Magnitude, Figure, &c. of the Pores of the respective Organs, which give admission to some Bodies and exclude others. For this reason Sonorous Bodies affect only the Ear, Colour the Eye, &c. there being a mutual relation between the Object and the Organ. Some Men are not affected by some sensible Objects in the same manner as other Men, by reason that the Contexture of the Organs is not the same. And for the same reason their apprehensions of things are very different. To speak of the Senses in Particular. — The Organ of *Sight* is the *Eye*. The External forms and colours of Things are impress'd upon the *Eye* by some *Images* or *Effluvia*'s coming from the object and preservng a Magnitude and order correspondent to the Surface of the Object, so that they resemble it in all its Lineaments. That such *Effluvia*'s Spring constantly from the Surfaces of Bodies, is plain from the experiment of Looking-Glasses, which never fail to receive them when the Body is present and nothing intervenes, and lose their impression when the Body withdraws. Besides, since the Atoms of the inner Parts of Bodies are in perpetual fluxion, endeavouring to disengage themselves (as I intimated above) much more easily may we suppose, that those upon the Front or Surface fly off, and that in the same order and rank as they had upon the Surface, there being no resistance so as to oblige 'em to change their Postures. These Images flow continually into the Medium or Air, so that their continued and coherent Stream produces the Sensation of

*Sight.*

*Sight*



Sight in a point of time. But such is the extraordinary subtilty and minuteness of 'em, that their continual efflux, makes no sensible diminution of the Body. For they are nothing else but certain contextures of simple Atoms, the wonderful Tenuity of which was demonstrated above. For the same reason, these Images fly out with an unimaginable celerity, the Atoms being unimaginably swift where they meet with few or no Obstacles. When these Images come from the Object into our Eyes, its polite and perspicuous Contexture cannot avoid being struck by it, according to all the presented Parts. The Images consisting of smother Bodies, which gently touch the Eye, are beautiful and pleasant to the Sight; but those which by their irregular Figure are apt to rend the Contexture of the Organ, appear deform'd. In the Jaundice the Images receive a yellow Tincture in their Application to the Eye. Tho' these Images come to the Eye with an unperceivable celerity, yet they observe a certain order in driving the Air before 'em, and touching the Organ sooner or later according to the distance or nearness of the Surface from whence they came: And 'tis by this means that we discern not only the Colour and Form but the Distance of the Object. The Images in Looking-Glasses seem to walk as we do, by reason of the reflection from divers Parts of the Glass.—*Hearing* is perform'd by the emission of something from a sonorous Body to the Ear. The *Effluvium* that thus affects the Ear is call'd *Sound*. When the Sound is emitted either from the Mouth of one that speaks, or from any sonorous Body, 'tis split and dispers'd into innumerable little Pieces of the same Figure, which having a mutual conformity to one another, make like impressions upon the Ears of several Persons. These little Pieces insinuating into the Ear, have such a coherence as signifies their reference to the Body from whence they came. Their smooth or rough Figure causes a pleasant or unpleasant Sensation. If by reason of a great Distance or some Partition intervening their coherence is disturb'd, the Sound is heard confusedly. In the day time, when the Bodies rarify'd by the Sun, have contracted the Vacuities of the Air, the motion of these little Pieces is more clogg'd, and consequently

Sens. 2. 187.

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the Sounds are more dull, than in the Night, at which time the Bodies contracted by the cold enlarge the *Vacuum's* thro' which all motion is made. For the same reason empty Vessels sound when struck, and full ones do not; and less compact Bodies yield a greater noise than the more solid. — *Smelling* is occasion'd by some *Corpusculum's* sent forth from odorous Bodies, that are commensurated to the Organ of Smelling. All odorous Bodies have a stronger Scent, when broken or dissolv'd by Fire, than when they are whole, because these little Bodies are then more at Liberty to fly out. If the Surface of these *Effluvia's* is smooth and even, they occasion agreeable Swells; if it has great Angles, the Smell is unpleasant. There is a great Variety in the Smelling faculty of several Animals; and even among men some are pleas'd others displeas'd with the same Smell; by reason of the various contexture of the Organ. — *Taste* is a Sense arising from the insinuation of little Bodies, into the Pores of the Tongue and Palat. The Atoms which cause a sweet *Sapor* are round and of a convenient Size; and those which occasion a harsh taste, or bitter, Salt, &c. are angular and uneven so as to prick and rend the Organ. The *Sapors* that please some Animals displease others, because the little Bodies of which they consist are suitable and accommodated to the contexture of the Organs of the one and not of the other. A round Pore (for instance) receives a round Body easily, but a triangular one with difficulty, &c. For the same reason in Fevers when the contexture of the Organ is disorder'd what formerly pleas'd it will then be ungrateful. — As for *Touching* or the Sense of *Feeling*, it depends upon the immediate contact of the Object.

We come now to the *Intellect* or *Rational* Part. Its property is to think, apprehend, and reason, when the *Sense* strikes it. It consists of the most subtile, smooth and round Bodies, than which nothing can be swifter; whence 'tis that it thinks and performs its office with an unimaginable celerity. That part of the Soul that retains to the Intellect is so intimately and inseparably coherent and co-existent with that part of the Body where Cogitation is perform'd that 'tis only affected with what takes place in the

Part

Part. So that we may take the Intellect to be one nature made up of that Portion of the Soul and that Part of the Body. The *Intellect* partakes of Life more perfectly than the Soul, because it can subsist and preserve Life after the Limbs and a great Part of the Soul are cut off. The Heart or the middle of the Breast is the Seat of the *Intellect*. As the Eye sees by the influx of Images, so is the Intellect determin'd to think by the same influence. Only the little Images are much Subtiler than those which affect the Eye; as being qualified to penetrate thro' the Body, and adapted to the Contexture of the Intellect. So that when we think of a Lion for instance, the Image of a Lion glides into our mind; And the thought of a Centaur arises from the joynt Presentation of the image of a Man, and that of a Horse, which by reason of their Subtily are not distinguish'd, but esteem'd one Image. Tho' there are Images of all sorts flying about every where, yet many of 'em pass unthought of, and (for the most part) those only move the mind, which her self takes notice of. So that a particular intenseness of mind is requisite to a distinct apprehension. If we continue long in the same thought, we make use not of one but of many Images succeeding in a continual fluxion, which, when they come in different Postures, the Object seems to be mov'd, as in dreams especially.

Besides *Sense*, there is another part of the Irrational *Appetite* Soul, viz. that in which the *Affections* or *Passions* are seated. Some *Affections* follow *Sense* and are produced in the Organs of *Sense*. Others retain to *Opinion*, and are produced in the Breast. The Principal Passions are *Pain* and *Pleasure*. The Affection of *Pain* seems to be first produced, because the continual Motion of the Principles of the Body, occasions the Addition or Detraction, Conjunction and Disjunction of Parts, which tending to a removal from the natural State, occasions Grief or Pain. Hereupon ensues a desire of exemption from that *Pain*, which obtain'd excites *Pleasure*. So that *Pleasure* had never been, if *Pain* did not go before. Eating, for instance, and Drinking are only a Pleasure in so far as they supply what the intrinsic heat had consum'd, and restore the Parts to their natural State. Accordingly, we



see, Drinking without being thirsty, and Eating without hunger, are not pleasant. To Pleasure and Pain we may tack *Desire* or *Will* and *Aversion*; of which all the other Affections are but subordinate kinds distinguished by the Intervention of *Opinion*. Some *Desires* are excited by a necessity of Nature, as that of Eating: Some are natural but not necessary, being grounded upon Opinion suitable to the design of Nature, such are those of delicate and nice Food; and some again are altogether Vain, owing their original to Opinion alone, without any impulsive indigency of Nature, as a desire of Statues, Ornaments, &c. *Pleasure* is accompany'd with a Dilatation or Exaltation of the Soul which upon that occasion is gently and agreeably struck by the Images of the Good thing that affects it. On the other hand in *Pain* the Soul is contracted, because the form of a painful thing consists of little Bodies which like Darts or Needles prick the Soul together with the Organ, upon which she retires to the very center where the Intellect is seated.

*Voluntary  
Motion.*

When the Soul moves the Body or any of its Members, she do's it by the impulse of the *Will*, which is directed by the *Intellect*, when affected by the Images of things. The *Will* strikes that part of the Soul to which 'tis joyn'd, and that part strikes the rest that are diffus'd all over the body; upon which the whole body is mov'd. We shall not think it strange that the subtle Bodies, of which the mind consists should be able to wield so great a weight as the whole Fabrick of the Body; if we consider the influence of wind upon Ships, and the force of small Pullies. The most considerable motion relating to the Body, is that of the

*Speaking.*

*Tongue*, call'd *Speaking*. The *Tongue* is qualified by its frame to break and mould the Air, which when breath'd forth with Violence makes a Sound. The most breathing Animals have this Power of the *Tongue*; yet in *Man* 'tis both more powerful and more flexible, and affords a greater variety of articulate Sounds to express the Passions of the mind. Before the Invention of Names, Men signified the Affection or Motion arising from the Images of things presented to their View, by squeezing the Air out of their Mouths in a peculiar Manner. These Sounds became Names;

*Words.*

which

which were different according to the variety of the Motion or Apprehension of Persons, especially those who liv'd in different Climates and Countries. But in one Society, the inhabitants by degrees singled out such of these different Words as by common consent they thought most proper to signify the thing presented, and so sunk the Variety occasion'd by the various motions of men's minds. So that upon the whole Names seem originally to be the effect of Nature rather than Institution; and to owe their first Birth to a natural impulsion, as well as Coughing, Sneezing, &c.

Before we take our leave of this Subject (viz. *Animals*) it will be proper to speak of the Intermission of Sense call'd *Sleep*, and the Extinction of Sense call'd *Death*. As Sense proceeds from the Soul, so *Sleep* consists in such a disturbance and overpowering of the Soul, that a great part of it is dispers'd, and what remains is oppress'd like fire under ashes, till it be stirr'd up into a new Flame. This disturbance and oppression may be occasion'd partly by the Air which passing continually thro' the internal Vacuities of the Body, puts its first principles into disorder, throwing out some, and crowding up others; and partly by the particles of Food which are yet more capable to disturb the Elements after they are receiv'd in the Veins. In Sleep the subtile Images of innumerable things floating in the Air, penetrate into the Breast, where the *Mind* resides, as well as when we are awake; and so occasion *Dreams*, which we take for true Representations, because our Senses being stupified and our Memory laid asleep, there's nothing to convince us of our Error. In regard the frequent impression of a thing in the mind leaves very open Passages, which are apt to receive the same images when we are asleep; it happens that we dream most of what we are oftenest conversant in when awake. In like manner the Intrinsical motions of Thirst open the passages into which the Images of Drink easily insinuate, and so strike the mind as if we were actually Drinking. If many Images of the same thing crowd in upon us, they excite great Motions of the Mind and sometimes of the Body. As for *Death*, 'tis not only an interruption, but a total Privation of Sense,

occasion'd by the departure of the Soul. The Soul (with the mind its inseparable Companion) is dissipated into the little Elements of which it consists, that dissipation being very easy by reason of its extream subtilty. Its dissolution is plainly prov'd from its having a beginning. Some indeed make it Eternal; but they can never explain how an immortal thing should be joyn'd to a mortal; or how a thing can indure for ever that is not either solid as an *Atom*, or intangible as *Уакуит*, or incapable of removing into any other place, as the *Universe*. How absurdly do some imagine a swarm of Souls pre-existent to Bodies flying up and down like Shadows and choosing their own bodily habitation. Some vainly alledge that Souls shift bodies, tho' at the same time we see the Lyons always fierce, the Harts always timorous, Children always Fools, &c. We find the Soul grows and decays with the body as being divided and diffus'd thro' every part of it; and upon the approach of Death it shrinks at the thoughts of leaving its habitation. Now if the Soul were undissoluble, how could that be? The *Soul* therefore begins and ends with the Body. And the same is the Condition of the *Mind*; for we see it influenc'd by diseases, and reliev'd by Medicine. Drunkenness, Epilepsies and Doatage are sufficient proofs of its Mortality. So that after death all returns to its first Principles; and the Apprehension of future Torments is vain and groundless.

*Of Super-  
ior things.*

Having dispatch'd inferiour Things, we come to Those above; upon which we must make conjectures conformable to such things as are done among us; remembering still that those Superior things may be done several ways, and are not ty'd up to the necessity of one way. This caution must still be kept in view lest upon the discovery of any weakness in one explanation we be tempted to discontinue the pursuit of another natural cause, and have recourse to the Divine, which is incapable of trouble or care. The Superior things are either *Celestial* or *Aereal*. The *Celestial* are the Stars. By the *Aereal* we mean Clouds, Lightning, Rain, and whatever is generated in our *Air*.

Th



The *Stars* (as I intimated above) were produc'd by *Stars*.  
the Convolutions and Coagmentations of Atoms.  
Some of 'em are more fiery than others, particularly  
the Sun; but they do not seem to be pure Fire, but  
rather mixt Concretions, to which Fire is annex'd.  
Perhaps they are smooth glassy Dishes, reflecting the  
Light of the bright fiery Particles that come from the  
Ethereal Region, and light upon them; or else kind-  
led Clouds, or hollow Dishes, containing Fire within  
'em, and darting out Light through little Holes. To  
assert that the Stars are Animate or Divine, is ridicu-  
lous; for though they have Animals of their own, as  
well as the Earth, yet they are not Animals themselves,  
no more than it; and their incessant Circumvolutions  
are inconsistent with the Nature of a God. Some  
Stars are *Fix'd*, observing the same Position with re-  
spect to one another; and some are *Erratick* or *Planets*,  
which vary their Position towards one another. There  
may be many Causes of this Diversity. Perhaps 'tis  
owing to the Equality or Inequality of the Spaces  
through which they move. The Magnitude of the Sun  
and Stars, consider'd *as to us*, is the same as it appears  
to be; for the Senses are not deceiv'd. The real and  
intrinsic Magnitude may be either greater, lesser, or  
equal to the Appearance. As a distant Light appears  
greater than it is in the Night-time, and lesser in the  
Day-time, and the same Light seen near at hand, ap-  
pears in its just Bigness. But after all, the just Mag-  
nitude cannot be much different from the Apparent;  
for at what Distance soever we perceive the Heat of  
any Fire, at the same time its just Form appears. Be-  
sides, the Circumference of the Moon, Sun, &c. are  
very distinctly and exactly represented us; whereas, if  
their Distance made any great Alteration in their ap-  
parent Magnitude, their Circumferences would ap-  
pear confus'd. Nay, their very Colour appears to us  
as 'tis naturally, and why not their due Magnitude,  
which does not so soon disappear as the other? The *Fi-  
gure* of the Stars seems to be Globous, so that they may  
be either Cones, Cylinders, Dishes, or Plates, &c.  
As for the *Motion* of the Stars; either the whole Hea-  
ven being solid, turns round and carries them about  
with it, like Nails fasten'd in it; or else the Heaven  
stands still, as a fluid or pervious Thing, and they  
move

Their Mag-  
nitude.

Figure.

Motion.

*Their Ri-  
sing and  
Setting.*

*The alter-  
nate length  
of Day and  
Night.*

move through it. The Motion of Heaven may be owing to a Two-fold extrinsecal Air, one pressing from above, and driving it towards the West, the other lifting it up as it were, and carrying it on with an opposite Motion to the former, which presses on all Sides, and fixes the Poles. If the Motion be in the Stars themselves, it may be occasion'd by a great Company of little Bodies, diffusing themselves, and forcing their Passage through the Air, which receiving this Shock, hurries the Stars along with it. Perhaps the Intrinsecal *Fire* of every Star being pent up close, turns round in quest of a vent. All these Things are possible; but 'tis a piece of vain Ostentation to assert any thing absolutely upon these Heads. Some Stars out-run others, perhaps because some move more slowly Westward than others, and so are carried sooner Eastward by the general Diurnal Motion; or because some have a longer Course to perform than others. The Sun, Moon and Planets move in a spiral Line, limited by the Solstices, either because that sort of Motion was at first impressed upon 'em, or because the Obliquity of Heaven did in Process of time oblige 'em to it, or by Reason that the Air, by vertue of its Density, Coldness, &c. pushes 'em to one side or t'other, or in fine, because their Aliment is conveniently rang'd all along that Way, kindling backwards, and failing forwards. The rising and setting of the Stars may happen, either by their Appearance above, and Occultation below the Earth; or by the Influence of some Medium (perhaps the Sea) that kindles 'em in the East quarter, and extinguishes 'em in the West, just as some Wells extinguish vapors; and others (for Instance, that of *Epirus*) raise them to a Flame. Or, perhaps, new Suns and Stars, &c. may be produc'd every Day by a Combination of several Fires and Seeds of Fire in the East, just as Trees by a Confluence of Seeds, produce Leaves and Fruits at certain Seasons. As for the Inequality of Days and Nights, it may happen Three Ways: 1. The Sun may move faster or slower, according to the length of the Course he runs upon the *Zodiack*, for when he declines from the Equinoctial Points to the North or South, he by that Means adds as much to one Part, as he takes from the other. 2. Perhaps the *Æther* is grosser in some Places, and  
retards

retards the Motion of the Sun more than in other Places. 3. Perhaps the Seeds of Fire combine sooner or later, according to the Season, towards the Production of the Sun and Stars. Though the Sun enlightens and warms such a vast Space, yet 'tis not exhausted; perhaps because the Seeds of Heat flow into it from all the Parts of the World, or because the Air is of such a Nature as to be easily kindled by a little Light, diffus'd from the Sun, as a Field of Corn is set on fire by one Spark. The rest of the Stars may either have an inherent Light, or borrow it from the Sun; for either of these Supposals is consistent with the Phænomena. As for the Changes, increase and Decrease of the Moon, we may either suppose that New Moons of several Forms and Figures, are produc'd every Day; or that some opacous Body rolls constantly about her, and by its various Interpositions, makes various Occultations; or that one part of the Moon is bright, and another dark, so that when she turns her Body about, she discovers alternately more or less of each Part; or else, that she receives Light from the Sun, and as she removes from him, shews more and more of her illuminated Face to us, but shews less and less when she approaches to him. The Spots in the Moon may proceed either from the Variety of her Parts, or from the Interposition of some dusky perforated Body, that continually adheres to it. The *Eclipses* of the Sun and Moon, which strike so great a Terror into the Minds of ignorant Men, may proceed from several Causes. The Interposition of the Moon between us and the Sun, and of the Earth between the Sun and the Moon, is no impossible thing. Perhaps some opacous Body moves along with the Sun, as well as the Moon, and at certain Times comes underneath 'em, and intercepts their Light. Or some *Medium* through which they pass, may extinguish their Fire, which a succeeding *Medium* may renew. As for the periodical Order of *Eclipses*, they may be carried on after the same manner as the Vicissitudes of Seasons. Some Attribute the change of the Air to the rising and setting of certain Stars. But they may be rather Signs than Causes of a Mutation, that owes its Original to another Cause; just as some Fowls, repairing to certain Climates, are a sign of a particular Season,

*The Changes of the Moon.*

*Eclipses.*

*The Prediction of Stars.*



*Comets.**Falling Stars.**Clouds.**Wind.**Pressers.**Thunder.*

Season, though they have no Hand in producing it. Besides these Stars, which constantly appear in Heaven, there are others call'd *Comets*, or *Stella Comata*, from a long Train, like Hair, that accompanies 'em. These appear for some time only, and then disappear. Their Appearance may be occasion'd by Fire, kindled in the Superiour Regions, and nourish'd and mov'd according to the Abundance or Disposition of their Matter. There are other Stars, call'd *Falling-Stars*, which vanish almost as soon as they appear. These may either be Pieces broken off from the true Stars, or a Confluence of ignifying Atoms. In fine, all these Things may happen several Ways, which are all conformable to the Phænomena that appear, and those who dispute against Things apparent, can never partake of true Tranquility.

To finish the Superiour or Celestial Bodies, and take a view of the Aereal Meteors that lie nearer the Earth. We shall begin with the *Clouds*, which may owe their being either to the Accumulation and Thickening of the Air, or to a Conjunction of Atoms cohering mutually, and forming first little Clouds, of which the greater ones consist. These first little Compounds are so subtile, that they escape the Sight, till they are a little condens'd, at which time they appear at the Tops of Hills, in the form of Smoak. Perhaps the Clouds are produc'd by the Effluvioms and Exhalations of Earth and Water; it being evident that these send forth Vapours in great Abundance. *Wind* may be caus'd by many Atoms, or little Bodies crowding into a narrow Vacuum, and jostling one another. Or we may imagine its cause to be the Agitation of the Air, by the Exhalations of Earth and Water, and the Pressure of the Sun. *Pressers* may proceed from the Depression of a Cloud driven down by much Wind, causing upon the Land Whirlwinds and upon the Sea, Whirlpools. There are fiery *Pressers*, not much different from Thunder. Now *Thunder* proceeds from the Evolution, Accension, and breaking of Clouds, swelling with fiery Atoms. That *Thunder* is fiery, is manifest from its burning of Houses, and leaving behind it a Sulphureous Smell. That it is generated in the Clouds, is plain from the Darknet

of the Sky that preceeds it. That Clouds contain many Seeds of Fire, is evident from the Variety of the Exhalations, that give 'em a Being, part of 'em being fiery, as well as watry, &c. not to mention that the Clouds must needs receive many things from the Beams of the Sun. As for the Accension and breaking of Clouds, we may imagine that a Wind, mixing with the Seeds of Fire in the Bosom of a Cloud, causes a rapid Whirling; that this violent Motion raises an intense Heat; and that the Fire being thus dilated by the Wind, breaks through the Cloud with great Violence, and so makes a Noise and Lightning. By this and several other Ways may we imagine the Fire to be kindled, and the Thunder produc'd. In Summer and Winter there is not so much Thunder as in the Spring and Autumn; because the Seeds of Fire are scanty in Winter, and in Summer the Heaps and Blasts of Clouds are not so frequent. As for the Swiftneſs of Thunder, the Violence of its Stroak, its Penetration of Walls, melting of Metals in a Moment, &c. these will appear to be no Miracles, if we consider the Violence of the Eruption, the tenuity and quick Motion of these little Bodies, and their mighty Force encreas'd very much by Motion and Gravity. The Thunder-clap may be occasion'd by the rolling of Wind within the Cavities of Clouds, as when we roll any thing in ordinary Vessels; or by the rending of the Cloud, and in a Word, by many other Means, which are obvious to those who adhere to Things apparent, and are able to understand what suits with them. We come next to Watery Concretions, some of which continue fluid, and some acquire a Solidity by the Impression of Cold. Of the former Class are *Rain* and *Dew*. As *Rain*. for Rain, let's consider, that there are Seeds of Water dispers'd through the Bodies of all Clouds, the Moisture of Rivers and Seas being a great ingredient in their Composition; now these Seeds may fall out in Drops, either when being thinner than ordinary, they are squeez'd by rubbing upon one another, or press'd by the Wind; or when being thicker than ordinary, they are rarify'd and chang'd by Heat or Wind, so as to suffer their Moisture to drop out. *Dew* may be made *Dew* by the Concourse of little Bodies in the Air, qualified for that Generation. The watery Concretions, that become

*Hail.**Snow.**Frost.**Rainbow.**Halos.**Avernal  
Places.**Pestilence.*

become solid by the Influence of Cold, are *Hail*, *Snow* and *Frost*. *Hail* may proceed from a cold Wind, pressing the Drippings of the Clouds on all sides, which otherwise would go into *Rain*. *Snow* may owe its Being to thin Water, pour'd out of some Clouds fit for the purpose; so as to froth, which in the very Motion is congealed by some more vehement Cold in the lower Parts of the Clouds. *Frost* may be look'd upon as a Coagulation of the Drops of Dew, proceeding from the cold Temperament of the Air. As for the *Rainbow*, 'tis either the moist Air, shining by the opposite Splendor of the Sun; or a particular Conjunction of Light and Air, naturally qualified for covering its neighbouring Parts with such particular Colours. 'Tis round, because 'tis only seen at a Distance every way equal, or because the Atoms carry'd out of the Air into the Cloud, are so compell'd, that every Concretion made of 'em, is form'd into this Roundness. What we call a *Halos*, is made about the Moon, perhaps by the carrying up towards the Moon a sort of Air that has a small Tincture of Cloudiness, which is so fitted, though not absolutely dispers'd, by the Effluxions deriv'd from her, that they assume the Form of a Cloudy Circle.

Before we take leave of this Subject, 'twill be proper to have some regard to *Avernal* Places, (so call'd from their Perniciousness to Birds that fly over 'em) and *Pestilence*. As for *Avernal* Places, let's call to Mind, that the Earth contains a'l sorts of Bodies, some suitable, and some pernicious to the Natures of Animals; that such is the Variety of the Contexture of Animals, that what cherishes one, will kill another; that some Places of the Earth have strong Sulphureous Exhalations, and noisome Vapours, which infect the Air. Now, when Birds fly over such Places, they become stupify'd, and fall down dead, either because these Exhalations are unsuitable to their Contexture, or because the force of the Vapours cleaves the Air between the Birds and the Earth, so that they fall by their own Weight, for want of a Support. *Pestilence* arises most frequently from the Air, its being infected with Vapours arising from the Earth, when putrify'd by unseasonable Rains or Heats. That the Air is affected by the Exhalations of the Earth, is manifest from the

Disease.



Diseases peculiar to some Countries, and from its sensible difference experienc'd by all Travellers. The Air thus infected, propagates the Infection; for the little Bodies of the Poisonous Vapor do so disorder the Contexture of those of the Air, that it gives them a Form like that of its own. Just as Fire insinuating into Wood, converts all its Parts into a new Fire like it self. And as Fire runs with a swift Motion through a large Wood; so this Pestilential Vapour creepeth forwards by Degrees, advancing as the Parts of the Air are gradually transform'd.

Thus much for Physiology; the Knowledge of which is very useful, since without it we cannot rid our selves of Perturbation and Fear, of the Awe and Terror that superiour Things and common Accidents are apt to produce, when their Causes are not trac'd. But the principal part of all Philosophy is *Ethick* or *Morals*, which has a direct regard to the *End of Life*, i.e. *Felicity*. This Science points to the true Felicity, shewing wherein it consists; and lays before us the Means of attaining and preserving it, namely the *Vertues*. That most People are ignorant wherein true Felicity consists, or how 'tis to be compass'd, is manifest; since so many enjoying Plenty of all Things necessary for Life, are full of Care, and disquieted with Fear; and in a word, lead a miserable Life. Now the Way to avoid these Inconveniencies, is to pursue this, the highest pitch of Philosophy and Wisdom, and that without any delay; for 'tis an unaccountable thing in Men, who are not sure of living to Morrow, to put off the Attainment of Felicity till then. We ought to endeavour to live so, that we may not repent of the time past, and so enjoy the present, as if to Morrow did not concern us; for when we least need or desire the future time, it overtakes us with an additional Welcomeness. To present you with a short view of our Meditations upon this part of Philosophy, we shall treat first of *Felicity*, and then of the Means by which 'tis attain'd.

*Felicity* is term'd the *End*, as being the extream and greatest *Good*, for the sake of which all other good things are coveted. There are Two States of *Felicity*; one *Supream*, unalterable, and incapable of Intension or Remission, in which the greatest of Goods are enjoy'd;

MORAL  
PHILO-  
SOPHY.

*Felicity,*  
*End, or*  
*Chief Good.*

*Consist: in  
Pleasure.*

enjoy'd, and no ill is fear'd; the other *Subaltern*, capable of the Addition or Detraction of Pleasure, in which very many goods and very few ills are enjoy'd, and in which we live as Sweetly, Quietly, and Constantly, as the Company, Course of Life, Constitution of Body, Age, and other Circumstances will allow. The former State is peculiar to God. Men are capable only of the latter; for the happiness of Men consists in being free from those ills wherewith they might have been afflicted, and enjoying the greatest goods that their Condition admits of. So that a wise Man when tortur'd will yet be happy; for tho' he is affected with Pain, yet considering the necessity of Suffering, he do's not inflame it with impatience, but rather mitigates it with a constancy of mind, and enjoys all the happiness that's compatible with those Circumstances. Not that a wise Man ought to desire Pain and Torture; but only when they come, he bears 'em constantly, and even commends and approves 'em, in as much as they give him occasion to please himself in his own constancy. As for what we call *Pleasure*, tho' some have a mistaken notion of it; yet 'tis certain that all felicity consists in it. In order to explain and confirm this Assertion, we must shew that *Pleasure* is in its own Nature *Good*, as its Contrary, *Pain*, is in its own nature *Ill*. Whatever delighteth and allures the Appetite, is *Good*; and whatever is unpleasant and the object of aversion, is *Ill*. Now nothing is lov'd more than *Pleasure*; nothing avoided more than *Pain*. 'Tis true we sometimes shun *Pleasure* for the sake of some occasional Pain retaining to it, and pursue *Pain* for some *Pleasure* accidentally joyn'd to it. But no man shuns *Pleasure* as *Pleasure*, or pursues *Pain* as *Pain*. Tho' all *Pleasure* is *Good*, and all *Pain* *Ill*, we ought not at all times to court that or avoid this: For there are some things which procure *Pleasure*, and at the same time bring along with them *Pain* far greater than the *Pleasures* themselves; and upon such occasions 'tis expedient to abstain from some *Pleasures*, lest they prove the occasion of our incurring more grievous *Pains*. This premis'd, we conclude that *Pleasure* is the Essence of *Felicity*; being the Beginning as well as the End of a happy Life, and the Standard from which we take  
the

the Measures of Election and Averſion. 'Tis the beginning of a happy Life; the firſt and connatural good, or the firſt thing ſuitable and convenient to Nature. For every Animal from its very Birth rejoices in Pleaſure as the greateſt good, and avoids it as the greateſt evil. And as 'tis the firſt thing convenient to Nature, ſo 'tis the laſt of *Expetibles* or the End of Good things. For we deſire all things for the ſake of Pleaſure, and Pleaſure only for it ſelf; for who ever demanded a Reaſon why we would be pleas'd? Farther, if you take away from a happy Life, its Sweetneſs and Pleaſure, what notion can we have of either *Divine* or *Humane* felicity, which only differ in this, that the one admits of the intenſion or remiſſion of Pleaſure, and the other do's not? Suppoſing therefore Felicity to conſiſt in Pleaſure, our next Enquiry muſt be, what ſort of *Pleaſure* this is: For there are Two kinds of *Pleaſure*; One in Station or Reſt, being a calmneſs and immunity from Trouble and Grief; the Other in Motion, conſiſting in an agreeable Titillation, as Gladneſs, Eating, Drinking, &c. We aſſert therefore that Felicity conſiſts in the firſt Or *Indolence and Tranquillity*. and of Pleaſure, which can be no other than Indolence of Body and Tranquillity of Mind. 'Tis not the Pleaſures of luxurious Perſons or the agreeable Titillation of the Senſes; 'tis not the Injoyment of Women, or the nicety of Eating and Drinking, that makes a happy Life: But Reaſon with Sobriety and a ſerene Mind, expelling the Opinions that diſquiet the Mind, and tracing the juſt cauſes of Election and Averſion. For 'tis only the *Stable* Pleaſure that Nature purſues as her End; the *Moveable* Pleaſures are only coveted as means conducing to the *Stable*; for inſtance, we Eat and Drink in order to avoid the Trouble and Inconvenience that Hunger and Thirſt occasions; and in the removal of Pain and Trouble does *Stable* Pleaſure conſiſt. Thoſe who live inconfiderately and intemperately may debauch Nature; but while Nature is our Guide all our aim is to avoid the being pain'd in Body, or troubled in Mind, and we deſire no moveable Pleaſure ſo long as its want excites no Pain in us. It follows therefore that the State which iſſues upon the removal of Pain, is the higheſt Pitch of Pleaſure, which may be vary'd and diſtinguiſh'd



distinguish'd but not increas'd and amplified. And the Privation of Pain, being a thing that we rejoyce at, is not any middle Thing between Pleasure and Pain, but Pleasure properly so call'd. Some object that this Indolency is a lazy sort of Pleasure like the Condition of one that Sleeps. But they do not consider that this Pleasure is Active, being a State in which all the Actions of Life are Pleasantly and Sweetly perform'd. To conclude, 'tis plain that the absolute good of human Nature is contain'd in the Peace of the Soul and the Body. If the Body be free from all Pain, and the Mind from all Perturbation, nothing can be added to their Happiness; external Blandishments may season and sweeten the chief Good, but they cannot increase it.

Of the  
means to  
procure Fe-  
licity.

As for the means to procure this Felicity, we must consider that Indolence of Body and Tranquility of Mind are nothing else but the perfect health of the whole Man. The diseases of the Body are the Province of *Medicine*. However, we ought to alleviate them by Temperance and a Patient Fortitude, considering that if Great, they must be Short, if Long, Light. The Diseases of the Mind are cur'd by *Philosophy*; and are much worse and more pernicious than those of the Body because the distemper'd mind is the only judge of 'em; not to mention that the Body is only sensible of the present, whereas the Mind is also sensible of what's past and future; and as its pleasure is upon that score greater, so is its Pain or Trouble. The two Principal Diseases of the Mind are *Desire* and *Fear*, upon which *Discontent*, *Trouble* and other Affections insue. The Remedies which Philosophy applies upon this occasion are *Vertues*, which being deriv'd from Reason and General Prudence easily expel the Vices or Diseases of the Mind. *Reason*, the Source of Vertue, is that faculty which judges and reasons in things of Action, the objects of Election or Aversion. It may be either *Right* or *Wrong*. *Right Reason* is founded upon Experience and Sedulous Observation. In speaking of Elective or Rejecting Reason, I take for granted, we have within us a faculty that's free to choose or avoid what Reason pronounces Good or Evil. Experience and Common Sense prove that nothing is worthy of praise or dispraise, but what is done freely,

volun.

Voluntarily, and by Election. 'Tis a staring piece of Injustice to set up Fate as an Everlasting Lord and Tyrant over our Necks, compelling us with a rigid necessity to all the actions of our Life. In things void of Reason, some effects may be in some Measure necessary; but in man indow'd with Reason, no necessity can take place as far as he makes use of that Reason. Fortune likewise has some hand in human Affairs, but so as not to sink Freewill directed by Reason. In fine, whatever good or ill there is in human Actions, it depends only upon this, That a man doth it knowingly or willingly and freely. For which reason, we ought to accustom our selves to use right reason, and to bend the free will to that which it represents as truly Good, *i. e.* that which produces Pleasure without any appendage of Trouble and Pain: For therein consists the disposition of the Mind, call'd *Vertue*. All *Vertue* relates either to the Govern-  
ment of our selves or of others. That which relates  
to ourselves is commonly distinguish'd into *Tempe-  
rance* and *Fortitude*; and that which ha a reference to  
others is styl'd Justice: But both these joyn'd toge-  
ther go by the Name of *Prudence*. So that *Vertue* in  
general is commonly distinguish'd into *Prudence*,  
*Temperance*, *Fortitude*, and *Justice*. From these *Ver-  
tues* which are perpetual and immortal Goods, 'tis  
impossible to separate a happy Life; for whoever lives  
prudently, temperately, valiantly and justly, must  
needs live pleasantly. Whereas all other things, be-  
ing frail and mortal, are separable from true and con-  
stant Pleasure. They are likewise necessarily con-  
nected to one another; not only as they all cohere  
with a happy Life, but in as much as *Prudence* in-  
closes all the rest as their Head or Spring. Notwith-  
standing their mutual Connexion they are not all  
equal, neither are their opposite Vices equal. For  
some men are more prudent than others; some more  
temperate than others; some can live upon less than an  
Obolus for a Meal, others are not arriv'd at that  
Pitch of Temperance. And as for Vices, who can  
pretend that a Man's beating his Servant wrongfully  
is an equal offence with that of beating his Father?  
Some condemn us for making vertue a means to Plea-  
sure, meaning the obscene and luxurious Pleasure:

But if they mean Felicity or the Living happily, why should not this be an End or Good Superior to Vertue, since Vertue it self is subservient to it? Tho we value Vertue mightily, for sinking vain Terrors and superfluous Desires, the chief Heads of all grievous perturbations, and for reducing the rest of the Affections to a Mediocrity; Yet we cannot ascribe it so much Power as to render a wise Man free from all Passion or Affection, as if he should not Grieve, Weep, and Sigh at the Death of Friends, and should forget all Sense, as it were, of Humanity. Certainly, a total exemption from Grief must proceed from some greater ill, from cruel and immoderate Ambition of vain Glory, and a kind of Madness. So that it seems much better to feel some Passion, such as affects persons touch'd with Love and Tenderness, than to be wise at that unaccountable rate.

*Prudence*

To Treat of every Vertue in Particular. *Prudence* alone includes all Vertue. It governs all the Actions and Accidents of Life, so as to direct it to Happiness or Pleasure. As Medicine is only valued for the sake of Health; so Prudence is only desir'd as the Art by which Pleasure is sought and obtain'd. It not only guards the body, but expels sadness and fear from the Mind. It cuts off all vanity and error, represses the insatiable Desires that render the Life bitter and oftentimes subvert whole Kingdoms. It rescues us from the Violence of Lust and Fears, teaches us to brook the injuries of Fortune, and chalks out all the Paths of Quiet and Tranquility. By lopping off vain desires, a *prudent* man contracts himself within necessaries, which are so few and small, that hardly any Fortune can Snatch them from him. Or, if any thing happens contrary to his expectation and designs, he is sensible that no humane Sagacity can foresee or prevent troublesome Accidents; and reckons himself happier in being with well order'd reason Unfortunate, than with inconsideration Fortunate. Now forasmuch as Prudence may be considered either as it governs *ourselves*, or a *Family*, or a *City*, as distinguish'd into *Private*, *Domestick* and *Civil*. *Private Prudence* consists in a Man's having his Genius and state always in View, and accomodating all his  
Actions



Actions of Life to his chief Design, *viz.* Indolence and Tranquillity. This being the fixt end and scope of Life must always be before a prudent Man's Eyes. Without this steddy view he may step aside to pursue or flie things in such a manner, as is not correspondent to his own Scheme. Being acquainted with the narrow bounds and demands of Nature, he will not fear poverty or want of the necessaries of Life: And if these should happen to be wanting, (which happens very seldom) he will supply his wants from the Estates of others by choosing an Employment not misbecoming Wisdom. For tho' a Philosopher that has a sufficient competency ought not to apply himself to the Acquisition of Wealth and Provisions; yet when he wants he ought to take prudent Measures for supplying himself. However he ought to be contented with the simplest and smallest Things, that being the way to avoid care and trouble; since a solicitous acquisition is always attended with trouble, and draws the mind off from useful and calm Speculations. In the mean time, the prudent Person still considers his own Genius, and projects what is most proper for his own Nature; nothing being a greater Enemy to Tranquility and instrument of Misery, than engaging in a course of Life unsuitable to a Man's Temper and natural Genius. An unactive Life is a burthen to an Active Person, a timorous Man should avoid a military Life, &c. Since they cannot brook such courses of Life, without a reluctance of Nature; whereas others of a different Constitution may. In General, a prudent Man indeavours to the utmost of his Power to choose a middling State of Life, equally remov'd from the extreams of eminency and meanness; that being the securest and quietest way. He lives in a civil Society, neither as a Lion, lest he be kick'd out, nor as a Mushroom lest he be catch'd in a Snare. *Domestick Prudence* is either *Conjugal* and *Domestick*, *Paternal*, or *Dominative* and *Possessory*. As to the first, 'tis no Wisdom voluntarily to engage one's self in a hazardous State from which he can never retire. Who can promise to himself that his Wife will prove Loving, his Children Dutiful; or that the care and inconveniences of a married Life will not perplex him or disturb his Tranquility? Indeed, if a Man cannot

live single without trouble, and knows that he can patiently bear with a Cross Wife, Disobedient Children, and the casual misfortunes of a Family; 'tis lawful for him to marry and beget Children. Sometimes the Circumstances of Life, the Influence of Counsel, and the prospect of serving one's Country in that State, may oblige him to marry. But the Plea of propagating the species is very weak; for tho' the few wise Men should abstain from that employment, there will be enough still to marry and procreate. If a Man do's marry, he ought to dispose his Wife to love him, and be a partner in his cares; he ought to shew a natural Love to his Children, and prudently teach 'em Obedience to the Laws of their Country, and inspire 'em with the Love of Wisdom. The same care he ought to have of his Friends Children, especially if he is Guardian to 'em; there being nothing that more becomes a friend, than the acting the part of a Parent to an Orphan needing protection. As to *Dominative Prudence*, he ought to behave himself mildly towards his Servants and Slaves (a necessary, tho' no very Pleasant possession) forgive the diligent and good humour'd, promote and encourage those that are inclin'd to Learning, and chastise the disobedient and insolent with a sort of unwillingness, remembering they are Men. As for his Estate, he ought without avarice or the immoderate desire of Riches to take care it be not consum'd, lest want should disturb the Tranquility of his Mind. His chiefest care ought to be for things requisite to the prevention of natural Indigence; such as Corn and Beans; of which *Epicurus* having good store, maintain'd many of his good Friends in the time of the siege of Athens when others perish'd for Famine. But besides the necessaries of Life there are other things, which according to the Condition of the Person, Place, and Time, must be esteem'd necessary, and therefore must not be neglected. *Civil Prudence* comes next in Order. Upon this Head we must call to mind that a man ought to choose a course of Life suitable to his Genius. Those who are fond of quiet, free from ambition and vanity and sensible of the inconveniences of a publick Post; ought not to involve themselves in publick Affairs without some urging necessity.

cessity. An active ambitious Man, qualify'd for the management of publick Affairs, or whose Birth, Fortune, and other Opportunities give him an easy access to publick Government. this Man, I say, may study to obtain what he desires by serving in a publick Station, since quiet and retirement are to him matter of trouble and uneasiness. There will always be such men as study to attain a secure and quiet State by excelling in Honour and Dignity. But the wise Man who pursues Security and Tranquility of Life by flying the Troubles of a publick Station, goes a much nearer way to arrive at his end. By this means he quickly obtains that Indolence and Composure of Mind, which those who rule over many and possess great Treasures despair ever to arrive at. I esteem it a great happiness (said our Philosopher) that I never imbarqu'd in the factions of the City, or study'd to flatter and please the People. When *Metrodorus* and I liv'd privately in narrow Gardens at obscure *Melite*, was our happiness the less, that *Greece* had scarce ever heard of us? However, when necessity intervenes, the Case is alter'd. If a wise Man be call'd to serve his Country in time of need, he would be not only inhumane in refusing to benefit many when it is in his Power, but likewise injurious to himself in not promoting the safety of the Commonwealth, without which he cannot enjoy his desir'd Tranquillity. If he be desir'd to make Laws and establish a form of Government, he ought not to decline the Office; knowing these to be the instruments of security and quiet, without which we should live as beasts, and lye in danger of being devour'd by one another. If he be call'd to govern the Commonwealth according to the Laws and form of Government already establish'd, he must not refuse it; but must have such a provident care of all things, that things of the greatest Consequence be manag'd by his advice and conduct without the Intervention of Fortune; that the weaker be not oppress'd by the more powerful, or permitted to want the necessaries of Life with which the others abound; it being the end of every Society or Commonwealth, that by mutual Assistance the Lives of all be safe and as happy as is possible. If he be call'd to advise or assist his Prince,



he will reckon it both honourable and pleasant to give rather than receive a benefit, and to oblige a Prince who confers so many Obligations upon others.

*Tempe-  
rance.*

The Office of *Temperance* is to controul the Mind in its desires, as that of *Fortitude* consists in exalting it when it fears. *Temperance* is not desir'd for its own sake, but for its procuring of Pleasure and Peace in the Mind. Its amiable quality do's not consist in avoiding some Pleasures, but in preventing the Pain that attends unnecessary Pleasure, the avoiding of which procures greater Pleasure. Of the Desires and Affections upon which *Temperance* is employ'd some are natural and necessary, others natural and unnecessary, and others again not natural but Vain; as I intimated above. Those Affections which inter no Damage nor Pain, tho' not satisfied, and yet are accompanied with a Vehement keenness, are Vain: For tho' they have some beginning from nature, yet their excess and insatiableness is only owing to the vanity of Opinions, which render men worse than beasts that are not obnoxious to such an excessive diffusion of Appetites. To discourse of *Temperance* with a particular reference to some of the chief Heads of *Desire*; we shall make choice of these Affections. *Sobriety*, opposite to the excessive desire of Meat and Drink. *Continence*, in opposition to Lust. *Mildness* to Anger. *Modesty* to Ambition. *Moderation* to Avarice. *Modesty* betwixt Hope and Despair. *Sobriety* teaches us that nature may be abundantly satisfied with light Things that are to be had every where, such as Barley Cakes Fruits, Herbs, and Water. Whatever is more than this amounts to Luxury, and relates only to the Satisfaction of a Desire that is grounded on vain and false Opinions, which tend neither to the supplying of any natural defect, nor to the acquisition of any thing the want of which would damage the Body. There are four benefits that accrue to us from *Sobriety*. 1. *A thin simple Diet procures and preserves health.* Sumptuous feasting and variety of Meats begets and exasperates diseases. Particularly the eating of flesh is very prejudicial to the Health, for as abstinence from meat is approved in the recovery of health, it ought to be the same in preserving it. 2. *It makes*

*Sobriety.*

*man vigorous in the Offices necessary to Life.* It preserves a serenity and acuteness of thought, and keeps the body active and hardy: Whereas drunkenness and overfeeding cloud the Mind, and render the Body unactive and burthensome. Simple and slender food with a *hemina* of small Wine or the next Water that one comes at, are upon this score infinitely pleasanter to a wise Man than the luscious and gross Meats that burthen the Stomach, and the strong Wines that disorder the Mind and cloud the Senses. 'Tis true this slender diet will not make a Man as strong as *Milo*; but a wise Man stands in no need of a distinguishing Strength, since his business lies not in an active petulant kind of Life, but in Contemplation. 3. *It gives more delicate Meats a better relish when we happen to meet with them.* For those who are cloy'd with them every day are not sensible of their Sweetness: so that if a wise Man happens to be present at publick Feasts or Spectacles, he is more sensibly affected with them than others. Tho' after all, the coarsest Food and Drink affords as much Pleasure as the most delicate. Those who think otherwise, have never eat coarse Bread and Water, when press'd with Hunger and Thirst. For my part says *Epicurus*) when I eat coarse Bread and drink Water, and sometimes, when I have a mind for an extraordinary Feast, Augment my Commons with a little *Cytheridian* Cheese, I bid defiance to all the Pleasures of magnificent Feasts, and can vie with *Jove* himself for Felicity. 4. *It renders us fearless of Fortune.* What can he fear from Fortune, who confines his Appetite to Bread and Water? Who is so Poor as to want these? But those who are accustomed to a luxurious way of Living, must expect misery if they cannot afford to spend Pounds and Talents a Day. Their fear of Fortune makes their Life troublesome; and oftentimes puts 'em upon Rapines, Murders, and the like Villanies. *Continence* or *Abstinentie*. *Continence.* Continence from Venery is a great Vertue; for Venery often hurts and never does good. The General Inconveniencies retaining to the Love o' Women and Boys are the remorse of the mind, the loss of Vigour, the decay of strength and industry, anxiety of mind, the ruin of Estates and Reputation, Pains and Aches in the Body, and a short Life. The chief Antidotes

against it, are, a spare diet (for excessive eating feeds the flame with fresh humours) an honest employment, especially the study of Wisdom, and Meditation upon the Inconveniences that attend it. As for unlawful embraces; a wise Man will be far from desiring them; it being inconsistent with his Wisdom to expose himself to the danger of Wounds, Murther, Imprisonment, &c. that attends such adventures; and all for a short liv'd unnecessary Pleasure that might either have been obtain'd otherwise, or quite let alone. But as to the general abstinence from venereal Pleasures, which we commend, we do not deter men from lawful Marriage in the Cases mention'd above under the Head of *Domestick Prudence*. However, I must add that Love is not sent from the Gods, as some imagine; and that 'tis not the offering of Sacrifices to *Cupid* or *Venus*, but the use of natural Remedies, that a man must make use of if he would have his Wife fertile. Farther, a wise Man must not be so immodest as the *Cynicks* in exposing himself in publick. For tho' the action being conformable to nature is not dishonest; yet these Gentlemen would do well to consider that since we are imbarqu'd in a civil Society, and do not live like beasts, nature commands us, not to follow her in every minute point, but to observe the Laws and Customs of that Society, which besides other Punishments intail infamy and ignominy upon such impudent and immodest Actions. One great incentive to Immodesty and Lust is Musick and Poetry, which make men prone not only to raging Lust, and immodest Actions, but to all sorts of Vices. Musick promotes Idleness, invites to Drink, and tends to nothing that's Good, Honest or Generous. Poetry tends to debauch men by the influence of divine Example. It introduces the Gods inflam'd with Anger and Lust, and represents not only their Wars, Discords, Wounds, &c. but also their Complaints, Lamentations, Imprisonments, and Coition with mortal Women: A representation that all Sober Men cannot but abhor. *Mekness*, to which *Clemency* and *Pity* retain, is an Eminent Vertue in as much as it is an Antidote against *Anger* or desire of Revenge the excess of which causes madness for the time

*Mekness.*



It prevents the irregular commotions of the mind, and the eruption of such passion as is apt to cause indecency. Anger proceeds from the Sense of an injury receiv'd: Now a wise Man, knowing that 'tis not in his power to make other men just, reckons the injuries of men, accidents of chance, and is no more mov'd or troubl'd at 'em, than at the great Heats and Colds in the Seasons of the Year, which he cannot alter. Besides, his Wisdom will not permit him to add an inward perturbation to the vexation that is design'd him from without. 'Tis true, a wise Man must take care of his Reputation, because some Pleasure Springs from a Good, and some trouble from an Ill, Name. But this he do's, not by revenging injuries, but living innocently and giving no man a just cause of reproach. He shews himself to be above injury by doing kindness even to his profess'd Enemy, and confronts his malice with innocence of Life and the security of a good Conscience. He suffers not only Calumny and Accusation, but even Condemnation it self, without losing any part of his Lenity and Tranquillity; knowing that it was not in his power to prevent it. However this Lenity is not inconsistent with the punishing of offenders whether in a Family or a Commonwealth; for both the Magistrate and the Father are suppos'd to punish without Anger. It a wise Man finds his Adversary or Detractor sensible of his Crime, he will encourage and congratulate his choice of a better course of Life. *Modesty* opposite *Modesty* to *Ambition* is touch'd upon above, where I advis'd all my friends to live a retir'd private Life, provided the publick necessities did not require otherwise; for experience teaches, that, He hath liv'd happily who liv'd unknown. Those whose Ambition carries 'em up to Dignity and Honour, have their Breasts gnaw'd with weighty and troublesome Cares, and are oftentimes tumbled headlong by envy. The Command of Armies, and the attendance of Guards are but ridiculous Pageantry. Fear and Care cannot be kept off by Arms, nor scar'd by the splendour of Purple. Magnificence and Grandeur neither promotes the repose of the Mind, nor brings any real Pleasure to the Body. Sickness is more unfrequent under a plain homely coverlet, than upon a Bed of Tyrian Purple. Those

*Moderation.*

Those who have not fine Houses richly adorn'd, enjoy themselves more on the Soft Grass by a purling Stream, underneath a spreading Tree, and especially in the Spring, at what time the Fields are besprikled with Flowers, the Birds intertain you with Mutek, and nature herself smiles on you. Why then should a man that may live thus pleasantly in his own Fields and Garden, disturb himself with the vain pursuit of Honour and Glory? I do not say that a man should neglect what fine possessions he has; only he should not be proud of 'em as badges of honour, or solicitously lament their loss. How mad are some men that propagate vanity beyond Death, and are very solicitous about the magnificence of their Funeral? If a Corps be devour'd by wild Beasts, do's it suffer more harm than when 'tis burnt, imbalmd, press'd and consum'd with Earth? All that we ought to consider in our Funerals, is, the pleasure and conveniency of our Successors. — *Moderation* is a vertue that teaches a man to be contented with little, which is the greatest wealth in the World. To have wherewithal to prevent Hunger, Thirst, and Cold, is a felicity equal to that of the Divinity; and who possesses so much and desires no more, is the richest man. We ought to be thankful to nature that these its riches are but few and easy to be had; whereas the riches that vain Opinion recommends are infinite and hard to be got. Men of great possessions labour with care to heap up more, because giving a boundless range to desire, they think of something that they have not, and they fear the want of what is necessary to keep up their wanted grandeur: But a wise Man finding the acquisition of his necessaries so easy is chearful under a well grounded hope that he shall never want 'em. Nature dictates no more, than that we supply the wants of the Body, and enjoy a mind undisturb'd with fear or trouble. It do's not injoy the scraping together of a large Estate, as if we were to outlive Death. It affords real and sincere Pleasures in the fruition of mean and simple Things. But the riches that are commonly sought after are the cause of Want, and consequently of Misery. He who has enough to supply the indigency of the Body, and yet thinks his possessions not sufficient, will never be of another mind.

let his Fortune be what it will. For the same vain opinion that first represented the insufficiency of his Estate, will continue to persuade him that one World is not sufficient, but that he wants more and more to Infinity. In a Word, the true way to be rich is not to enlarge our Estates but to contract our desires to Nature's Compass; for then we shall find that we want nothing. Nature desires little: Custom and Opinion is Infinite. Who follows the former will never be poor; who pursues the latter will always be such. I need not mention that this Moderation of desire begets a repose and security of mind; for what greater misery can there be than for a man to be continually pouring into a leaky Vessel, and always feeding an insatiable desire that the more 'tis fed the keener it is? — The last vertue I shall mention as retaining to *Temperance*, is a *Mediocrity* between *Hope* and *Despair*. *Hope* adds a Pleasure to the desire of something not possess'd, but possible to be obtain'd. *Despair* foment's a troublesome fear of not obtaining the thing desir'd. As to future contingent things, A wise Man expects 'em, but do's not depend upon 'em as if they were certainly to come to pass; neither do's he despair of 'em as if they must certainly not come to pass. So that he at once enjoys the Pleasure of some hope, and is in no danger of trouble from the Frustration of his hope. Tho he expects future things, he still enjoys the present, and remembers the past with delight. By *past Goods* I mean not only real enjoyments, but the avoiding of ills and deliverance from em. We are all too ungrateful in not calling these to mind oftner, for no Pleasure is more certain than that which cannot now be taken from us. The *Present* good things may be cut off by halves, as being not yet consummate; so that what's already past is only safe and out of all danger of being Lost. Now the Life of a Fool being wholly bent upon the future is unpleasant and timorous. He neither remembers the past good, nor enjoys the present. The object of his thoughts being future and uncertain, he undergoes much Care and Labour to obtain it, not without fear of Disappointment; and at last when frustrated falls a Sacrifice to grief and repentance. There is one *Desire* certainly follow'd by *Despair* and Trouble,



Trouble, that a wise Man must needs cut off; namely, the desire of a perpetuity of Life. An age of infinite duration cannot afford greater Pleasure, than this finite one will do if we measure its bounds by right reason. For the supreme Pleasure is exemption from Pain and Trouble. Now that can neither be made more intense by length, nor more remiss by shortness of time. The hopes of a more prolong'd Pleasure or longer Age cannot render the Pleasure more intense with any but those who vainly think that after death they shall be troubled at the privation of Pleasure, as if they were yet alive. We must understand fully that *Death* is not to be minded, and throw away the desire of Immortality, if we would enjoy this mortal Life. By this means being content with it, we shall not want a longer Duration; and when death shall Summon us, we shall have the Pleasure of departing after the Attainment of the perfect and delightful end of the best Life.

*Fortitude.* *Fortitude* withstands *Fear* and all that occasions it; and consequently is a great instrument of Pleasure. For as the fear of Death is the greatest bane of Serenity and Indisturbance, and as despondency under pain is not only a great misery to the Sufferer, but likewise pernicious to his Country and Relations; So a Man of Spirit and true Courage contemns Death for that it only reduces us to the State we were in before our Birth, and is so fortified against all Pains as to remember, that the greatest are terminated by Death, that the least have many intervals of ease, and that the middling sort are tolerable to one that can contentedly quit this Life when it do's not please him. He not only bears the present torment with Patience and Indifferency; but scorns to fear a future evil whether imaginary or real. This *Fortitude* dispels the *Fear of the Gods*, the *Fear of Death*, *Corporeal Pain*, and *discontentment of Mind*. Of these we shall speak in order; remembering still that the *Fortitude* we speak of is not innate but acquir'd by Reason and consists in a firmness of Mind constantly adhering to an honest and laudable Intention: So that 'tis only competent to such men as act prudently and advisedly, and is widely different from Strength of Body, Fierceness and Inconsiderate Tenderity, which  
Bru

Brute Animals are possess'd of. As to that Piece of *As to the Fortitude* that sinks *the fear of the Gods*. There is *fear of the Gods* nothing that causes greater fear and perturbation in the minds of men, than a Vain apprehension that certain blessed and immortal natures punish ill Men, and reward the Good. They imagine Gods endow'd with Affections like their own; and thus making them subjects of Anger and Severity, are struck with fear and trembling when Heaven thunders, when the Earth quakes, and when the Sea is tempestuous; fancying that the Gods intend thereby to punish miserable Man. But those who are instructed by Reason, know that the Gods live in perpetual Tranquillity, and that their nature is too far different from ours to be either pleas'd or displeas'd at our Actions. They see the attributes of Care, Anger, and Favour, to be inconsistent with immortal Felicity; for as much as they imply weakness, fear, and want of external Assistance. So that true Piety do's not consist in addressing every Stone or Altar, and besprinkling every Temple with the Blood of Victims, out of fear of the Gods; but in revering the Gods for their excellent Majesty and supreme Nature, without any hope of reward or fear of Punishment.—The next thing *As to the fear of* that strikes the greatest terror into the minds of Men *Death* is *Death*. To exempt our selves from this fear we must make this thought familiar to us, *That Death does not concern us at all*; for that all good or ill that happens to us supposes a Sense of it, but Death is a privation of Sense, and consequently in vain threatens pain when the Patient is no more. Why should we fear dissolution or non-existence, for when that comes we shall have no faculty left whereby to know that it is an *Ill*. As we shall not then enjoy the conversation of Wives, Children, and Friends, so we shall not desire such things. Death therefore concerns neither the Living nor the Dead, for the Living it toucheth not, and the Dead are not. Knowing therefore that the Privation of Life implies no ill, we ought to desire, not the longest, but the pleasantest Life. And as for the Pain that attends the Separation of Soul and Body, this is our comfort that it will not last long, and when 'tis over we shall feel no more Pain. They talk ridiculously who advise young

*Against  
Corporeal  
Pain*

young Men to live well and old Men to die well; 'tis not dying old, but dying with full Satisfaction and Pleasure, that makes a Man happy; not to mention that both young and old live as it were in a City without Walls and Bulwarks and are equally liable to the assaults of Death. They are equally ridiculous, who assert that 'tis good never to be born at all, or when born to pass immediately thro' the Gates of Death. If these Gentlemen think Life a burthen, why do not they put an end to it? Besides, there's something in Life that's amiable; so that those who desire Death are equally culpable with those that fear it. Weariness of Life is only owing to an imprudent Course of Life. We ought by a steady pursuit of Pleasure so to sweeten our Lives, as not to be willing to part with them, without nature or some unsufferable chance Summon us to surrender 'em. Indeed it may sometimes so fall out, that it behoves us to hasten and fly to death before some greater Power intercept us and rob us of the liberty of quitting Life. But in that respect we must seriously consider the expediency of the thing, and whether it is more convenient that Death come to us, or that we go to it. Having thus seen that the Anger of the Gods and Death are not Real but Imaginary Evils; we come now to *Corporeal Pain* which is the only real Ill, that of inward discontent being an Ill that we frame to our selves. A wise and cautious Man will avoid Corporeal Pain as he can, unless it be undergone for the removal of a greater Pain or the acquisition of a greater Pleasure. But if natural infirmities or unavoidable external Violence bring Pain upon him; 'tis his duty to endure it with a constant and valiant Mind, comforting himself with this thought that if it be great 'twill quickly either abate or be finish'd by Death; if lasting 'twill be gentler and have lucid intervals, as in the case of Chronical Diseases. For shortness atones for Greatness and remissness for Length. Besides, constancy and acquaintance with suffering assuage Pain as impatience and complaint renders it more insupportable. I frequently suffer such Pain in the Bladder and Bowels, as leaves all expression behind it; but my constant patience and the remembrance of my disquisitions and inventions inspires me with such an alacrity



serenity of Mind, as makes even those painful hours happy. A wise Man by his Patience softens the necessity that he cannot break, and by thinking of such things as he most delights in, withdraws his mind from his suffering Body. He considers that the conquest of Pain will be an action worthy of Vertue and Wisdom, and the very remembrance of it afterwards will afford him Pleasure and Delight; and that when the Storm is over the Calm haven of Indolency will be the more Welcome. A wise Man may be happy after the loss of his very Sight, which is the best of Senses. Tho' he enjoys not the Pleasures retaining to Sight, he feasts upon others, especially upon those that affect the mind immediately; not to mention the saying of a great Man who was Blind, that the acuteness of the mind is much obscur'd by the Eye Sight. — The last thing that *Fortitude* encounters, is *Against Discontent of Mind* which is not grounded upon Nature, but upon Opinion of Ill. He (and only he) who conceives himself under some Ill must of necessity be discontented. A Man whose Son is kill'd is not struck with the Sense of his Death till the News reaches his Ears; which shews that 'tis not Nature, but Opinion, that creates the Grief. To set this matter in a clearer Light. A Man who thinks a Supposititious Child his own, and his own Supposititious, will be afflicted at the Death of the Supposititious, and unmov'd at that of his own. Now this proceeds from Opinion, not Nature. Besides, the Causes of Discontent are without us, and consequently cannot reach us but by our own Opinions. The way therefore to make the Life happy and pleasant is to expel Opinions, which are the only disturbers of the Mind. And the way to expel Opinions, is, to arm the Mind against Fortune, for that the external causes of Affliction and Discontent are not our Goods but the Goods of Fortune, which come and go as Fortune pleases. A wise Man is not afflicted with vain Grief for the loss of what Fortune lent him; knowing before hand that 'twas none of his own. So that Premeditation in him has a contrary effect; from what it has in those who vex themselves with the apprehension of an ill to come, that perhaps never befalls 'em. If at any time a wise Man long accusom'd to the possession and use of some goods

goods of Fortune, and retaining some faint impressions of the old Opinion as if they were his own; if this man happens to be a little touch'd by a misfortunate accident, his best way is to divert his thoughts by a sedulous Application to such things as he knows to be grateful to his Mind. And thus will reason do the same thing that time is known to do; for it alleviates Grief no other way than by presenting various occasions of diversion which by degrees take the mind off from the bitter thought.

*Justice.*

*Jus or  
Right.*

*Justice* is a relative Vertue, which gives to every one his own, and screens every one from injury; Being the common tye of all Societies. 'Tis inseparably joyn'd to Pleasure; for that mind is always unquiet where *Injustice* dwells. Tho' a Man have committed an unjust thing, never so privately, yet the remorse of Conscience and fear of discovery will still haunt him. Besides the Detriment accruing from injustice, there's no real advantage to be had from the things gain'd by injustice. What Pleasure is there in Wealth or Honour; without the good will and love of our Neighbours? *Justice* therefore is a Vertue that raises the Pleasure of Life by procuring us the Love and Friendship of Others; for which reason alone 'tis expetible, and not for it self. *Justice* is so call'd because it maintains the *Jus* or *Right* due to one another. This *Right* is a good common to all the Members of the Society; and for as much as every one by the direction of Nature desires what is good for himself, it must likewise be conformable to Nature, and is therefore call'd *Natural Right*. Now, to speak properly, *Natural Right* or what we call *Just* is nothing else but a useful Good agreed upon by a concurrence of Votes, to make men live securely; and this every man naturally desires. So that here *Profitable* and *Good* are the same thing: for the common consent of a Society joyn'd to utility, makes a thing *Just*. Some conceive things to be unalterably just in their own nature, without the intervention of Laws. But they're mistaken; for if things were just by their own unalterable Nature, how could one thing be just in one Nation, and unjust in another? What is receiv'd and enjoyn'd as just by the Laws of one Nation, is condemn'd by another. Just as in other profitable things;

things ; with reference to health, for instance, what benefits one man, injuries another. In fine, as *utility* vary's in several nations, upon the account of their several Circumstances and Interests, so do's *Just* and *Right*. Tho' in General we may call it the same among all men, in so far as it is a thing profitable in mutual Society. But if a thing be establish'd in a Society as *Just*, and at the same time is not profitable, it has not the true nature of *Just* or *Right*. If the utility of a thing is only temporary, the thing is truly *Just* for that time, but loses that Title as soon as it ceases to be useful. To trace *Just* and *Right* to its original, it appears to be as ancient as Society among Men. In the beginning, men wandring up and down like wild Beasts, and suffering many inconveniencies as well from Beasts as from the injuries of Weather, agreed, in consideration of the likeness of their form and manners, to joyn in several Companies in order to shelter themselves from such inconveniencies. Then, frequent contests arising among 'em about Food, Women, and other Conveniences, they found they could not live securely without making a mutual Contract not to injure one another, and engaging to joyn in punishing him that injur'd his Neighbour. By this Contract every man was allow'd to continue in possession of what he then had. This was call'd the Common right of the Society ; and those were reckon'd just men, who did not injure their neighbour nor invade his Property. Thus men liv'd peaceably and happily, having transfer'd the Power of executing their Laws to some few wise and good Persons, who minded only the preservation and interest of the Society. The security of Man's Life being the chief End of Society, these wise and good Founders declar'd Murther an ignominious and capital Crime. This and the other Criminal Laws were introduc'd by those who had the truest Sense of the interest of the Society ; and the vulgar People who had no notion of utility had never been taken off from the frequent Commission of that crime, if it had not been for fear of the Punishment prescrib'd by Law. Those who consider the advantages of Laws, observe them out of regard to utility without the influence of fear ; but the ignorant and inconsiderate

*The Original of Right and Just.*



People must be kept in by fear alone. The unruly Passions and Affections of men being thus controul'd, they came by degrees to relent and assume that Civility that has been since cultivated by Arts. To return to *Right* and *Justice*. There is no such thing as *Justice* or *Injury* between those nations that either would not or could not enter into a mutual compact, not to injure one another. For *Justice* is appropriated to mutual Society, being calculated for the security of the associated Persons. And as among Brute Animals which are incapable of making mutual Covenants, one may indeed hurt another, but not do it an *Injury* properly so call'd, because it is not oblig'd by any Law not to hurt the other: So among men there's no such thing as *Justice* or *Injury*, without a preceeding Contract. Forasmuch as the Savage Brute Animals are incapable of Covenants with Men, Man cannot secure himself from them any otherwise than by executing the Power of destroying them, that Nature gave him. As for the tame Animals that give him no occasion of fear, to kill them is the effect of Intemperance or Cruelty; unless we apprehend that the suffering them to grow too numerous would be hurtful to us, in regard they would destroy the Fruits of the Earth: and in that case we cut off only as many as are beyond a moderate Stock, sparing the rest as useful to us. The several reasons of Utility peculiar to each Country may occasion a prohibition of the Slaughter of some Animals, which is not to be observ'd in another where these reasons do not take Place. But to confine our Discourse to Mens *Justice* necessarily supposes a mutual Agreement of all the Members of the Society, not to injure one another. And whoever lives in the Society, is tacitly bound to the Tenor of this Covenant, these being the Terms of living in the Society. 'Tis true, wise Men, who confine their desires to the compass of Nature, and are so dispos'd as not to do to another what they would not desire to be done to themselves; these men, I say, did not need any Laws or mutual contract to controul them. But the ordinary sort of Men who are seduc'd by vain Opinions were not to be trusted without such a tie, and 'tis probable these wise Men were the first Proposers of the Contract, and by degrees persuaded the others.

others to enter into it. If there were no Laws or natural Right, a wise Man would still abstain from hurting his Neighbour for his own sake, because perturbation is the Consequence of injustice. Besides, his Appetite being easily satisfied with what simple things Nature affords, and his humour being free of Ambition, pride or lust, he can have no desire to rob or otherwise injure his Neighbour: Not to mention that by doing Justice, he preserves and keeps up the Society, without which he could not enjoy his beloved Tranquility. In effect: Tho' *Injustice* is not an *Ill* in it self, because what is reputed *Just* in one Place, may be unjust in another: Yet it is an *Ill* in respect of the *Fear* of discovery that always follows upon it. And therefore nothing is more conducive to Security and Tranquility, than to live innocently, and never to violate the measures of peace.

There are some Vertues allied to *Justice*, for that they have regard to other Persons, tho' they are not enjoyn'd by Laws. Such are *Beneficence*, *Gratitude*, *Piety*, *Observance*, and *Friendship*. *Beneficence* is an assisting *Beneficence*. of others either with Hand or Purse, according to our Ability. This denominates men *Courteous* and *Liberal*; which are the reverse of *Barbarous* and *Sordid*. This Vertue is a great instrument of Pleasure and Happiness, by procuring the Goodwill and Friendship of others, than which nothing can be Pleasanter. 'Tis infinitely more agreeable to give than to receive a Benefit; for besides the acceptable tribute of Thanks, the beneficent Person must needs rejoice to see many flourish by the diffusion of his Bounty. *Gratitude* is *Gratitude*. a Vertue that Nature highly recommends: For since nothing is more suitable to Nature than to receive a Benefit, what can be more contrary to it than ingratitude towards the Benefactor? But after all, no one but the wise Man can perform this Duty. He will commemorate his Benefactors when absent, as well as present; and after their Death he will honour their Memory, and express his Gratitude in good Offices to their Children and Relations. Others only thank their Benefactors for some farther end, and forget their Kindness when they're gone. *Piety* is the most *Piety*. sacred Branch of *Gratitude*. We owe it in the first Place to our Parents who gave us a being; and in the

next Place to our Relations whom our Progenitors comprehended in the circle of their Love, and to whom we cannot be disrespectful without ingratitude to our Parents. Our Country likewise which contains our Parents and Relations, which receives us at our Birth, brings up and protects us, ought likewise to be the object of our Piety; as well our Country Men and the Magistrates and Princes, that defend us and our Country. *Observance* is the Reverence and Respect we owe to all who excel in Age, Wisdom, Learning and Vertue; to the most excellent Nature of God, and to all the Objects of Gratitude and Piety.

*Friendship.* *Friendship* is, the greatest Ingredient in the Security and Pleasure of Life. No Protection is so secure as that of Friendship; and there can be no greater promoter of Pleasure than that which sinks Hatred and Envy, which gives a relish to the injoyment of present Things, and fortifies our hopes of those to come. Not to speak of the Profit and Pleasure accruing from intimate Conversation, Friends are lov'd for their own sakes by reason of the habitual acquaintance; just as we love Temples, Cities, &c. by being long accustomed to view them. But we ought to single out such persons for our Friends, as, prefer candour, and sincerity to all other Perfections, and by their agreeable and chearful temper are qualify'd to sweeten our Conversation. Friends, are under no necessity of putting all their Estates into a Common Stock, for that argues diffidence, as if they doubted their free access to one another's property upon occasion. They are therefore to make use of one another's Stock, as if they were their own, tho' they have them not in their own possession. The vulgar People who have no just notion of what is *profitable*, what *unprofitable*, who are incapable of Faith or Constancy in the way of Friendship; those, I say, will think this an odd Doctrine. But wise Men know that true Friendship, in which the sweetness and security of our lives consists, cannot be kept up without loving our Friends as much as ourselves, and being willing to undergo the greatest Torments, even death it ielf, for their sake. And thus we conclude our account of the Philosophy of the Excellent *Epicurus*.



An APPENDIX, Containing an Abstract of the Lives of several Ancient Philosophers, not confin'd to Particular Sects: Taken from *Eunapius*. Together with the Lives of the Women Philosophers: Written Originally in Latin, by *Ægidius Menagius*, for the Use of *Madam Dacier*.

## S E C T. I.

Containing the Lives of several Ancient Philosophers.

### *The Life of* PORPHYRIUS.

(a) **P**orphyrus a Phœnician of good descent, Born in *His Country* Tyre, being Liberally educated, arriv'd to the *Education* same Perfection in Grammar and Arithmetick, with his Master *Longinus*, whose Judgment in that Age, pass'd for a standing Character of Men and Books: So much was he admir'd beyond all his Contemporaries. *Longinus* chang'd his Disciple's first Name, viz. *Malthus*, i.e. a King, into *Porphyrus*, deriving it from the Royal colour of his Garments. *Porphyrus* having made such Progress, that he became an Ornament to his Master; travel'd to *Rome*, to see if the Wisdom of that City was answerable to its Reputation. At *Rome* he confin'd himself to the Society of the celebrated *Plotinus*, and having under him arriv'd to a great Perfection in Learning he cross'd over the Frith of *Charybdis* to *Sicily*, neither enduring to recal *Rome* to his Memory, nor to think that himself was a Man. In *Sicily* he retir'd to *Lilybæum*, the

(a) Vid. *Eunap. Vit. Philos.*

Promontory that faces *Africa*, where he abstain'd from all manner of Food and from human Conversation. *Plotinus* conjecturing what was become of him, pursu'd him to the Promontory, where he lay all along in a sad Condition, and by comfortable words recall'd his Soul that was just ready to take its flight, and reviv'd him, in somuch that he committed to writing the Discourses that then pass'd.

*His Various Learning.*

After that, he wrote Commentaries on the Mysteries of Philosophy, which were then wrapt up in obscurity, and above all recommended perspicuity in Philosophical matters. Being return'd to *Rome*, he renew'd his interrupted Studies, and gave such publick Specimens of his Rhetorick and Learning, that the Senate and Courts of judicature admir'd him. For his plainness and perspicuity pleas'd the Audience, whereas *Plotinus's* soaring Wit, and enigmatical Strains were not so well lik'd. With which View, he said himself, that he had light upon an Oracle that was none of the most trivial. He adds that he expell'd out of a Bath a certain evil Spirit, call'd *Causantha*. *Origines*, *Ameilius* and *Aquilius* were his fellow Disciples whom he commends for shrewd Men, tho' there is but little politeness in their Writings. But *Porphyry* himself was a man, that rang'd thro' all kinds of Learning, infomuch that 'tis hard to say which of his Performances deserve most applause. Rhetorick, Grammar, Numbers, Geometry, Musick, Philosophy, Natural and Magical Operations, were the Subject of his Discourses; in which 'tis doubted whether the accuracy of his assertions, or the sharpness of his Style is most commendable.

*His Marriage, Age, Death and Buriall place.*

He married *Marcella*, the Mother of five Children, by a former Husband, a Friend of his; in order to breed em up. He liv'd to a great Age, and as he grew in Years alter'd his Opinions. He dy'd at *Rome*. He was contemporary with *Dexippus* the celebrated Logician, and *Paulus* and *Andronicus* of *Syria* the famous Rhetoricians. 'Tis conjectur'd that he liv'd in the Reigns of *Gaius*, *Flavius*, *Claudius*, *Tacitus*, *Aurelius*, and *Probus*.

# The Lives of JAMBlichus and A L Y P I U S.

(a) *Jamblichus* a noble and wealthy *Cæloſyrian* of *Chalcis*, fell in firſt with *Anatolus* whom he far exceeded; and after that with *Porphyrius*, to whom he was inferior in nothing, bating the Power and Charms of Utterance, the Smoothneſs of Style, and the Brightneſs of Perſpicuity. Being a nice obſerver of Juſtice he had an eaſy acceſs to the Gods; and diſciples flock'd to him from all Parts, who were all Perſons eminent for Vertue, Learning and Eloquence. He was ſo affable and eaſy in converſation, that many wondred how he could inſtruct them all. For tho' his diet was frugal and ſparing, yet he was a jolly chearful Companion.

One time, his Scholars came to him, and pray'd him to turn his Solitary Meditation into Diſcourſes of Wiſdom, telling him that they had heard from one of his Servants, that while he pray'd to the Gods, he ſeem'd to be lifted up above ten Cubits from the Ground, his Garment being chang'd into a Gold colour; and that after Prayer, his body reſum'd its firſt Appearance. At which *Jamblichus*, tho' not given to Laugh, could not forbear Smiling, and made 'em this Answer; *He who put this fallacy upon you, was ſome facetious witty Perſon; but there is nothing of Truth in it: For the future therefore there ſhall be nothing done without ye.* A great many incredible and miraculous things are reported of him, which *Edeſius* his Scholar and moſt intimate Acquaintance brands for falſities. 'Tis reported, that while he and his Scholars were bathing in the hot Baths of *Gadara* (b) in *Syria*, a diſpute ariſing concerning the Baths, he Smiling order'd his Diſciples to aſk the Inhabitants, By what Names the two leſſer Springs, that were neater and handsomer than the reſt, were call'd. To which the Inhabitants reply'd,

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(a) *Eunap.* (b) Theſe were reckon'd next in vertue to the Baia of the Romans.



that the one was call'd Eros, and the other Anteros, but for what reason they knew not. Upon which *Jamblichus* sitting by one of the Springs, put his Hand in the Water, and muttering some few Words to himself, call'd up a little fair complexion'd Boy, with Gold color'd Locks dangling down his Back and Breast, so that he look'd like one that was washing; and then going to the other Spring, and doing as he had done before, call'd up another *Cupid* with darker and more dishevel'd Hair: Upon which both the *Cupids* clung about *Jamblichus*, but he presently sent 'em back to their proper Places. After this, says *Ennapius*, his Friends submitted their belief to him in every thing. Another time, a dispute arising concerning the Gods, as he and his Scholars walk'd into the City from one of the Suburbs where they had been offering Sacrifice; he stop'd in the midst of his Discourse, and with his Eyes fix'd on the Ground, told his Friends, It was proper to go another way, for they were carrying forth a dead Corps to be buried not far off; and accordingly went another way. Some of his Disciples follow'd him; others among whom was *Ædesius*, thinking him too Superstitious, kept on their way, till they met the Bearers, who had buried the Corps; upon which they acknowledg'd the divineness of their Master's Testimony; affirming withal that perhaps he was sharper sighted or smell'd better than they: for which reason, they offer'd to make another Trial in a greater thing; to which *Jamblichus* replied that it was not in his Power, but when Opportunity offer'd.

*His Confe-* Contemporary with *Jamblichus* was *Alipius* of *Alex-*  
*rences with* *andria*, a Famous Logician, a Man, not bigger in Body  
*Alipius.* than a *Pigmy*, but of a large Soul; who had many Followers; but taught only by Conversation without Writing; which was the reason that all his Scholars flockt to *Jamblichus*, to drink and fill themselves out of a Fountain, that always ran over, and could never keep within its Bounds. *Alipius* and *Jamblichus* meeting one another by chance, a vast croud of People flock'd about 'em, and *Jamblichus* was silent, expecting rather to have the Question put to him, than to ask Questions himself: But *Alipius* setting aside all Philosophical Questions, contrary to all Expectation; ask'd *Jam*  
*blichus*

*blichus*, which was best, for a rich Man, to be unjust himself, or to be the Heir of an unjust man; these two admitting of no *Medium*? *Jamblichus*, not a little nettled, reply'd, that it became a Philosopher to dispute of Men's Vertues, not of their outward things; and so went away. But afterwards, recollecting himself, and considering the acuteness of the Question, he made him frequent visits privately, and was so charm'd with the keenness of his Wit, and his pleasant Conversation, that he wrote his Life: In which, out of an eager desire to praise the Man, he brings in long Stories of the cruel Punishments inflicted in those times, without being particular in the Causes and Grounds of those Proceedings, or giving Room to perceive *Alypius's* constancy, Fortitude and other Vertues: So that the form and lineaments of the whole Life are confounded: Just as a Picture is spoil'd, by additional Beauties, that disfigure the resemblance.

*Alypius* died a very old Man in his own Country; His Death and after him *Jamblichus*; after he had open'd many Fountains of Philosophy, by his Disciples, who were dispers'd all over the Roman Empire.

## The Life of ÆDES IUS.

*Ædesius* the Successor of *Jamblichus*, was Con- His Coun-  
temporary with *Constantine* the Great. Being try, Edu-  
of a noble descent, but not wealthy he was sent by cation and  
his Father out of *Cappadocia* to *Greece*, to learn some the time in  
gainful Trade. Upon his return, his Father finding which he  
he had learn'd nothing but Philosophy, turn'd him flourish'd.  
out of Doors, with these upbraiding Words, Will  
your Philosophy maintain you? Yes Father, said *Ædesius*,  
and that after the best manner; and immediately  
returning fell at his Father's knees. Upon which his  
Father admiring his Genius, took him Home, and  
provided for him to the utmost of his Power, giving  
him free Liberty to go on with his Studies; and pay-  
ing him such respect, as if he had begotten a Deity  
rather

rather than a Son. The young Man out-stripping all the Masters he had heard, took a long Journey from *Cappadocia* to *Syria*, to visit the celebrated *Jamblichus*; whom he no sooner heard, but he was so charm'd, that he could never be satisfied with hearing him, and in time became little inferior to his Master, setting aside his inspiration; which *Ædesius* either was a Stranger to, or else chose to conceal, by reason of the unfavourableness of the times; *Constantine* the then Emperor being a promoter of the Christian Religion.

The State  
of Philoso-  
phy at that  
time.

But now that I have mention'd *Constantine*, it will not be improper to take notice of the State of Philosophy under his reign. After the Death of *Jamblichus*, all the Men of Learning were dispers'd. *Sopater*, the greatest and shrewdest of all his Followers, being a Man of a sublime Genius and large Soul, repair'd to the Emperor's Court, thinking to divert him from his purposes, by the force of his Reason. The Emperor was extreamly taken with him; and allow'd him the uncommon honour of sitting publickly on his right Hand. The Great Courtiers, being nettled at this, took all Opportunities to degrade him; and at last compass'd their end. For (a) *Byzantium*, the then seat of the Empire, being so inconveniently situated, that no Ships could enter the harbour without a direct South Wind; it happen'd that the Winds were contrary for a long time, so that the Ships could not reach the Harbour, and no Corn could be imported. Upon which the People being enrag'd with Famine, *Sopater's* Enemies took occasion to represent to the Emperor, that *Sopater* having by his Philosophy bound up the Winds was the cause of the common Calamity. The Emperor giving easy credit to their allegations, order'd *Sopater* to be beheaded. *Ablavius*, the chief Author of *Sopater's* Death, and Steward of the Imperial Household, was Born of obscure Parentage, whom Fortune rais'd to be more powerful than the Emperor himself; pursuant to the Prediction of an Egyptian, who told the Midwife, when he was Born, that he would one day want nothing but the Title of Emperor. *Eunapius* compares this usage of

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(a) Constantinople



*Sopater at Byzantium to that of Socrates at Athens. Constantine dying left his Son Constantius to the care of Ablavius. But Constantius was so far from keeping up Ablavius's Splendor and Greatness, that he sent a band of armed Ruffians to cut him in Pieces in his Palace. And thus he was justly punish'd for the Murder of Sopater. Nay, Constantine himself, (says Eunapius) and indeed all Byzantium, might have dated all their misfortunes from the Death of Sopater; as well as the Athenians from that of Socrates.*

Philosophy being thus reduc'd to a Low ebb, *Ædesius* betaking himself by Prayer to Divination, expected the direction of his Dreams. Upon his Prayers, the Deity descends, and delivers him an Oracle in Hexameter Verse. He rubb'd his Eyebrows, and tho' full of Fear, remembered the Words themselves, but had forgot the Supernatural and celestial meaning of them. Thereupon he call'd a Boy to bring some fair Water to wash his Face and Eyes. Presently the Lad told him that his left Hand was full of Characters: He look'd, and was sensible that it must be some divine Admonition; and therefore worshipping his own hand, and the inscription within it, he read the ensuing Oracle fairly written upon the Skin.

*Our Philosopher directed by an Oracle.*

*Two Lots the fates have spun for thee to choose,  
So fair a choice, thou canst by neither lose:  
If crowds in populous Cities please thee best,  
And to thy Wisdom loud applause addrest;  
While thou dost Age inform, and Youth reclaim;  
Still shalt thou that way win eternal Fame.  
But if a Country Life affect thee more,  
To give perfection to thy wealthy Store,  
By Innocent converse with thy flocks and herds  
That leisure to contemplate Heaven affords;  
Then fam'd above the Stars, in bless'd abodes,  
Thou shalt augment the Number of the Gods.*

Pursuant to the Oracle's advice, he made his choice to retire to a Country Farm, and live the Life of a Shepherd. But his fame being spread abroad, those who were desirous of Learning, found him out; and having upbraided him with hiding so much Wisdom among

among Woods and Rocks, as if he had not been born a sociable Creature, constrain'd him to take up with the other way propos'd to him by the Oracle. Upon which he left *Cappadocia*, and having travell'd all over *Asia*, settl'd in *Pergamus*, where he had many Followers.

A Character of  
his Friend  
Eustathius.

*Ædesius* departing from *Cappadocia*, left the Care of his Affairs to *Eustathius*, who was a Person of such Excellencies, that 'twill not be improper to insert his Character. He had a smooth charming way of expressing his Thoughts, and his Style was both florid and delicious. When the Emperor was threaten'd with a War by the Persian King, he confided so much in *Eustathius's* graceful Eloquence and charming Delivery, that he pitch'd upon him as the most proper Person to go upon an Embassie to *Persia*. Upon *Eustathius's* arrival in *Persia*, *Sapores* the King, paid such a Respect to his Character, that he admitted him immediately to his Audience, contrary to his Humour and Custom upon other Occasions; and though he try'd many Ways to terrifie and discompose him when he had his Audience, yet his Countenance was so steady and sweet, his Carriage so modest and grave, and his Expressions so concise and elegant, that the Tyrant was at once surpriz'd and charm'd. Soon after, the Tyrant invited him to Dinner. *Eustathius* being a true Pattern of Obedience, readily comply'd with the Invitation, and with his graceful Discourses, inspir'd the Barbarous Prince with such a Contempt of Grandeur and Pomp, that he was ready to exchange his Purple Robes with *Eustathius's* Thredbare Garment. But the effeminate Courtiers taking the Alarm, stifled the Tyrant's good Inclinations, and perswaded him to expostulate with the Emperor, for sending so mean a Person upon the Embassie. In the mean time, all *Greece* pray'd for his Return; and the Divinations seem'd to promise a favourable Issue to the Negotiation. At last, *Eustathius* not returning, and the Embassie proving useless, the Greeks sent the most eminent among 'em, for Learning and Wisdom, to discourse the Great *Eustathius*, about the *Portents* that seem'd to favour the Embassie. *Eustathius* having heard their Allegations, and taken a narrow View of the Portents, smil'd after his accustomed manner, and said.

said, *These Portents intimated nothing of my return. Yet in my Opinion, the Deity answer'd nothing Contradictory to the manner of Men; for he answered, that the Signs were more obscure, and later, than to correspond with the Felicity and good Success of my Transactions.*

*Eustathius* married the famous *Sosipatra*, who so A Character of  
 far excell'd her Husband in Learning, that she almost Sofipatra,  
 eclips'd his Glory. She was born in *Asia*, upon the Eustathius's Wife.  
*River Cayster*, near *Ephesus*, of Noble and Wealthy  
 Parents. Beauty and Modesty adorn'd her from her  
 Infancy. When she was Five Years Old, Two Old  
 Men, wearing hairy Skins, with a Scrip ty'd to their  
 Sides, having come thither, and wonderfully improv'd  
 the Vintage of a Vineyard that belong'd to one of her  
 Father's Farms, and being thereupon invited to dine  
 with her Father, were so smitten and wounded with  
 the surpassing Beauty of the young Girl, that they de-  
 sir'd her Father to let her go and live with 'em for Five  
 Years, during which time he was to have a Care of  
 walking upon the Farm upon which they had settled,  
 which should reward his Bounty to them with extra-  
 ordinary Plenty; promising withal, that his Daugh-  
 ter should be safe, and prove a Woman of sublime  
 Perfections. Upon which, the Father being struck  
 with Fear, deliver'd the Child into their Hands, with-  
 out speaking a Word, and commanded his Bailiff to  
 let the Two Old Men want for nothing, and not to  
 be inquisitive about them. Next Morning the Father  
 ran away, and left both the Farm and his Daughter.  
 The Two Old Men, whether Dæmons or other Beings,  
 took the young Girl along with them; but no Body  
 could ever discover what Mysteries they taught her, or  
 in what Religion they instructed her. The Five Years  
 being elapsed, the Father coming to receive the Profits  
 of his Ground, did not know his Child, so much  
 was she alter'd in her Stature and Beauty; and the  
 Child hardly knew her Father. The Masters appear-  
 ing, bid him ask the Virgin what Question he pleas'd.  
 The Virgin having ask'd leave to tell him what beset  
 him by the Way, told him punctually all that hap-  
 pen'd to him. Upon which, the Father believing his  
 Daughter to be some Goddess, fell at the Feet of the  
 Two Old Men, and besought 'em to tell him who  
 they were. They with much Reluctancy told him,  
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they were Professors of the Chaldæan Wisdom, so called. Then the Father begg'd 'em to command his Farm, and to perfect his Daughter in the Knowledge of their Mysteries; which with a Nod they signified themselves willing to do, for they vouchsaf'd not to speak any more. The Father, thinking he had light upon Gods in a human Shape, recall'd to his Memory these Verses of *Homer*.

*For then in Shapes of human Guests, the Gods  
Came down to visit the defil'd Abodes  
Of Mortal Men, and their proud Cities view,  
T' inform themselves of what before they knew.*

The Father falling asleep, the Two old Men rising from Supper, took the Virgin aside, and deliver'd to her the Garment on which she had been initiated, together with some Instruments and Books; ordering her to seal up all together in a little Chest. In the Morning, the Two old Men went into the Field to work, and the Virgin ran to the Father with great Joy, presenting to him the Chest, with the Things in it. Soon after, the Father order'd the Two old Men to be sent for, in order to account with them; but they never appear'd. Upon which *Sosipatrata*, after a short Silence *Now*, said she, *I apprehend what they said to me at their Departure; for when with Tears they deliver'd these Things into my Hands; Have a Care, Child*, said they, *for we being now to travel to the Atlantick Ocean, will soon return; which apparently demonstrates them to be Geniuses*. The Father took his Daughter Home, and gave her Liberty to live and do as she pleas'd. He did not meddle with any of her Concerns; only her silent reserv'd Temper was disagreeable to him. She, without the Assistance of any other Master, got all the Poets, Philosophers, and Rhetoricians by Heart, and was capable to unfold their greatest Mysteries. Being arriv'd at the Flower of her Age, *Eustathius* was esteem'd the only Man who deserv'd such a Wife. With which view, she accosted *Eustathius*, telling him she was to have Three Children by him, who should be all unfortunate, and that after Five Years he should ascend to the Moon, with a slow and easie Motion; and, for her own fate, her Genius forbid her to reveal it. Afterwards she married *Eustathius*, and the Ever  
justity

justify'd her Prediction. After her Husband's Death, she resided in *Pergamus*, where *Aedesius* always bore her a high Respect, and bred up her Children; tho' her self was no less diligent in instructing them at Home in the Precepts of her own Philosophy. For her *Enthusiasms* were more admir'd than all the Acuteness and Eloquence of *Aedesius*. The greatest of her Admirers was *Philometor*, who being at once vanquish'd by her Beauty, and charm'd by her Discourses, fell in love with her. And she likewise sympathiz'd with him in his Flame, and reveal'd her Passion to *Maximus*, who had been *Aedesius*'s most intimate Friend, desiring he would do an Office of Piety, in procuring her some Relief under so burning a Passion. *Maximus*, who thought himself not unworthy of the Familiarity of the Gods, enquir'd narrowly into the Woman's Fate, by Divinations, and the Inspection of Entrails; and after the Performance of the Ceremonies, went to ask of her if she was still tormented with the same Passion. She made Answer, That she was not; and withal told him all that he had done and seen, as exactly as if she had been present: and *Maximus* was very proud of the Tryal he had made of her Divinity. Soon after, *Maximus* meeting *Philometor* in the Company of several of his Friends, cry'd out, before he came at him, *The Gods forbid thee to burn Wood in vain*. Upon which, *Philometor*, being struck with a Religious Damp, and looking upon *Maximus* as a Deity, drop'd his Courtship. However, *Sosipatra* continued to admire *Philometor*, because he admir'd her: And being once engag'd in a Dispute with her Friends, concerning the Soul, stopp'd of a sudden, between Enthusiasm and Bacchanalian Fury, and after a short Silence, cry'd out, *What's the meaning of this? My Friend Philometor is overturn'd in his Chariot, through the Badness of the Road; and 'twas a thousand to one, but he had broke his Leg. However, he has only hurt his Elbows and Hands*. And indeed, it was as she said. So that all People believ'd that *Sosipatra* was present in all Places, and at all Accidents, as the Philosophers say of the Gods. She died, leaving behind her Three Children; one of which, *Antoninus* by Name, degenerated in nothing from the Vertue of his Parents.

*Antoninus,*

*A Character of Antoninus, after a short stay at Alexandria, remov'd to Canopus, a Place near the Mouth of the Nile, that Antoninus, he was highly in love with. He apply'd himself wholly to the Myſteries and Religious Ceremonies us'd in that Contry; being a Man altogether wean'd from Voluptuousneſs and Senſuality. He made no Pretentions to divine Operations, perhaps in Compliance with the Emperor's Humour, who was an Enemy to ſuch Things. However, he foretold to all his Diſciples, that after his Death, the magnificent Temple of Serapis, and all the other Temples would be laid in ruinous Heaps, and that fabulous Confuſion and Darkneſs would tyrannize over the Earth. The Truth of which Prediction was afterwards manifeſt. For after his Death, Euthius the Roman Viceroy, in the Reign of Theodoſius, levell'd the Temple of Serapis with the Ground, displaying his Anger againſt the Stones and Statues; and the Temple of Canopus underwent the ſame Fate. The ancient Worſhip of the Gods was abolish'd, and their Priests diſpers'd. A new ſort of People, call'd Monks, were introduc'd into the Sacred Places, who committed a thouſand vile and abominable Enormities, and inſtead of Deities conceiv'd in the Mind, compell'd the People to Worſhip the Bones and Skuls of the dead. Nor was Philoſophy at that time in a better Condition. The Equipage of a Philoſopher was a thredbare Cloak, and large Sacks full of Books, not written by the ancient Philoſophers, but ſuch Rubbiſh as impoſture and Deluſion are wont to extol. Thoſe they got by Heart, and rehearſed them to their Scholars. To return to Antoninus. Alexandria being a populous City, and much reſorted to by reaſon of the Temple of Serapis, People crowd'd after Antoninus, and thoſe of 'em that propoſ'd to him ſome rational Problem, were abundantly and candidly ſupply'd with Platonick Learning. But thoſe who ſtarted Questions of divine Matters, met with a Statue, for to ſuch he never ſpoke a Word, but with his Eyes fix'd, and looking up to Heaven, ſtood Speechleſs and inexorable. He liv'd to a good old Age, with a continued Series of Health; and made a placid painleſs Exit. In his Life time he was ſomewhat malign'd by the Zealots, becauſe he had foretold the Ruine and Prophanation of their Temples*



ples. But after his Death, the fulfilling of the Prediction enlarg'd his Fame, and perfum'd his Memory.

## The Life of MAXIMUS.

*Maximus* was well descended, and the Owner of a plentiful Estate. He studied under *Aedesius*, and was the only Person thought worthy to be *Julian's* Master. There was a strange Harmony between the Graces of his Person, and the Vertues of his Mind. His Conversation had an equal Influence upon both the Senses of Seeing and Hearing. For it was hard to tell whether the rowling Quickness of his Eyes, or the Volubility of his Eloquence was most affecting. The most learned Men were afraid to enter the Lists with him, and submitted to his Judgement, as to an Oracle.

*His Character.*

The Fame of *Aedesius's* Wisdom, drew *Julian* to *Pergamus*, where the young Prince greedily imbib'd the Precepts of the Philosopher, and made him several royal Presents, which he refus'd to take. *Aedesius* being very old and infirm, recommended him to *Maximus*, *Priscus*, *Eusebius*, and *Chrysanthius*, his Disciples, whom he call'd the true Off-spring of his Brain. *Maximus* and *Priscus* being then absent from *Pergamus*, the young Prince spent the greatest part of his Time with *Eusebius* and *Chrysanthius*. *Chrysanthius* own'd himself inferiour to *Maximus* in the liberal Sciences, his Genius not lying that Way. And even *Eusebius*, a Person that discours'd gracefully and easily, durst not enter the Lists with him in Logical Disputes. *Eusebius* us'd often to conclude his Harangues in these Words: *These Things are such as really they are; but Impostures that delude and fascinate the Senses, are the Operations of Wonder-Workers, raving and wandring after material Arts.* Upon which *Julian* boldly ask'd him the meaning of the *Epiphonema*. Presently *Eusebius*, giving a loote to his flowing Eloquence, *Maximus* said he, *one of the most ancient Hearers we have, and who has*

*His Preference to be Julian's Tutor.*

learn'd a great deal. He, by reason of the vastness of his Soul, and the Copiousness of his acute Wit, contemning those Demonstrations, and giving his Mind to certain Deliriums, came in great hast to some of us that were met together, and call'd us into the Temple of Hecate, and made many Witnesses of his Folly. When we arriv'd there, and had saluted the Goddess, he address'd himself to us in these Words, Sit down here, my loving Friends, and consider what is to come, and whether or no I differ the promiscuous Vulgar. He having said so, and we being all sat down, after he had cleans'd a small Piece of Frankincense, and murmur'd to himself, I know not what sort of Hymn, flew out to that degree of Ostentation, that he smil'd upon the Image of the Goddess, if it might be call'd a Smile. Upon which, we being all in a Hubbub, Let none of you, said he, be troubled at these Things, for by and by you shall see the Lamps which the Goddess holds in her Hands, all of a light Flame. And indeed, the Lamps that flam'd out of a sudden prevented his Words. But then we recollecting what we had heard of the Wonder-worker, commonly call'd (a) *Beardensis* rose up and departed. But do not you wonder at these things; as neither do I, who, being better instructed by Reason, look upon it as a thing of little Moment. Julian hearing this, Farewel, said he, and apply thy self to thy Books. Thou hast discover'd to me the Man I want. So saying, and kissing Chrysanthius's Head, he hasten'd away for Ephesus, where Maximus then was, and devoting himself wholly to him, adher'd inseparably to his Doctrine. Upon Maximus's Desire, he sent for Chrysanthius, both of 'em being hardly sufficient to supply his capacious Mind with Learning.

His being  
call'd to  
Byzanti-  
um.

The young Prince having drawn a vast Stock of Learning from these Two great Masters, went afterwards and heard the High-Priest of the Eleusinia Goddesses, who supply'd him with a plentiful Addition of Knowledge. Then he set forward to meet *Constantius Caesar*, as a Sharer of the Empire; and after having reduc'd Gaul, and the barbarous Nations upon the Rhine, sent for the same High-Priest out of

(a) An Epithete given by the Heathens to Christ.

Greece, who in his private Conferences animated him to pull down *Constantius* and his Government. Soon after, he dismiss'd the Priest with large Presents; and writ to *Maximus* and *Chrysanthius* to come to him. The Two Philosophers being frighted from coming by most cruel and terrible Portents, *Chrysanthius* was in great Consternation, and resolutely refus'd to go, notwithstanding that *Maximus* encourag'd him in these Words; *Thou seem'st to me Chrysanthius, to have forgot the Learning which we imbib'd from our Youth. But we Grecians, who are above the Vulgar, and have been taught these Things, ought not to give Way to the first Assaults of Misfortune, but to put a force upon Nature till we can meet with one that is able to assist us.* At that time *Maximus* was resorted to by all the Asiatics, whether in Office, or disgrac'd; and such was the Crowding, such were the Acclamations of the People, that *Maximus* could hardly pass the Streets. The Women also pouring themselves out at the back Doors, ran in Shoals to *Maximus's* Wife, to congratulate her Happiness, and beseech her to be mindful of 'em. On the other side, she so deported her self, that *Maximus* seem'd like one who hardly understood Letters in Comparison of her. *Maximus*, thus rever'd by all *Asia*, went with a great Train to *Constantinople*, where he appear'd in great Splendor, and was much honour'd by the Emperor and the whole Court. Which puff'd him up to that degree, that he began to carry himself more loftily at Court; and wearing more effeminate and loose Garments than became a Philosopher, grew to be more morose and difficult of Access. Soon after the Emperor sent for *Priscus* and *Chrysanthius*, the former out of *Greece*, and the latter from *Sardis* in *Lydia*; and wrote underhand to *Chrysanthius's* Wife, to prevail with her Husband to come. *Priscus* came, and carried himself very modestly, keeping up a Philosophical Life, in the midst of a pompous Court. But *Chrysanthius*, having enquir'd into the Will of the Gods, wrote back that both the Emperor's Service, and the Admonition of the Gods requir'd his Residence in *Lydia*.

Soon after, *Julian* going upon the Persian Expedition, *His Mis-*  
on, was accompany'd by *Maximus*, *Priscus*, and *fortunes*  
others of the same Character, who were puff'd up *and his*  
with *Death*.



with Pride, because the Emperor glory'd in his having such Men about him. But *Julian* proving unfortunate, and afterwards *Valentinian* and *Valens* being invested with the Empire; *Maximus* and *Priscus* were both imprison'd. *Priscus*, whose Honesty and Goodness was attested by all Men, was presently releas'd. But *Maximus*, being both publicly exclaim'd against, and privately traduc'd, was both cruelly tortur'd, and heavily fin'd. The (a) *Scaphism*, was a light thing to what he endur'd; not to mention the Womanish Scoffs of his Tormentors in the midst of his Pains; while his Wife, that Wonder of a Woman, stood by, in vain bewailing and lamenting his Condition; so that when there was no end of his Torment, stretching forth his Hand to his Wife, *Go Woman*, said he, *and fetch me a poisonous Draught to rid me of my Misery*. Presently she went and brought one, but when her Husband ask'd for it, she drank it up her self, and immediately expir'd; but *Maximus* forbore to drink. The Fine he was amerc'd in, was a prodigious Summ for a Philosopher. For his Enemies, not only charg'd him with Magick, but took him to be infinitely rich with the Spoils of others. But afterwards, changing their Minds, they screw'd down the Fine to a smaller Summ, and then sent him into *Lycia* to raise and pay the Money. In the meantime, it happen'd luckily that *Clearchus*, the then Governour of all *Asia*, a wealthy and renown'd *Threspo-tian*, who by vertue of his Wisdom and successful Management of Affairs, had a great Interest in *Valens*, This *Clearchus*, I say, finding *Maximus* upon the Rack in his Province, freed him from his Fetters, and made him his Companion at his Table; he punish'd those who had acted any part in the Execution of his Hardships, and restor'd to him what was taken from him by Stealth and Violence. So that it was in every Body's Mouth, that he was another *Julian* to *Maximus*. *Maximus* growing wealthy of a sudden, return'd with a noble Equipage to *Constantinople*, and having clear'd his Reptuation from the charge of magical Operations, was reverenc'd by many. But his

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(a) A certain Torment us'd among the Persians.

growing Fame reviving the former Envy, some of the Courtiers conspiring together, and favouring the vulgar Report, That *Maximus* was privy to the hidden Counsels of the Gods, brought him a Fictitious Prophecy to be explain'd. *Maximus* diving into the hidden Mystery of the Words, and discovering Truth itself, fetch'd out of the Words such an Exposition as appear'd to be truer than the pretended Prophecy, telling them, That there was a Design on Foot to Ruin himself, that the Conspirators would make an untimely *Exit*, that many others besides himself would be put to Death unjustly, and that after a promiscuous Slaughter of all that came to Hand, the Emperor should die a strange Death, and not have a Burial or a Tomb. All which sayings came to pass; for the Conspirators were all cut to Pieces. *Maximus* being carried to *Antiochia*, where the Emperor's Court was then, was not indeed put to Death there, because upon Tryal he clear'd himself of the Charge, and his Enemies finding he had foretold all Things exactly, were affraid of punishing some Deity in his Person; but he was sent to *Asia* along with *Festus* the Governour, who at once gratify'd his Butcherly and Barbarous Temper, and executed his Orders, in massacring a great many Innocent, and among the rest, the great *Maximus*. And this was the Issue of this Prophecy, as to himself. The rest follow'd; for the Emperor was miserably slain, in a bloody Battle with the Scythians, and never heard of more, so that there could not be found the least Bone of him to be interr'd. Nor was the *Exit* of *Festus* less dismal. For having dream'd that he saw *Maximus* put a Halter about his Neck, and drag him to the infernal Shades, to stand in Judgment before *Pluto*; Upon this, I say, though he rarely worship'd the Gods, yet he repair'd to the Temple of the *Eumenides*, or Fatal Sisters, and having with Tears related his odd Dream, was exhorted and perswaded by those who were present, to beg pardon of the Goddesses, and to pay his Vows. But as he went out of the Temple, both his Legs failing him, he fell on his Back, and lay speechless, and being convey'd from thence Home, expir'd immediately.

## *The Life of* P R I S C U S.

*His Character.*

*Priscus* was a proper handsome Man, a diligent Collector of the Opinions of the Ancients, which he got by Heart; and one that was so very reserv'd, and unwilling to vent his Opinions, that many took him to be illiterate. He branded a freedom of Discourse for Prodigality and Intemperance; and Sensuality and Voluptuousness for a hatred of Reason and Philosophy. He said, those who were nonplus'd in Disputes, were no better tam'd or better'd, than they who contradicted the Force of Truth. He was slow, but stately in his Behaviour, and very constant and steady in his Resolutions. His Master *Ædesius* being a Man of a popular open Temper, us'd to walk out of Town with his Friends and Disciples, after his Exercises were over; and by Means of Converse imprinted a Politeness on the rude and blockish, and Civility and good Manners on the insolent. If he met with Tradesmen or Mechanicks, he would discourse with them about the Business of their Vocation, by which Means his Disciples got an insight into those Things. But *Priscus* spar'd not his Master to his Face. He call'd him Traytor to the Dignity and Majesty of Philosophy, and Trifler in little Words, fit indeed to blow up the Mind like a Bladder, but of no use in Things of Moment. Though he was disgrac'd after the Death of *Julian*, he still kept up his grave reserv'd Temper, continuing to deride the Weakness and Folly of Men. And his Honesty was so conspicuous, that no Body offer'd to charge him with any Crime: Only, he was forc'd to bear with many Affronts from some young conceited Sparks, who because they knew a little, thought they knew more than all the World beside.

*His Death.*

He was above 90 Years of Age when he died. Upon which score he was much happier than many of his Contemporaries, who fell an early Sacrifice either to Grief or Persecution.



# The Life of JULIANUS.

*Julianus* a Cappadocian Sophister, Famous for Rhe- His Cha-  
torick and Wit, flourish'd in *Ædesius's* time. acter.]  
He kept a School at *Athens*, to which all the young  
Men of *Greece* resorted. *Apsines* the Lacedæmonian  
and *Epithagos* taught in his time; but he far exceeded  
them in vastness of Parts and Wit. *Proaresius*,  
*Hephestion*, *Epiphanus* the Syrian, and *Diophanus* the  
*Arabian*, were his Disciples, and *Tuscius* was his  
familiar Friend. He had but a low mean House at  
*Athens*; but it was such as breath'd nothing but Mer-  
cury and the Muses, and was adorn'd with a small  
Theatre of hewn Marble. This House he bequeath'd  
to *Proaresius* at his Death.

In those Days the Factions run so high at *Athens* His Con-  
about applauding the Sophisters, and judging who had tentions  
the best delivery, that they durst not declaim in pub- with the  
lick, but in their private Theaters. One time among other So-  
the rest, the business of Applause was so warmly dis- phisters.  
puted, that *Apsines's* Disciples fell upon *Julian* and his  
Scholars, and having beaten 'em soundly sue'd 'em be-  
fore the Pro-Consul. *Julianus* according to his Sum-  
mons appear'd, and with him *Apsines*, tho' he was  
not summon'd, meaning to vindicate the Cause of the  
Accusers. The Consul casting a surly frowning look  
upon *Apsines*, ask'd who sent for him. He reply'd,  
He was only solicitous for the Safety of the Children.  
The Prisoners being brought to the Bar, all bloody  
and bruiz'd, *Apsines* was about to begin a Harangue:  
But the Proconsul taking him up, *This*, said he, *is*  
*what the Romans do not approve. Let him that begun*  
*the first accusation, go on with the second* Now this  
was *Themistocles* an Athenian, President at *Sparta*, a  
Man of a head strong rash humor. The Proconsuls  
caution put *Themistocles* and his Party into a Confu-  
sion; upon which *Julian* with a submissive lamentable  
Tone, besought the Court, he might have leave to speak.  
Then the Proconsul, *None of you Masters*, said he,  
*that came prepar'd, shall have leave to speak in this*  
*Cause, nor shall any of the Scholars of any Party clap*  
*him*

him that speaks; and by and by you shall see how just and sacred the Laws of the Romans are. Therefore let Themistocles go on and finish his Accusation; and then let him undertake the defence of the cause, whom thou shalt judge to be the best Spokesman. Here all the People held their Tongues, while Themistocles's Name was expos'd to Laughter and Derision. On the other side Julianus undertaking the defence of the accused against the first Accusation; Thou, said he, O Proconsul, thro' thy most excellent and surpassing Equity hast so ordered it, that the Pythagorean Apfines is oblig'd to hold his Peace; tho' he of right ought to have learn'd this long before, who has always been teaching his Scholars Pythagorism and Taciturnity: But if it be thy Pleasure that a defence shall be made, command that one of my Friends, Proaresius by Name, may be releas'd from his Bonds; and be thou Judge whether he has been taught from a Youth Atticism or Pythagorism. The Proconsul having courteously and kindly granted the request; Proaresius with a sweet delivery and elegant Gestures, set forth the deplorable sufferings of the Prisoners, the applause due to his Master's merit, and the illegality of suffering injuries to pass with impunity, or receiving Accusations without defence made. Upon which the Proconsul, as grave and inexorable as he was, leap'd from his Seat, put off his robe, and like a young Man clapp'd and applauded Proaresius: And even Apfines was compell'd to do the same, tho' against his will. Then Julianus privately put Apfines together with Themistocles and the Lacedemonians in mind of the scourging practis'd in Lacedemon upon the innocent, and what they had suffer'd at Athens.

*His Death.* After this, our Philosopher, having obtain'd a great Name in Athens, among his Disciples, ended his Days, leaving his Friends contending one with another who should add most honour to his Funeral.

# The Life of PROÆRESIUS.

*Proæresius* was Born in that Part of *Armenia*, that <sup>His Coun-</sup> borders upon *Persia*. He was a comely handsome <sup>ry, Condi-</sup> Man, and retain'd his Beauty thro' all the periods of <sup>tion, and</sup> his Life, which continued to a great Age, his Body <sup>Education</sup> being sustain'd by the youth and vigour of his Soul. He was so very Tall, that in a Croud his Head might be seen a Foot above the rest. Poverty was his only misfortune: which constrain'd him to leave *Armenia* in his Youth, and remove to *Antiochia*; for he had not Money enough then for *Athens*. Having studied for some time at *Antiochia* with great applause, under *Ulpian* a Famous professor of Rhetorick, he came to *Athens*, accompanied by *Hephestion* his intimate Friend, who vy'd with him for Poverty as well as for Superiority of Learning. For they had but one Garment and one thread bare Cloak between 'em, besides three or four old Coverlets all daub'd with nastiness. So that when *Proæresius* appear'd in publick, then *Hephestion* was invisible under his Coverlets, and exercising himself in his Studies. And so it was with *Proæresius*, when *Hephestion* went abroad. Such was their extream Poverty. *Julianus* their Master had a greater Affection for *Proæresius*, who quickly got the start of all his Condisciples.

After the Death of *Julianus*, there were many Competitors for his Place: and the Roman Laws re- <sup>His School</sup> quiring a plurality of Teachers, the City of *Athens* <sup>at Athens.</sup> pitch'd upon *Proæresius*, *Hephestion*, *Epiphanus* and *Diophantus*. Soon after, not only the City, but all the Nations Subject to the *Romans*, were divided in their Opinions, which were the chiefest and most excellent Sophisters, and which Nations produc'd most eloquent Men. *Hephestion* in veneration of *Proæresius* resign'd his Pretensions. *Epiphanus* was favour'd by the East, and *Diophantus* by *Arabia*. But *Proæresius* was follow'd and applauded by all *Pontus*, the *Helle-spont*, *Bithynia*, *Caria*, *Lycia*, *Pamphylia*, *Egypt*, and some other Parts of *Africa*. But *Proæresius*'s Wit and Fame procur'd him so much envy, that the opposite Factions



Factions got the Proconsul to banish him. During his exile he was in great Want; till a new Proconsul came in, who disapproving of his Predecessors conduct, allowed *Proæresius* to return. *Proæresius* returning found his best Friends were gone, bating *Tuscanus* who always befriended him; and that his Enemies continued still to hiss and undermine him. However, the Proconsul having summon'd the Sophisters together, and propos'd Problems to 'em; *Proæresius* was order'd to speak for his Followers. *Proæresius* rising, and perceiving a great number of his Enemies in the Assembly, but few of his Friends, began to stagger and despair. At last perceiving two eminent Orators at the lower end of the Theatre, who had occasion'd the greatest part of his Sufferings; he desir'd the Proconsul to command them to propound the matter to him. The two Orators slunk down behind the multitude, in hopes to conceal themselves. But the Proconsul ordered them to come before him, and make a Proposition after the manner of the Schools at that time. Thereupon, after some deliberation and whispering, they put forth a Proposition indeed, but one of the most Lean and Spiny that they could think of, and that without Rhetorical Pomp or Ornament. Upon which, *Proæresius* looking upon 'em with a frowning aspect, and; turning to the Proconsul, besought him that he would order such Notaries as could write a swift hand to set down what was offer'd on either side. Accordingly the Proconsul commanded the choicest of the Scribes to take their Places on each Side, in order to take Notes. After this *Proæresius* began with a Torrent of Eloquence, concluding every period with clapping his hands together. Upon which the whole Audience, tho' enjoyn'd a Pythagorick Silence, broke forth into a loud noise and inarticulate Ejaculations. But after the good Man let loose the reins of his Elocution, and began to be transported with a full gale, beyond the common measure of Opinion and human Imagination, he proceeded to the other part of his Oration, and compleated the State of the Case. Then, as it were, divinely inspir'd with a bounding and capering Eloquence he fell like a fury upon the Proposition of his Adversaries, with that swiftness of Utterance and force

force of Eloquence, that neither his notaries could keep pace with him, nor the Audience be confin'd to the measures of Silence. Then turning to the notaries, he repeated every word he had said before; desiring them to observe nicely if he did not repeat right; upon which the whole Audience ador'd him, some styling him a divine *Numen*, and others the Image of *Mercury* the God of Eloquence; his Enemies lay speechless while others loaded him with Praises; and even the Proconsul with his Guards accompany'd him out of the Theatre. And from that time forward no man durst mutter against him. His enemies indeed some time after, endeavour'd to seduce the young Men that follow'd him, by the baite and ignominious baits of luxuriant Tables, and young Girls in gay Apparel and gaudy Dresses: And their Fallacies succeeded to their wishes. But all men of honesty and understanding were retain'd by the Sovereign Power and Virtue of *Proæresius's* Eloquence.

At the same time flourish'd *Anatolius*, who was *The Honour* a great Lover of Glory and Eloquence. He was a *nous con-* native of *Berytus*, and an excellent *Civilian*. Having *ferr'd upon* sail'd from *Berytus* to *Rome*, his Wisdom and Elo- *him by* quence procur'd him the highest Preferments at the *Anatoli-* Imperial Court, so that, passing with applause thro' *us.* all the degrees and offices of Dignity, he was prefer'd to be Governor of the *Prætorium*, and had all *Illyricum* committed to his care. This great Man had the curiosity to visit all the principal Parts of the Empire, and among the rest *Greece*; meaning to fix in his Senses the Images of Reason and Eloquence, and behold with his Eyes the *Idæa's* that were already imprinted upon his Mind. Before his arrival in *Greece*, he sent a Problem to be resolv'd by the Sophisters. The Sophisters having heard of his Prudence, Learning, and Integrity, were very zealous in unfolding it. They at length agreed upon the State of the Question; but as to the resolution of it, they were divided, every one hugging his own Opinion, and obstinately maintaining it. *Anatolius* arriving at *Athens* call'd forth the Sophisters to the combat; who appearing, strove with a ridiculous vanity to anticipate one another, in displaying the excellencies of their Wit and Endowments. At last *Proæresius* being call'd ha-  
rangu'd

rangu'd upon the Subject with such charming Sweetness and overflowing Eloquence, that *Anatolius* gave a Skip from his Tribunal, and the whole Theatre seemed to open with the violence of the resounding acclamations; nor was there any body present who did not take him for some deity. *Anatolius* therefore honour'd him in a distinguishing manner, reckoning the rest scarce worthy of an invitation to his Table.

*His being  
call'd to  
Court.*

The Emperor *Constans* having sent for *Proæresius* into *Gallia*, he had such an ascendant over him, that he sat at his Table among the chiefest of his Nobility. The People of that Climate were astonish'd at the beauty and stature of his Body, as well as his Fortitude, Temperance, and Hardiness; for in the Gallick Frosts he went without Shoes in a thin thread bare Cloak, and drank the *Rhine* Water half Iicles, and never so much as tasted warm Drink. The Emperor therefore sent him to the great City of *Rome*, out of an ambition that the World might see what Subjects he had. The *Romans* were so great admirers of his many Excellencies, that they erected to his Memory a Statue of Brass as big as the Life, with this Inscription, *Rome the Mistress of the World, to the King of Eloquence.* When he was ready to return to *Athen*, the Emperor gave him Liberty to beg what Boon he pleas'd; who thereupon requested a Boon becoming his great Soul; viz. not a few Cities, nor those small ones, for the accommodating of *Athen* with Corn. Which the Emperor readily granted, with this addition of Honour to his Person, that he should bear the Title of *Commissary General to the Camp*; that no man might envy his vast Riches as extorted from the publick. There being a necessity of having the Grant confirm'd by *Anatolius* the Governor of the *Prætorium* he address'd him upon that Head, being accompany'd with all the Learned Men of *Greece* in a full Theatre. When his Patrons were going to speak on his behalf, the Governor having a mind to try what *Proæresius* could say *ex tempore*, prevented them, saying, that while *Proæresius* was present, it would be a shameful thing for any other to speak the Emperor's Praises. Upon which *Proæresius* made a most elegant Speech, extolling the Emperor's Beauty, and comparing



paring him to *Celeus*, *Triptolemus*, and *Ceres*, who first enrich'd the Earth with the Blessing of Corn, and shewing withal, that himself was not a little ambitious of Honour.

He married one *Amphiclea* of *Tralli* in *Asia*, by His Family, whom he had Two Daughters and a Boy. But they dy'd all Three before they came to Maturity; which afflicted him to that Degree, that all his Wisdom could scarce keep him in his right Senses; but he was afterwards recover'd by the Harmony and delightful Numbers of *Milesius*, a Native of *Smyrna* in *Ionia*, whose Poetry had so charm'd *Anatolius*, that he call'd him by no other Name, than that of his *Muse*. Being desir'd by the Romans to send 'em one of his Disciples, he pitch'd upon *Eusebius* of *Alexandria*, as being a Flattering, factious, self-conceited Man, and consequently no Stranger to the Vices of the City. *Proæresius* was 87 Years of Age when *Eunapius* came to be his Scholar, and was then as vigorous and strong, as if he had been incapable of old Age. After 5 Years *Eunapius* left him, and not long after *Proæresius* dy'd, having fill'd the World with his Disciples, and the Fame of his Learning and Eloquence.

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## The Life of LIBANIUS.

*Libanius* came of illustrious Parents in *Antiochia*, a City of *Cælosyria*. After the Death of his Parents he went to *Athens*, being yet young, where he was pick'd up by some of *Diophantus's* Gang, to whom he adher'd. Both *Epiphanius* and *Proæresius* taught then at *Athens*, but the former had no great Name, and the latter had such a croud of eminent Scholars, that our Philosopher fear'd he should be buried among 'em. However, he did not stay long with *Diophantus*, but having by his own Pains, and the heat of Emulation, obtain'd a Confidence in speaking, he could no longer brook the Obscurity of *Athens*, as Cases stood then, and remov'd to *Constantinople*, where the

the Sweetness of his Converse, and the charming Majesty of his Declamations quickly render'd him famous. Being afterwards charg'd with Male Venery, he was expell'd *Constantinople*, and fled to *Nicomedia*. But the scandalous Report overtaking him there, he afterwards retir'd to his own Country, where he liv'd in great Repute to a good old Age.

His Character.

He had an admirable Faculty of tracing the Genius, and finding out the weak Side of his Companions, in so much that none of 'em could escape the Lash of his just Satyr. Though after all, he did so Humour all their different Dispositions, that they justify'd all their contrary Actions by his Example. Such a *Proteus* was he: such a Transformer of himself into Variety of Manners and Inclinations. He lov'd Women, but hated Matrimony. In his Epistles and familiar Colloquies, he interlac'd a florid Gracefulness, with a Comical Salt, and a peculiar Politeness, for he imitated the ancient Comedy, and had a certain charming Sweetness in Discourse, which most of the Syrophœnicians were entitled to. Only, in Declamations upon Matters of Importance, he was languid and insipid, which shew'd that he wanted a Master in that sort of Learning. However, his Works, says *Eunapius*, breath a large Stock of Learning, and great Variety of Reading, and in those Days several of his Works were extant which all Men of Sense, especially *Julian*, admir'd. He had a copious way of expressing himself, and reviv'd a great many old words, dressing them up in a modest Way. Besides, he was a Person of so great Abilities for the Management of the publick Affairs, that the Emperors who succeeded *Julian*, offer'd to make him Governour of the *Prætorium*; but he refus'd to accept of it, saying, *That a Sophister was a greater Man than any Governour of the Prætorium.*

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# The Lives of ACACIUS, ORIBASIUS, and IC- NICUS.

*Acacius* of *Cæsarea* in *Palestine*, was Contemporary *Acacius*. with *Libanius*, who dedicated to *Acacius* a Treatise of the Dexterity of Wit, in which he yields him a Superiority in Wit, and in the Choice and Disposition of Words. His Style and Method of Writing approach'd very near to the ancient Way. The Spirit of Sophistry, and Sophistical Contention, prevail'd in him to a flaming Degree. He rival'd *Libanius*, and indeed possess'd himself of the Laurel; only, he had the Misfortune to die very young.

*Oribasius*, being born of honest Parents in *Perga*. *Oribasius*. *mum*, was noted from his Childhood for his Learning and Vertue. Growing in Years, he became a hearer of the great *Zeno*, and fellow Disciple of *Magnus*, whom he quickly overtopp'd; and in a short time arriv'd at a great Perfection in *Physick*. When *Julian* commenc'd his Pretensions to the Imperial Throne, he carried *Oribasius* along with him, who did him no small Service in procuring his Elevation to that Dignity. But such was the force of Envy, that his Enemies at Court, envying the Fame of his Learning, stripp'd him of his Wealth, and got him not only banish'd, but deliver'd into the Hands of the Barbarians. *Oribasius* being expos'd in an Enemy's Country, shew'd that his Vertue was not confin'd to one Nation or Place; for he quickly got into Favour with the most Barbarous Kings, who worshipp'd him as a Deity. Some of 'em he cur'd of long Distempers, others he snatch'd from the very Gates of Death; so that his being disgrac'd in the Imperial Court, was the Commencement of all his Felicity. Upon which, his Enemies at Court, relenting of their former Fury, gave him Liberty to return. Upon his Return, he married a noble and wealthy Person, by whom he had Four Sons, and procur'd a Resumption of his Forfeiture. To conclude,  
Such



Such a Grace and Harmony shin'd through the whole of his Conversation and Conduct, that all Men of Sense admir'd him.

**Jonicus.** *Jonicus*, the Son of a famous Physician at *Sardis*, was a diligent hearer of *Zeno*, and much admir'd by *Oribasius*. His Excellency lay in *Anatomy* and *Pharmacy*, and the Knowledge of the *Medicinal* Words and Things deliver'd by the ancient Physicians. He was not only a skilful and happy Physician, but one that apply'd himself to the Art of Divination, in order to foretell the Issue of Diseases, and study'd both Rhetorick, Poetry, and all manner of Philosophy. *Punapius* says, he died some little time before he wrote his *Lives of the Philosophers*.

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## *The Life of CHRYSANTHIUS.*

**His Country, Parentage, and Education.** *Chrysanthius* was one of the Senatorian Order, and Grandson to *Innocentius*, a noble and wealthy Person, who was entrusted with the Legislative Power by the Emperors of that time; and writ several Treatises, some in Latin, and some in Greek, that were much esteem'd in those Days. After his Father's Decease, he went to *Pergamum*, where he heard *Æacius*; and having by Vertue of a strong Constitution of Body, a keen Genius, and an insatiable Thirst after Knowledge, attain'd to a Mastery in all Kinds of Philosophy, and a Readiness of managing all sorts of Subjects and Arguments, he began to give publick Specimens of his Ingenuity and Eloquence. For he affected a pompous Way of speaking; but at the same time, knew well when to speak, and when to be silent. After that, he apply'd himself to the Knowledge of the Gods, and the Pythagorean sort of Wisdom, in which he was so great a Proficient, that 'twas said he rather saw than foretold what would come to pass, as if he had been present and conversant with the Gods.

In this Exercise, *Maximus* was the Associate of his Labours, who was of a different Temper from *Chrysanthius*.

*Chrysanthius*. For *Maximus* being naturally stiff, us'd to resist the Signs appearing from the Gods, and to persist obstinately in desiring other Things. Whereas *Chrysanthius* us'd to rest contented with the Appearances, and to apply human Counsel to what appear'd. Accordingly, when they were both sent for by the Emperor *Julian*, *Chrysanthius* being discourag'd by the Sacrifices, staid at Home; but *Maximus* beseeching the Gods for other Signs, and the deferring of what seem'd to be decreed, undertook a Journey, that prov'd the Original of all his future Misery. The Emperor was at first displeas'd with *Chrysanthius's* Refusal, but afterwards writ a second time to invite him to Court, sending at the same time a private Letter to his Wife, desiring her to perswade him to come. At last, the Emperor finding that *Chrysanthius* would not move while the Signs were unfavourable, made him High-Priest of *Lydia*.

In that Office he behav'd himself with an uncommon Lenity, neither persecuting the Christians, nor obliging the young Men to an over zealous Strictness of Duty. In his time all was carried on smoothly and equally, without Tumult or Innovation. So that he was reckon'd a Man, that not only enquir'd wisely into Futurity, but likewise made a right Use of his Fore-knowledge. *Socrates* seem'd to be reviv'd in him; such was his unaffected Simplicity, adorn'd with an easie and graceful Way of speaking. He was courteous and affable in his Conversation, and all his Expressions were so Musical, and so admirably well calculated for the Variety of *Genius's*, that no Body went from him without being pleas'd. He was so very complaisant, that he would applaud the Writings and Opinions of others, though he did not approve of 'em in his own Judgment. In Logical Contests, he appear'd very different from himself, involving himself in Opinions and Arguments with a great deal of Earnestness; in so much that some took him to be another sort of Man than he was commonly took for. However, when he enter'd the Lists, the other Disputants kept a profound Silence, for fear of being catch'd in apparent Mistakes. He did not trouble himself with the Care of his Family, or the Husbandry of his Money. He bore Poverty more patiently than others

His Character.

do Wealth. As for his Diet, he took such as came next, and fed very sparingly upon Flesh; Swine's Flesh he never eat. He was an indefatigable Writer, not only in his Youth, but likewise in his old Age, in-  
 somuch that the uppermost Joints of his Fingers were contracted by his incessant and indefatigable Use of 'em. When he rose from his Studies, he us'd to walk abroad with a slow and leisurely Pace, and instruct those that kept him Company, among whom was *Euzepius*, the Writer of his Life, whom he lov'd particularly. Though he made no Use of Baths, yet he always look'd as if he had been but newly bath'd. He avoided the Society of great Men, not out of Pride, but out of a Plainness and Simplicity of Manners.

*His Confe-  
 rances  
 with Ju-  
 stus, Hel-  
 lespontus,  
 &c.*

At that time the Christian Interest prevail'd in the Roman Dominions. But *Justus* being sent from *Rome* into *Asia*, in the Quality of Governour; and being much addicted to the gentile Rites and Ceremonies, and a lover of all sorts of Divinations, set up Altars at *Sardis*, where there were none before, repair'd the Temples, and sacrific'd in Publick. Upon the Proclamation of a solemn Sacrifice, all the learned Gentiles appear'd; and the Victim happening to fall in an odd Posture, *Justus* ask'd 'em what was the Signification of the Posture. Such of 'em as plac'd their Confidence in Flattery, gave the Precedency to the Governour, as being one that excell'd in that sort of Divination; and the graver sort stroak'd their Beards, and made fowre Faces, but did not know what to say, upon which *Justus*, who could hardly forbear laughing, said to *Chrysanthius*, *Well, and what say'st thou to this, old Father?* Then *Chrysanthius*, nothing dismay'd, made Answer, *That he could not choose but condemn the Ignorance of all the rest. But*, added he, *if thou wouldst have me to speak concerning these Things, if thou understandest the Manners of Divination, say thou first, what sort of Divination this is, what the Question is, and after what manner it is accomplish'd. If thou unfoldest these Things, then I will tell thee, what the thing appearing signifies, with reference to Futurity. But before thou expoudest these Things, 'tis unmannerly for me, when the Gods themselves have sufficiently declar'd what shall come to pass, to answer your Question, or say any thing*



thing of Futurity, and adept the Event of Things to come with the present Accident. For so the Questions are Two fold; but no Man asks Two or more Questions at the same time: For that which is different in Things finite, requires more than one Explication. Then Justus cry'd out, That he had learn'd what he was ignorant of before. And for the time to come ceas'd not to visit the Philosopher in private, in order to learn what he knew not before, and draw his Knowledge from the Fountain it self. At the same time, he was visited by several Persons of great Knowledge and Understanding, whom his Fame had drawn to *Sardis*; but they discovering the Superiority of his Excellencies, durst not dispute with him. Among these was *Hellepontius* of *Galatia*, a Person inferiour to none but *Chrysanthius* in Wisdom, who having search'd the remotest Parts in the World, to see if he could find any Body that knew more than himself, came at last to *Sardis* to converse with our Philosopher, with whom he was no sooner acquainted, but he forsook all his other Friends, and gave himself wholly up to *Chrysanthius* as his Master, repenting that he had wander'd so long upon the Earth, before he had learn'd what was proper for him to know. This same *Hellepontius* being afterwards seiz'd with a Dysentery at *Apamea* in *Bithynia*, of which he died, advis'd his Friend and Companion *Procopius* to admire and follow no body but *Chrysanthius*, which accordingly he did.

He had a Son, who bore the Name of his old Master *Ædesius*. This Youth pursu'd Learning very eagerly, His Son. and was extremely diligent in the Worship of the Gods, and was a perfect Master of his own Passions, so that he seem'd to be wholly made up of Soul. His Body was so incredibly nimble, that he seem'd to be carried in the Air. He was so familiar with the Gods, says *Ennapius*, that he needed no more than to put the Crown upon his Head, and look upon the Sun, to utter Oracles, though he was ignorant of Poetry, and knew not much of Grammar. But the World was depriv'd of him in the Twentieth Year of his Age; and his Father, though not insensible of the Weight of his Loss, bore it with the Courage of a Philosopher. Nay, his Mother was so animated by the Father's Example, that she kept in her Womanish Passion,

Passion, and shew'd no other Lamentation but what was due to the Extremity of her Affection.

*His Death.* *Crispianus* having order'd *Eunapius* to let him Blood, *Helisponius* at first censur'd the Action, as being pernicious to an old Man; but afterwards, considering his robust and healthy Constitution, acknowledg'd his Error, and justify'd the Conduct of his Physicians. In the beginning of the next Summer, his Physicians order'd him to be bled again in *Eunapius's* Absence; and, whether it were that they exceeded their Measure, or that *Crispianus* was too old for such Evacuations, he suddenly swoon'd away, and a Contraction of his Limbs follow'd. Presently *Oribasius* was sent for, who forcing Nature with hot and emolient Fomentations, for the time restor'd fresh Vigour in his Arteries. But next Year, old Age overcame and carry'd him off, the natural Heat being exhausted by the excessive Use of hot Remedies.

## The Lives of PLOTINUS, EPIPHANIUS, DIOPHANTUS, SOPOLIS, and HIMERIUS.

*Plotinus* *Plotinus*, an Egyptian Philosopher, born in *Lycopolis*, was the Master of *Porphyrius*, who writ his Life, having spent the greatest part of his Life with him. He wrote many Volumes, which *Eunapius* cry up beyond *Plato's*, both for their profound Learning and their Moral Precepts.

*Epiphanius.* *Epiphanius*, a Native of *Syria*, had but a slovenly way of expressing his Thoughts, but could state and unfold Questions very nicely. Being contemporaneous with *Proclus*, he was honour'd by some purely to the sake of Envy and Detraction from his Colleague. So that Philosophers, like natural Bodies, take their first rise from Contraries. Both he and his beautiful Wife died not very old of an excessive bleed

Bleeding at the Nose; leaving no issue behind  
 'em

*Diophantus* an *Arabian* ow'd his rise to the malice and envy of some who set him up in opposition to *Proaeresius*. *Eunapius* insinuates that he was a Man of no real merit. He made a funeral Oration upon *Proaeresius*, who dy'd before him; wherein, by way of *Prosopopœia*, directing his Speech to *Salamin*, and the Affairs of the *Medes*: Now *Salamin* and *Matarbon*, said he, lie overwhelm'd in silence; for what a Trumpet of your Trophies and Victories is now deceas'd? He left two Sons, both given to live voluptuously and get Money.

*Diophan-  
tus.*

*Sopolis*, of whom *Eunapius* was a hearer, imitated the Ancients in his Discourses and way of delivery. He affected a divine sort of Poetry, but was seldom happy in his Performances of that Nature. He left a Son behind him who is also said to have ascended the *Pedantick* Throne.

*Himerius* of *Bithynia*, Contemporary with *Julian*, address'd that Emperor, that he might give him a Specimen of his Parts; which accordingly he did, and was kindly entertain'd by him. After the Death of *Julian*, he went upon his Travels, and arriv'd at *Athens*, soon after the Death of *Proaeresius*. He spoke freely and neatly, but in a clamorous noisy Way: and in some few Raptures, came up to the Majesty of *Ariffides*. He died very old, in a Fit of the falling Sickness.

*Himerius.*

## The Life of EUNAPIUS.

*Eunapius* of *Sardis* in *Lydia*, was from a Child a hearer of *Chrysanthius*, who married his Cousin *Melita*. Being about 16 Years of Age, he cross'd over to *Athens*, to improve his Knowledge. In that Voyage he was seiz'd with a violent Fever; and upon his arrival being unable to walk was carry'd, by his Country Men that came in Company with him, to *Proaeresius*

*His Coun-  
try and  
Education.*



*resius's* House, being drawn thither by the fame of that Philosopher. Where, without *Proæresius's* knowledge, one *Æschines* of *Chio*, cur'd him by opening his laws with an Iron Instrument, and pouring down his Throat a laxative and cooling Medicine. *Proæresius* finding the recover'd Stranger to be a person of great hopes, prais'd him before a publick and celebrated Audience; and lov'd him, as if he had been his own Son, as long as he liv'd. And on the other hand, the young Scholar repay'd his Master's kindness, with a high Admiration of his Vertue and Learning, and only forbore to worship him as a God.

To some it  
woud be  
surpriz'd  
His Writ-  
ings.

Our Philosopher enter'd into his Years of Adolescence, the same year that *Valens* and *Valentinian* ascended the Imperial Throne. Five Years after he came to *Athens*, he design'd for *Egypt*; but was prevented by a call from his Parents to return to *Lydia*. Upon *Chrysanthius's* desire, he wrote the *Lives of some Philosophers*, famous in his time; of which the foregoing part of this Section is an Abstract. He was well skill'd in the Art of Physick, for when *Chrysanthius* was let Blood; he was present with him, as the chiefest Physician of the Place, till the more famous *Oribasius* was sent for. He also wrote the *Lives of the Casars*, from *Herodian* to his own time; to which he refers often in his *Lives of the Philosophers*, and which is said to be in the *Venetian Library*.

His Con-  
fession.

He is so modest, as not to mention his own name in his *Lives of the Philosophers*, but calls himself the writer of these Commentaries. He was a zealous Gentle, as appears by several instances of his Commentaries. He seems to have been initiated in the Mysteries of the *Ephesian* Goddesses, famous for the Observation of Silence, and that by the Priest of the Place, whom *Julian* visited, and whose Name he conceal'd. His Life of *Maximus*, intimates that he was lifted in the Number of the *Eumolpide*, and perform'd the duty of the *Hierophantus*, tho' he was not a Native contrary to the Law of *Eumolpus*. His Style is neat and significant, and free of the *Asiatick* Superfluity. In some places he interlaces his Sentences with Flowers of Eloquence, cropt from the Poets and Philosophers.

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## S E C T. II.

### Containing the L I V E S of the Women P H I L O S O P H E R S.

**T**HE Female Writers are so numerous, that their very Names would fill a great Volume. Most of 'em pursued the diverting and pleasurable Studies, such as Rhetorick, Poetry, History, Mythology, and the elegancy of Epistles. But after all, there was a considerable number of 'em, that study'd the stricter and harsher Science, call'd Philosophy. *Apollonius* the Stoick (a) wrote a particular Book of these Women Philosophers. *Philochorus* the Grammmarian, (b) compil'd a Treatise of the *Female Pythagoreans*. *Juvenal* gives us to know, that in his time Women apply'd themselves to Philosophy. In the Writings of the Ancients, I have met with 65 of these Philolophers; and designing to compile a History of 'em, I thought it proper to raise a Monument and Memorial of my respect to *Madam Dacier*, by addressing it to her, She being a Lady whose Learning entitles her to a preference before all the Women that have been or are now. Those who know that *Diogenes Laertius* inscrib'd his Lives of the Men Philosophers to a Woman, will not think it strange, that I have dedicated the Lives of the Women Philosophers to the Incomparable *Madam Dacier*.

In treating this Subject, I shall begin with those who cannot be reduc'd to any certain Sect; and then proceed to draw up the rest according to their respective Sects.

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(a) *Sopatr. Excerpt. a Phot.* (b) *Suid.*

## The Women Philosophers of uncertain Sects.

**Hippo.** *Hippo* was the Daughter of *Chiron* the Centaur, (a) and taught *Æolus* the Contemplation of nature, which is the Principal part of Philosophy. *Exripides* (b) calls her a Prophetess, and one that was well vers'd in Astrology.

**Cleobulina.** *Cleobulina*, was so call'd from her Father *Cleobulus*, one of the Seven Sages of Greece; for her first Name was (c) *Eumetis*. She wrote *Ænigma's*, or, Riddles in Hexameter Verse, which *Athenaus* (d) commends. She set forth a Famous Riddle relating to the Application of Cupping Glasses, (e) namely, ἀνδρὶ ἐπὶ τοῦ ποδὸς χαλκῷ καὶ πυρὶ ἐκκολλησάμενα. I saw a man fasten brass upon a human body by Fire. *Isaïas* (f) calls her σοφὴ, which the compiler of the Index to *Plutarch* and *Carolus Cato Curtius*, render *Philosophia deditam*, one that apply'd herself to Philosophy. *Crispianus* makes mention of her in a Fable of his, entituled from her *Cleobulina* in the plural Number, (not *Cleobulina* (g).) *Clemens Alexandrinus* says, she wash'd the Feet of her Father's Guests; for in ancient times the Women were wont to wash the Men's Feet, as appears from (h) *Homer*, (i) *Plutarch*, the *Milesian Oracle* mention'd by *Herodotus*, and from (k) Scripture.

**Aspasia.** *Aspasia* a *Milesian*, the Daughter of *Axiobus*, (l) taught Rhetorick to *Pericles*, and both Rhetorick and Philosophy to *Socrates* (m). Some call her *Jejothria*, and, which is very rare in that Sex, a Mistress of Eloquence. *Athenaus*, gives her out for a Poet, and quotes some of her Verses. She was first, *Pericles*' Whore, and afterwards his Wife; for when the *Athe-*

(a) *Clem. Alex. Strom.* 1. *Carol. l. 4. contra Julian.* (b) *Clem. Alex. Strom.* 4. (c) *Plutarch.* (d) *L. 10. c. 15.* (e) *Plut. Conviv. 7 Sap.* (f) *Isaïas 40. c. 2.* (g) *Apud Plut. in Conviv. 7 Sap.* (h) *L. 1. c. 21. Folio 1. 7. c. 11.* (i) *In Odyss. T.* (j) *In Meno. Major.* (k) *Isaïas. c. 23. 1 Tim. c. 5.* (l) *Plat. in Meno.* (m) *Clem. Alex. Strom. 4.* (n) *See Scholiast Aristoph. ad Acharn. in l. 5.*



was taken her Prisoner, *Pericles* married her; and that Marriage prov'd fatal to his Country, (a) as being the occasion of two very burthensome Wars, namely the *Samian* and *Peloponnesian*. *Plutarch* says, She bore a great Figure among the Philosophers, and had an ascendant over the principal Men in the City. (b) 'Tis said, She follow'd the Example of one *Thargelia*, and insinuated her self into the Acquaintance and Friendship of those who were very Rich. For *Thargelia* who was equally Beautiful and Witty, convers'd with several Grecians, and reconcil'd 'em all to the King, and by their means did underhand scatter the Rudiments of the Sect in the Median Cities. 'Tis likewise said, that *Pericles* courted *Aspasia*, because she was a Woman of Prudence, and one that knew how to manage a Commonwealth. Nay, *Socrates* himself frequented her Company, and the *Socraticks* carry'd their Wives to hear her, notwithstanding that her Shop was not very creditable, for she kept Whores in her House. *Plato* in his *Menexemus* mentions a common report that many of the *Athenians* kept Company with *Aspasia* for her Oratory. *Æschines* reports, that *Lysicles* a Drover, having kept Company with *Aspasia* after *Pericles's* Death, rose from a mean spirited inactive Man to be a principal Man in the City of *Athens*. But 'tis probable that *Pericles's* love to her was grounded upon lascivious Passion; for he was married to a Cousin of his own, the Widow of *Hipponicus*, and the Marriage being equally disagreeable on either side, he gave her to another with her own consent; and then married *Aspasia* whom he lov'd so passionately that he never came home, or went abroad, without saluting her with a Kiss. In Comedies she is call'd *Nova Omphale*, *Deisaira*, and *Juno*. *Cratinus* says, She was so noted a Whore, that *Cyrus* who wag'd War with the King of the Persians, chang'd the name of a Whore that he lov'd above others from *Milto* to *Aspasia*. *Plutarch* acquaints us that she was accus'd for violating her Religion, and debauching the free Women that *Pericles* made use of; and that *Pericles's* Sollicitation

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(a) *Vid. Anab. ad Achærenf.* (b) *Plut. in Pericl.*  
procur'd

procur'd her a pardon. *Laertius* says, *Antisthenes* the *Socratick* wrote a Dialogue call'd 'Ασπασία. Not long ago there was an old Jasper Ring to be seen in the Ring Box of *Felicia Rondanina*, a Lady of the first quality; which bore the inscription of ΑΣΠΑΣΟΥ and under that the image of a handsome Woman with long Hair hanging down upon her Breast and Shoulders. She was adorn'd with a Necklace and Ear-rings, and arm'd with a Helmet and Target. Upon the Helmet there was painted a Chariot drawn by four Horses; and above that *Pegasus* and *Sphynx*. (a) Some have taken this Woman to be *Aspasia* the *Milesian*, *Socrates's* Mistress. But I cannot see how 'Ασπασου should be us'd for 'Ασπασία. Besides we meet with no such name in the writings of the Ancients, or if there were any such it would be the Name of a Man and not of a Woman. 'Ασπάζω indeed might pass for 'Ασπασίν, and, as I take it, the carver mean'd to have said 'Ασπασούς.

*Diotima*. *Diotima* taught *Socrates* (b) the Love part of Philosophy, or *Philosophia Amatoria*, which the *Platonicks*, and especially *Maximus Tyrius* have treated of.

*Beronice*. *Beronice* is said (c) to be one of the Philosophers to whom *Stobaeus* ow'd his Apophthegms. There were Four Queens of this Name, besides our Philosopher. *Beronice* is the same Name with *Berenice* and *Pherenice*. But our Philosopher seems to be a different Person from that *Pherenice* that *Valerius Maximus*, *Pliny*, and *Pausanias* take notice of, as being the only Woman that was allowed to be present at the naked Exercises, upon the account, that she being the Daughter of one that had frequently been Victor in the Olympic Games, brought her Son to *Olympia* to enter the Lists, attended by her Brethren that were noted for the same Exercise.

*Pamphyla* *Pamphyla* of *Epidaurus* (d) was the Daughter of *Soteridas* a most noted Grammarian. She wrote Eight Books of *Miscellanies*, according to *Photius*; but *Suidas* says she wrote Thirty three, besides Seven other Treatises, particularly of *Controversies*, of indifferen

(a) *Canin. in Veter. Illustr. Vir. Imagin. Bellerius in Iconolog.* (b) *Plu. Sympos. Lucian, in Imagin.* (c) *Phot. Bibliothec.* (d) *Suid.*

things, an *Epitome* of *Ctæfias*, and *Epitomes* of *Histories*. Her Father *Soteridas* wrote his *Commentaries* to her. *Laertius* has frequent recourse to her Authority, and *Gellius* (a) quotes her. She marry'd (b) *Democritidas*, and liv'd with him (c) Thirteen Years. She flourish'd in *Nero's* time.

*Clea* was well vers'd in Books, according to *Plutarch*, *Clea* who dedicates his Book of the *Vertues of Women* to her. The same Author informs us, That when Death rob'd her of the Society of the excellent *Leontis*, whom we conjecture to have been her Mother, she had a Conference with him that was not without Philosophical Consolation. Whence we suspect that she apply'd her self to Philosophy.

*Eurydice* was bred up in the way of Philosophy, *Eurydice* according to *Plutarch*, who wrote his *Conjugal Precepts* to her and her Husband *Pollianus*. *Josius* (d) takes her for *Plutarch's* Daughter, but for what Reason I know not. There was another *Eurydice* of *Illyrium*, who being a Barbarian, apply'd her self to Learning in her old Age, in order to be capable to instruct her Children, and made a noble Epigram upon that Head, which is (e) still extant.

*Julia Domna* was the Wife (f) of the Emperor *Julia Severus*, and the Mother of *Antoninus Caracalla*. *Domna*. Some Authors (g) make her *Antoninus's* Mother-in-Law, and alledge, that she marry'd him after *Severus's* Death; but the unexceptionable Testimony of others (h) who were her Contemporaries, evinces the contrary, for they all call her *Caracalla's* own Mother; not to mention the ancient Medals (i) and Inscription, which vouch for the same. She convers'd very frequently with the Sophists, (k) having many of that Profession about her, with whom she spent whole Days. She was personally acquainted with *Philostratus*, who calls her *φιλοσοφος* (l) and she

(a) L. 15 c. 17. 23. (b) *Suid.* (c) *Phor.* (d) *de Scrip. Hist. Phil.* l. 3. c. 6. (e) *Plut. de lib. Educ.* (f) *Spartian. in Sever.* (g) *Spartian. in Caracall. Aurel. Vict. Eutrop. Oros.* (h) *Oppian. Herodian Philostr.* (i) *Vid. Spanhem. de præst. & usu Numism. diff. 7 Spon. in Miscell. Antiq. Valent. in Numism.* (k) *Dio Cass. Hist. l. 75. Tzet. l. 6. Hist. 25.* (l) *Philostr. in Philis.*



procur'd from the Emperor *Caracalla* a Philosophical Chair at *Athens*, for *Philiscus*. She was born of honourable Parents, (a) in *Emessa* in *Syria*, and brought from thence to be marry'd to *Severus*, after the Death of his former Wife. She was surnam'd (b) *Demonia*, and so was the Wife of (c) *Isidorus*; a famous Philosopher, whose Life is written by *Damascius*. She had a Sister (d) call'd *Julia Mæsa*. *Tristannus* and *Palinus* lay her Name signifies *Sun* in the *Syro-Phœnician* Language.

**Myro.]** *Myro* was a Rhodian Philosopher (e); she wrote Fables, and the Apophthegms of Queens. There was another of this Name, a Byzantian, (f) famous for Poetry, being either the Daughter or Mother of *Homer*, a Tragical Poet. Some call her (g) *Μυρο* and not *Μυσα*. This She-Poet wrote *Elegiack* (h) and *Melick* Verses, a Book of (i) *Dialects*, and a Treatise entituled, (k) *Anemofyne*.

**Sofipatra.]** *Sofipatra* was a learned, rich, and handsome Asiatick Lady of Quality. She was married to *Eustathius*, Governour of *Cappadocia*; and after his Death was courted by *Philometor* her Kinsman. This we have from *Eunapius*, who adds, that she was a Philosopher, and taught Philosophy to her Children.

**Anthusa.]** (l) *Anthusa*, who liv'd in the Time of the Emperor *Leo*, is said to have invented Astrology or the Art of Divination from the Clouds. 'Tis said she was born at *Æge* in *Cilicia*, and deriv'd her Original from the Cappadocians of *Comana*, and was descended of *Pelops*. Being concern'd for a Man that was employ'd in the Sicilian War, in some Military Post, she pray'd in her Sleep, facing the Rising Sun, that she might obtain the Knowledge of Futurity. Her Father advis'd her in her Sleep to pray likewise before the setting Sun. Accordingly she did, and of a sudden a Cloud rose about the Sun, and increasing gradually assum'd the Form of a Man; another Cloud rising in like manner, and growing to an equal Bigness, wa-

(a) *Spartian. in Sever.* (b) *Oppian.* (c) *P. or.* (d) *Herodian in Caracal.* (e) *Suid.* (f) *Asken. l. 11. c. 12.* (g) *Eustath. in Homer. Iliad. v. 310.* (h) *Suid.* (i) *Eustath.* (k) *Athenæ.* (l) *Phœt. in Bibliothèque. ubi de excerpt. à Damasc. de vit. Isidor.*

transform'd into a fierce Lion. The Lion, gaping very wide, swallow'd the Man, who in his Form resembled a *Goth*. Now, soon after this Apparition, King *Leo* fraudulently kill'd *Asper*, General of the *Goths*, and his Sons. From that time *Anthusa* study'd the Art of making Predictions from the Clouds; and *Gastrellus* alledges, that many curious unheard-of Things may be read in the Clouds. Whatever is in it, we thought it proper to list her among the Women Philosophers in regard that *Aristotle* calls Astrology a Theoretick sort of Philosophy.

*Aganice*, the Daughter of *Hegetor* the *Thessalian*, **Aganice.** being acquainted with the Eclipses of the Moon, and knowing beforehand by Computation when an Eclipse would happen, perswaded the Women that she could take the Moon out of the Heavens.

*Eudocia* an *Athenian*, was formerly call'd *Athenais*. **Eudocia.** She was the Daughter of *Heracitus*, an *Athenian* Philosopher, or, as others will have it, of *Leontius* the Sophist. She was the Wife of the Emperor *Theodosius Junior*. The Author of the *Chronicon Paschale ad Olymp. 300.* gives this Account of her Marriage. When *Theodosius Junior*, grew up to the State of a Man, he desir'd to be marry'd, and importun'd his Sister *Pulcheria* to find him a Lady of such exquisite Beauty as would eclipse all the Beauties of *Constantinople*. *Pulcheria* sent Messengers to all Parts in quest of a Virgin so qualify'd. And *Paulinus*, the Son of a great Courtier, who had been bred up in the Palace along with *Theodosius*, who had a great Love for him; this favourite, I say, travell'd to and again to gratifie *Theodosius*, by making the same Enquiry. In the mean time, it happen'd that *Athenais* a Grecian Virgin, equally adorn'd with distinguishing Beauty and Learning, came to *Constantinople* to see an Aunt of hers. The Occasion of her coming was this, *Heracitus* her Father left his whole Estate to his Two Sons, reserving only 100 *Nummi* for her, whose distinguishing Handsomeness and Ingenuity he reckon'd a sufficient Portion. After her Father's Death she represented to her Brethren the Injustice of denying her a natural Porti-

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on of her Father's Estate, since she had never been un-  
 dutiful to her Father, and upon her Knees begg'd em  
 to overlook the Will, and let her have her Thirds of her  
 Father's Estate. The Brethren were so incens'd at her  
 Petition, that they turn'd her out of Doors. But  
 her Mother's Sister entertain'd her, and afterwards  
 carry'd her to her Father's Sister at *Constantinople*. Her  
 Two Aunts espous'd her Cause, and commenc'd a suit  
 on her behalf against her Brethren. They represented  
 to the most Religious Princess *Pulcheria*, *Theodosius's*  
 Sister, how her Brethren had us'd her, and at the  
 same time gave a commendatory Character of the  
 Virgin's Eloquence. *Pulcheria* perceiving her Excel-  
 lency in Beauty, Learning and Eloquence, ask'd her  
 Relations if she was a Maid; and being inform'd that  
 her Father took a great deal of Care of her, and train'd  
 her up in a long Course of Philosophy, she order'd  
 her to be kept in the Palace along with some other  
 Matrons. Then she went to the Emperor her Bro-  
 ther, and acquainted him that she had found a Greci-  
 an Virgin, an untainted Maid, indow'd with excellent  
 Qualities, adorn'd with a gentle smooth Forehead,  
 becoming Features, a comely Nose, Snow-white  
 Skin, large Eyes, yellow curling Hair, a graceful  
 Look, a stately Gate, and instructed in the Points of  
 Learning. *Theodosius* hearing the News, was inflam'd  
 with the Ardour of Love, and desir'd *Pulcheria* to  
 bring the young Lady to *Paulinus's* Chamber, where  
 he and *Paulinus* might view her *Incognito*. *Athenais*  
 being introduc'd to the Room, *Theodosius* was mighti-  
 ly taken with her; and *Paulinus* was Thunder-struck  
 with the Lustre of her Appearance. She was former-  
 ly of the Pagan Grecian Religion, but *Paulinus* con-  
 verted her to Christianity, and Christen'd her *Eudocia*.  
*Socrates* (a) says, she was converted by *Atticus* a Bi-  
 shop, and crys up her universal Learning. He adds, that  
 she wrote a *Heroick* Poem by way of Panegyrick upon  
 the Emperor, after his Victory over the *Persians*.  
 (b) *Evagrius* informs us, that long after her Conver-  
 sion she came to *Antiochia*, and there made a publick

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(a) L. 7 c. 21. (b) L. 1. c. 32.



Speech to the People, concluding that she was pleas'd with the Thought of being descended of their Blood, pointing to the Colonies that were brought thither from *Greece*. For which the Antiochians honour'd her with a Statue of Brass, that in *Evagrius's* time was still entire. *Nicephorus* (a) calls her a Lady of great Ingenuity, instructed by her Father both in *Greek* and *Latin* Letters, and one that went beyond all others in her Knowledge of speculative and practical Philosophy, Dialectick, Eloquence, Astronomy, Geometry, and the Proportions of Numbers. *Socrates*, *Nicephorus* and *Zonaras* call her Father *Leontius*, whom the Author of the *Chronicon Paschale* calls *Heracitus*; and in the Distich annex'd to the Exposition of the *Octateuch* (of which anon) she is call'd *Λεοντιάς*, i. e. the Daughter of *Leontius*. Her Two Brothers are by *Socrates* and *Nicephorus* nam'd *Valerius* and *Aetius*; but the Author of the *Chronicon Paschale* calls 'em *Valerius* and *Genesius*, as well as *Zonaras*, (b) who adds, that *Eudocia* procur'd the Government of *Illyrium* to *Genesius*, and the Honour of a Professor to *Valerius*, and that she did not at all resent their former Usage, because if they had not expell'd her, she had not arriv'd at the Honour she was then invested with. Some say she was the Author of that *Cento* of our Saviour, (c) which is commonly attributed to *Proba Falconia*. *Zonaras* alledges, that the *Centones Homerici* was begun, and left unfinish'd by one *Patricius*, and that *Eudocia* digested and finish'd 'em. 'Tis certain (d) she wrote in Greek, Heroick Verse, an *Exposition of the Octateuch*, in Eight Books, besides a *Comment upon the Prophets*, *Zacharia* and *Daniel*; and Three Books of *S. Cyprian* the Martyr.

*Sancta Catharina* of *Alexandria* a Virgin and Mar- *Sancta Catharina* tyr, that liv'd in the Reign of *Maxentius* the Empe- tharina. ror, was admirably well vers'd in Philosophical Things. 'Tis commonly believ'd by the Christians, that she defeated the Pagan Philosophers with the strongest Arguments, and by the Force of her Reasons mov'd 'em to embrace the Christian Religion. The History

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(a) L. 14. c. 23. (b) *Annal.* l. 13. (c) *Vid. Lil. Gyralt.* (d) *Phot. Bibliothec.*

of her Martyrdom is still extant in the Writings of *Simeon Metaphrastes*, which not only contains the foregoing Encomium, but brings in her owning that she had learn'd Rhetorick, Philosophy, Geometry, and other Sciences. 'Twas for this Reason the Professors of Philosophy at *Paris* chose her for their Patron; and *S. Catharine's* Day is a Day of Vacation in the *Parisian* Schools, as well as in all the other Schools, which follow their Example. But there's an ancient writer that makes mention of our Philosopher, namely a Greek Anonymous Author of the Life of *Sanctus Paulus Latrensis* the Hermite, who was born at *Elea* near *Pergamus*, and dy'd *December 15. A. C. 986.* in a Monastery at *Apsaphum* upon the Borders of *Phrygia*. This Life was found in the Library at *Rome*, and *Baronius* (a) calls the Author, *Scriptor Fidelis*. His Words relating to our Philosopher, are these, *The Memory of other Saints was indeed Matter of Joy to Paul; but that of Ecaterine the Martyr afforded him not only Pleasure, but even Extasies of Mind.* *Euthymicus*, who liv'd in the beginning of the Fourth Century, in his *Comment upon the Psalms* preserv'd in the King's Library, calls her *Æcaterine*, as well as this Author. She goes by the same Name in *Ducangius's Tabula Græcanica*, at the end of his *Glossarium ad Scriptores Mediæ & Infimæ Latinitatis*; where she is painted with a Consular Robe upon her, and a Regal Crown upon her Head. This, by the Bye, confirms her Royal Descent, which *Simeon Metaphrastes* vouches for in these Words, *A certain devout Lady, call'd Æcaterina, who was young and handsome, and descended of Royal Blood, and had perus'd all the Writings publish'd either here or abroad, liv'd then at Alexandria, being attended by a numerous Retinue of Maids.* There are Seven Manuscripts of her Martyrdom to be seen in the *Colbert* Library, in which she is always nam'd *ἑκατερίνη*. *Molanus*, in his *Additions to Usuardus*, gives her the same Name. An old Greek Kalendar in the *Colbert* Library calls her *ἑκατερίνη*. But later Writers call her *Catharina*, perhaps, because they

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(a) *Annal.* Tom. X.

knew not the True Signification of the Words *αἰρετική*, *αἰρητική*, *ἐκκατητική*. 'Tis certain they are not Greek Words; neither are they of an *Arabick* Original, for *Eusebius Renaldorus*, who understands the *Arabick* Language incomparably well, informs me that *S. Æcaterina* was buried in one of the Tops of *Mount Sinai*, where there stands a Monastery dedicated to her Memory. In all the Roman Breviaries she is call'd *Catharina*. However, 'tis plain from (a) *Pachymeres*, that *Catharina* and *Æcaterina* were reckon'd Synonymous. So much for this Saint's Name. As for the History of her Martyrdom, *Baronius* charges it with fictitious Fables; and when the Archbishop order'd the *Parisian Breviary* to be reform'd in the Year 1680, the learned Persons employ'd in the Scrutiny thought fit to dash that History out of it.

*Anna Comnena*, the Daughter of *Alexius* the Emperor, and the Wife of the Emperor *Nicephorus Bryennius*, writes of her self (b) that she was vers'd in Philosophy. *Nicetas* (c) says she apply'd her self to Philosophy, and was instructed in all Arts. *Zonaras* (d) speaking of *Bryennius*, who was a great Pursuer of Learning, adds, that his Wife was yet more such, that she was an excellent Orator, that she had a very acute Genius for the abstrusest Contemplations, and that her Knowledge was owing partly to her Natural Faculties, and partly to her Industry, for that she read much, and frequently convers'd with Men of Learning.

*Eudocia*, the Wife of *Constantine Palæologus* the Governor, the second Son of the Emperor *Palæologus* (e) excell'd in Beauty, Eloquence, and Complaisance. She was acquainted with the Foreign Philosophy, and the better sort of Letters. In all Interviews she freely communicated the Variety of Things that she had either read or heard from others. Her Excellency in that Way, says *Nicephorus Gregoras* (f) was so distinguishing, that she might justly be styl'd another *Theano* the *Pythagorean*, or another *Hypatia*.

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(a) In *Andron.* l. 2. c. 18. and l. 3. c. 1. (b) *Alexiad.* l. 15.  
 (c) In *Joan. Comnen.* (d) *Annal.* l. 18. de *Bryennio*. (e) *Niceph. Gregor. Hist.* l. 8. c. 5. (f) *Ibid.*



Panyper-  
sebastus

*Panypersebastus*, the Daughter of *Theodorus Metochita*, was given in Marriage by the Emperor *Andronicus Senior*, to *John Panypersebastus* his own Brother's Son. *Nicephorus Gregoras*, who was her Præceptor, mentions an Oration spoken by her, \* and adds, that though she was young, yet she was Master of so much Prudence, that her natural Dexterity of speaking was such, as not only became her, but would have been suitable to *Pythagoras*, or *Plato*, or any other Philosopher. In another Place, he calls her *Cesarissa*, for her Husband *Panypersebastus* was after some time invested with the Dignity of a *Cæsar*. When her Husband dy'd in the Country of the *Triballi*, *Nicephorus Gregoras* was sent to comfort her upon the Loss of her Husband, and to oblige her to return to *Byzantium*. She bore to *John Panypersebastus*, a Daughter that married *Clausus Slavic*, i. e. the King of the *Triballi*; for *Knal* is a *Slavonick* Word, signifying *King*; which the Turkish Emperor uses at this Day as a Title for the Electors of the Empire, as he did not long ago for the very Emperor of *Germany*.

Novella

*Novella* a She-Lawyer deserves a place among the Women Philosophers; for, according to *Ulpianus*, (a) Persons learned in the Law are Philosophers that pursue not the false but the true Philosophy. She was the Daughter of *Johannes Andreas*, a Famous Professor at *Boulogn*. *Christina Pisana*, in a Book entitled *Civitas Mulierum*, (b) the Manuscript of which was communicated to me by the learned *Claudianus Jolius* Canon of the Cathedral Church of *Paris*; that Author, I say, (who liv'd in *France* in the Reign of *Charles V.* and whom (c) *Marotus*, (d) *Verderius*, and *Joannes* (e) *Mabilio* speak honourably of) lets forth that *Johannes Andreas* who did not envy Women the benefit of Learning, instructed his Excellent and Pretty Daughter, *Novella*, in the Law, with so great success that when business diverted him from teaching his Scholars, he sent his Daughter to read in his place; that, lest her charming Beauty should divert the Thoughts of the Spectators, She had a small Cov-

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\* *Hist. Rom* l 8. (a) *Leg. Prim digest de Instit. & jur.* (b) *l. art. 2 cap. 35.* (c) *In Poemat.* (d) *In Bibliothec.* (e) *in itinere Italico.*

tain drawn before her; and that the Father lov'd her so much, that to perpetuate her Memory, he made a notable Lecture which he christen'd *Novella* after his Daughter. Her Father had married *Milancia* a learned Woman, by whom he had, besides *Novella*, a Daughter call'd *Betina* who marry'd *Johannes a Sancto Georgio*, a Professor at *Boulogne*. He was born a *Mugellum* a Town in *Florence*; his Mothers name being *Novella* from whom his Daughter took hers. In memory both of his Mother and Daughter he gave the Title of *Novella* to his commentary upon the Decretals, of which *Baldus* gives a great Character. His Life is written by *Guido Panzirolus* (a).

*Heloisa* was first the Miss, and afterwards the Wife *Heloisa* of *Petrus Abalardus*, a considerable Divine. After that she was Prioress of the Monastery of *Argenteuil*, near *Paris*; and at last from the year 1130 to 1144 She was Abbess of the Monastery of *Paraclet* near *Novigentum* upon the *Seine*. *Franciscus Ambrosius*, who publish'd *Abalardus's* and her Writings, speaks thus of her (b). *Heloisa*, says he, like another *Susannah* or *Esther* was at once pious and pretty. She was lawfully descended of the ancient Family of the *Montmorancy's*. She was the niece, and not the bastard, of a Parisian Canon. She was taught from her infancy to sing the *Psalms* in *Hebrew*. She was the bright Constellation and Glory of her Sex. Her Husband taught her not only the three Languages, but *Mathematicks*, *Philosophy* and *Divinity*; and in these capacities she was short of none but himself. As for the Story of *Abalardus's* Amours and Hers, since 'tis so commonly known, I shall here omit it.

## The Platonick Sex Philosophers.

- (c) *Lasthenia* a *Mantinean* of *Arcadia*, and *Axio-Lasthenia* a *Phliasian*, were both *Plato's* Disciples.

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(a) *De claris leg. interpret.* l. 3. cap. 19. (b) *In Prasat. Apolog.* pro *Abalard.* (c) *Laert. Vit. Plat. Clem. Alex. Strom.* 4. *Themist. Orat.* XII.

- Arria.** (a) *Arria* was valued by the Emperors, for a diligent perusal of *Plato's* Books. She liv'd (b) in the Reign of *Alexander Severus*; and 'tis probable, (c) She is the Woman to whom *Laertius* dedicates his History of the Philosophers.
- Geminae.** *Geminae*, the Mother and the Daughter, (c) were the Disciples of *Plotinus* the most celebrated *Platonick* of his Time.
- Amphicia.** *Amphicia* was the Daughter of *Aristo*, and the Wife of *Jamblichus*, (e) who heard *Porphyry* the disciple of *Plotinus* and *Longinus*.
- Hypatia.** *Hypatia* of *Alexandria* was admirably well skill'd in *Mathematicks* and *Philosophy*. She was the Daughter and Disciple of *Theon* an *Alexandrian* Philosopher, Geometrician, and Mathematician; but outstripp'd him in Learning. *Eunapius* mentions one *Theon* that acquir'd a great fame in *Gaul*, in the time of *Ionicus* of *Sardis* the noted Physician; whom I take to be a different Person from the Father of our Philosopher. Indeed 'tis very probable, (f) Her Father was the same *Theon* that gave an Interpretation of *Ptolemy*. As for *Hypatia*, *Socrates* (g) gives her this Character. She arriv'd at such a Pitch of Learning that she went far beyond all the Philosophers of her time; and succeeded to the *Platonick* School continued from *Plotinus*, where she taught her Auditors all the parts of *Philosophy*. All the Lovers of *Philosophy* repair'd to her from all Corners. Sometimes she modestly appear'd before the Judges; one of her Learning and Authority not being ashamed to make a publick Appearance among a Croud of Men. *Nicephorus* (h) says her Excellence in Learning was such, that she surpass'd not only the Contemporary but the preceeding Philosophers. He adds, That she readily led any Student into the knowledge of the Sciences; That the Lovers of *Philosophy* flock'd after her, not only with regard to her grave and graceful Liberty of Speech, but in Consideration of her chaste

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(a) *Lib. de Thetacea ad Pisonem cap. 2.* (b) *Jons. Hist. Phil.*  
 (c) *Menag. in Laert. Proem. Reines.* (d) *Porphy. Vit. Plotin.* (e) *Id.*  
 (f) *Henric. Valef. ad Hist. Eccles. Socrat. l. 7. c. 15.* (g) *Hist. Ecc.*  
*lib. 7. c. 15.* (h) *Id. l. 4. c. 16.*



and prudent Conferences with the Men of greatest Dignity and Authority, for her Appearance among a Croud of Men was reckon'd no indecency : And that her distinguishing chastity drew reverence and respect from all Men. *Socrates* and *Nicephorus* agree in the manner of her Death, which was this. Being admir'd by all, Envy at last attack'd her. She convers'd frequently with *Orestes* Governour of *Alexandria*; and upon that account the Clergy retaining to *Cyrillus* Archbishop of *Alexandria*, threw this calumny upon her, that she prevented a good understanding between the Archbishop and the Governour. Upon this view, some of 'em that were zealous for the Archbishop's Interest, being headed by one *Petrus*, beset her upon her return from some place or other, pull'd her out of her Coach, and dragg'd her into the *Cæsarian* Church; where they strip'd her naked, and pelted her to death with pieces of Pitchers. Then they cut her into Pieces, and burnt 'em in a Place call'd *Cinaron*. *Philostorgius* (a) says she was tore in pieces by the *Homo-onists*. But *Illustris Hefychius* imputes her death to the envy that her distinguishing knowledge of things, especially of Astronomy, drew upon her. *Synesius* had a mighty esteem for her, and wrote her several Letters, which were all directed τῇ ἐπιστάτῃ. In one of 'em he calls her his Sister, his Mistress, his Benefactress; and gives her many honourable Titles. In another he desires her to order a Hydroscope to be made for him. In another he lets forth, that even in the other world where Oblivion reigns he would remember his dear *Hypatia*. *Gregoras* (b) speaks very honourably of her. *Suidas* says, She was handsome, and that when one of her Audience fell in Love with her, she cool'd his passion by shewing him a tainted (c) double Clout, and asking him if he lov'd that too. *Damascius* (d) informs us, that she was a good Geometrician, and was married to *Isidorus* the Philosopher. (e) She wrote a Comment upon *Diophantus*, and upon *Apollonius's* Conicks. Ste-

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(a) *Apud Photium*. (b) *Hist. l. 8. c. 5*. (c) The *Alexandrians* call'd 'em *συνάκια*. (d) *Apud. Phot. in Vit. Isidor.* (e) *Suid.*

*phanus* *Baluzius* (a) has publish'd a Copy of a Letter said to be written by her to *Cyrillus* the Archbishop of *Alexandria*, in which she blames him for opposing the Sentiments of *Nestorius*, who was then in exile. But in regard, *Nestorius's* Banishment happen'd in the Year (b) 436, and *Hypatia* was kill'd in the (c) 4th Year of *Cyrillus's* Bishoprick, that is, in the Year 415. Upon this Consideration, I say, I joyn with *Baluzius* in taking that Epistle to be Supposititious. *Claudius Salmasius* (d) either thro' Forgetfulness, or an error of the Press, calls our Philosopher *Hippia* instead of *Hypatia*. Besides an old Greek Epigram in praise of *Hypatia* publish'd by (e) *Jac. Gothofredus*, there's another Greek Epigram extant in *Anthologia Lib. 1. Tit. εἰς Συφίαν*, which runs thus.

Hypatia, thou learned She,  
Speech learns an Ornament in thee,  
Bright Constellation of Philosophy.  
Learning he must adore that you,  
And your Virgins House doth View,  
With you, and starry Language grac'd,  
For all your Thoughts on Heaven are plac'd.

### The Academick Philosophers.

**Cærellia.** *Cærellia* or *Carella* was a great lover of Philosophy. *Cicero* (f) informs us that she committed to writing his Books *de finibus*, and (g) recommends her to *Scævilius* as his particular Friend; whence we conjecture that she was an *Academick*, *Cicero* being manifestly such. *Fufius Calenus* (h) upbraids *Cicero* with his Love to *Cærellia*, as being Criminal. But we look upon it as an honourable Circumstance for *Cærellia* What greater honour could befall her, than to be lov'd by *Cicero*, a man whose genius surmounted the common level in every thing, a man of Gravity and

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(a) *Conci. Tom prim.* (b) As it appears from *Evagrius*. (c) *Socras H.Æ. Eccl.* (d) In *Epist. Nuncupator. ad observ. ad jus Attic. & Roman.* (e) *Ad Philothorg.* (f) *Epist. 5. l. 12 Epist. ad Atticum.* (g) *Epist. lib. 13 Epist. Famil.* (h) In *Orat. pro Cænter apud Dion. lib. 46.*

of a consular Dignity, whose graceful tongue struck the *Grecians* dumb? But we cannot joyn with *Calenus* in believing that *Cicero* convers'd with her in the way of unchast Amours. *Martial* inscribes the 63d. Epigram of his IV Book to one *Carellia*. And *Censorinus* dedicated his Book *de die nuptiali* to one Q. *Carellius*, to whom he ascribes a plentiful share of Virtue as well as Riches.

## The Dialectick Women Philosophers.

*Argia*, *Theognida*, *Artemisia* and *Pantaclea*, the (a) *Argia*.  
 A four Daughters of *Diodorus Cronus* study'd the *Dialectick* Philosophy. *Hieronymus* (b) says, there were five of 'em, and that all of 'em were noted for their Modesty and Chastity. He adds that *Philo*, *Carnades's* Master, wrote a full History of 'em. Now this *Philo* the *Dialectick* was the disciple of *Diodorus Cronus*, and the School-Fellow of *Zeno* the *Citizian*.

## The Cyrenaicks.

*Arete* was the Daughter and Disciple of *Aristippus* *Arete*.  
*Cyreneus*, the Founder of the *Cyrenaick* Sect; and taught her Son *Aristippus*, (c) who from thence was call'd *μντεγδιδάκτις*. 'Tis true, there were several other *μντεγδιδάκτις* besides him; particularly King (d) *Lemuel*, and the Emperour (e) *Marcus Aurelius Antoninus*, pursuant to his own Account of himself, in the Words, *παρὰ τῆς ἐμντεγδὸς τὸ θεοσεβὲς, καὶ μεταδότην καὶ ἐφεκτικόν*. *Ec.* the Word *ἐμαθον*, being understood pursuant to *Suidas's* just Observation.

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(a) *Clem. Alex. Strom.* 4. (b) *Contra Jovinian. lib.* 1. (c) *Laert. in Aristip. Clem. Strom.* 4. (d) *Proverb. cap. ult.* (e) *Lib.* 1. τῶν δις ἑξήκοντα.



## The Megaricks.

Nicarete

**N**icarete of Megara, was the Friend and Hearer of Stilpo the Megarean Philosopher. Athenæus (a) gives her out for a noted Whore, tho' he owns her splendid Birth and Learning. Nay, he remarks that most of the Grecian Whores apply'd themselves to the Polite Learning, and to the Mathematical Sciences. Onetor (b) affirms, that Stilpo, tho' a married Man, kept Company with Nicarete as a Whore. But Cicero was of another Mind. He alledges, (c) that the common Charge against Stilpo, of his Affection for Wine and Women, tends rather to his praise than dispraise, since he so tam'd his vitious Nature by the force of his Doctrine, that no one ever saw him either Drunk or Wanton.

## The Cynicks.

Hipparchia.

**H**ipparchia the Maronite was the Sister of Metrocles and the Wife of Crates, both Cynick Philosophers. Her Marriage was solemniz'd (d) in the Famous Athenian Porch call'd *Pecile*. She was a true Cynick, (e) for she comply'd with all the Customs of that Sect, even that of receiving her Husbands embraces publickly. Which was wonderful in a Woman, especially since that Sex court shame as the Bulwark of Beauty. She wrote (f) some Philosophical *Hypotheses*, some Arguments, and some Questions that she put to *Theodorus Athens*. *Petrus Petitus* has made an admirable Poem upon the Festival of her Marriage. And *Antipater* made an Epigram upon her which is extant in *Antholog. lib. 3. tit. eis pōdikos*. The English of it is this,

*Customs th' Sex do I Hipparchia slight,  
My manlier Breast, rough Cynick rules Delight.*

(a) L. 13. c. 7. (b) *Apud Lact. in Stilpon.* (c) *De fato* (d) *Clem. Alex Strom. 4.* (e) *Lact.* (f) *Suid.*

With clasp adorn'd, I hate th' effeminate Vest,  
The strait-lac'd Foot: or Hair in Odors drest.  
Give me a Stick, and naked be my Feet,  
May clinging Doublet o're my Body meet,  
Let the hard Ground be for my Bed and Seat:  
As far Menalian Nymphs, I thus outvy,  
As Hunting is beneath Philosophy.

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## The Peripateticks.

(a) **O**lympiodorus's Daughter was instructed in Philosophy by her Father, a very Famous *Alexandrian* Philosopher; who was so much taken with *Proclus Lycius*, when he came to *Alexandria* to learn of him the *Aristotelick* Doctrine, that he would needs give him his Daughter in Marriage. This *Olympiodorus* liv'd in the time of *Theodosius II.* to whom he dedicated his Historical Commentaries, out of which *Photius* has given us an Abstract. He wrote the Life of *Plato*, which is still extant in some Editions of *Laertius*. Another of his Performances, is his Commentaries upon *Aristotle's* Four Books of *Meteors*, publish'd by *Aldus Manutius* in Folio at *Venice* An. 1551. With *Philoponus's* notes upon the First Book. A Latin Version of these Four Books is done by *Johannes Baptista Camotius*, and was publish'd in Folio at *Venice*, An. 1555 and 1557. In the *French King's* Library, we find a Commentary of *Olympiodorus's* upon *Plato's Philebus*, mark'd N°. 2580; as well as his Commentary upon *Plato's Gorgias, Alcibiades the first, and Phadon*, mark'd N°. 2102. and 2103, and transcrib'd by the Famous *Angelus Vergerius*. We meet likewise with another Commentary of his upon *Philebus* and *Phadon*, written in the Year 1536, and mark'd 2101.

*Theodora* was the person to whom *Damascius Damascenus* dedicated his *Life of Isidorus the Philosopher*. *Photius* informs us, (b) that she follow'd the heathen way of worship, and was not only acquainted with Philosophy, but with every thing that relates either

(c) *Marinus in Vit. Procl. Suia.* (b) *In Bibliothec. Tmew.* 181.

to Poetry or Grammar. Whence by the bye, we may observe that the Women were not altogether Strangers to Grammar; not to mention that *Pseudodidymus* (a) quotes one *Hestia* a Grammarian. *Photius* adds, that she advanc'd even to the Geometrical and Arithmetical Speculations, and that *Isidorus* himself and *Damascius* had frequently instructed her and her younger Sisters. She was the Daughter, continues *Photius*, of *Cyrina*, and *Diogenes* the Son of *Eusebius* and Grandson of *Flavianus*; who was descended of *Zampfingeranius* and *Monimus*, the two Men that bore the greatest figure in the way of Idolatry and Superstition, from whom *Jamblichus* likewise deriv'd his Extraction. *Suidas* indeed makes *Damascius* a Stoick; but since others, particularly the exact and learned *Jonsius*, vouch for his being a *Peripatetick*, I thought it most proper to list his Disciple *Theodora* among the *Peripatetick* Philosophers.

## The Epicureans.

**Themistoc.** (b) *Themisto*, or *Themiste* of *Lampsacum*, was the Daughter of *Zoilus*, and the Wife of *Leontium*, (not of *Leputius*, as *Gassendus* has it,) (c) both of 'em *Lampsacenes*. This *Zoilus* was not the same with *Zoilus* the Scourge of *Homer*, who was of *Amphipolis*. (d) *Themiste* was *Epicurus*'s particular Friend; he wrote to her two Letters, in one of which he gives her to know that if she did not come to him, he would come to her if he should roll thro' the Dirt. *Tully* (e) extolls her distinguishing Wisdom; and *Lactantius* (f) alledges that she was the only Woman that understood Philosophy. (g) She had a Son whose Name was *Epicurus*.

**Leontium.** *Leontium*, or in a Sweetening diminutive way *Leontarium*, (*Leontikin*) an *Athenian* Whore, (h) was a great favourite of *Epicurus*'s, who wrote her a Letter beginning thus, *Immortal Gods, how was I transported*

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(a) *Ad Illud. lib. 3.* (b) *Clem. Strom. 4.* (c) *De Vit. & Mor. Epicur. l. 1. c. 8.* (d) *Lact.* (e) *Contra Pison.* (f) *Institut. l. 3. c. 1.* (g) *Lact.* (h) *Lact.*



when I read thy Letter! She was likewise very intimate with (a) *Metrodorus* the *Athenian*, one of *Epicurus*'s noted Disciples; as well as with (b) *Hermesianax* of *Colophon*, an *Elegiack* Poet who wrote several Books of *Elegies* for her sake. This *Hermesianax* made a noble Poem upon his own Country, which *Pausanias* makes mention of; and though *Vossius* (c) reckons the Age in which he liv'd, uncertain, yet his Acquaintance with *Leontium* may teach us how to fix it. *Pliny* (d) says, *Theodorus* drew the Picture of *Leontium*, in which she was represented very thoughtful, and even this is an Argument of her Application to Philosophical Meditations. *Cicero* (e) says she wrote against *Theophrastus* in a neat *Attick* Style. *Pliny* (f) sets forth, That notwithstanding *Theophrastus*'s Divine Eloquence, even a Woman (meaning *Leontium*) wrote against him. She had a Daughter, namely *Danae* (g) a noted Whore, who was Mistress to *Sophron* the Governour of *Egypt*.

*Theophila*'s Character is thus describ'd by *Martial*, *Theo-*  
lib. 7. in his Epigram to *Canius*. *phila*.

This is *Theophila*, that learned she,  
The Gods, my *Canius*, have reserv'd for thee,  
Whom his Disciple *Plato*'s proud to Name,  
The *Stoa* doth as emulously claim.  
The Works will live that pass her learned Test,  
So wise, so above Woman is her Breast.  
Not fair *Pantenis* can to her aspire,  
Though so illustrious in the *Muses* Quire.  
*Amorous Sappho* may admire her Verse,  
Greater in Virtue, not in Po'sie less.

## The Stoicks.

[ Do not meet with any profess'd She-Stoick in all the Writings of the Ancients. But in regard *Apolonius* the Stoick wrote a Book of Women Philoso-

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(a) *Ibid.* (b) *Athenæ.* l. 13. (c) *De Poetis Græcis.* (d) *L.* 35. c. 11.  
(e) *De natur. deor. lib.* 1. (f) *In Præfatione.* (g) *Athenæ. lib.* 13.  
phers,

phers, I am apt to believe there was more than one that profess'd *Stoicism*. Though after a'l, the *Stoick ἀνδρεία* is rarely met with among Women, for, to speak with *Publius Syrus*, a Woman knows no *Medium* between loving and hating. This *Apollonius* is the same with *Apollonius* of *Chalcis*, the *Stoick* Philosopher, who was *Marcus Aurelius's* Præceptor, and whom (a) *Eusebius*, (b) *Capitolinus*, and (c) *Marcus* himself takes Notice of. *Capitolinus* (d) informs us, that *Apollonius* being call'd from *Chalcis* to *Rome* to undertake the Charge of *Marcus Antoninus*, he came accordingly; but when he was sent for to come to the Palace, he made Answer, That the Master ought not to go to the Disciple, but the Disciple to the Master; upon which, the Emperor laugh'd, saying, 'Twas easier for *Apollonius* to come from *Chalcis* to *Rome*, than from his Lodging to the Palace.

**Porcia.**

*Porcia*, *Cato's* Daughter, and *Brutus's* Wife. *Plutarch* in his Life of *Brutus*, gives her the Title of a Philosopher. The History of her Life is too well known, to be here inserted.

**Arria.**

*Arria*, the Wife of *Cæcina Pætus*, and *Aria* her Daughter, the Wife of *Thraseas*, and *Fannia*, *Thraseas's* Daughter, and *Helvidius's* Wife, are generally accounted *Stoicks* upon the matter, though not profess'd.

In fine, That the Roman Women perus'd the Writings of the *Stoicks*, is manifest from these words of *Horace* (e).

*Quid quod libelli Stoici inter sericos  
Facere pulvillos amant?*

(a) In *Chronie*. (b) in *Marco*. (c) *Lib. 1. τῶν εἰς ἑαυτὸν. i. e.* of things relating to himself; not of his own Life, as 'tis commonly rendred; for he wrote his own Life in 12 Books according to *Suidas* himself. (d) In *Antonino Pio*. (e) *Epod. ed. 8.*

## The Pythagoreans.

THE *Pythagorean* Women Philosophers were so numerous that *Philechorus* the Athenian Grammarian wrote a whole Volume of 'em, in the time of *Ptolemaus Philopater*. 'Tis much indeed that so many of the talkative and open-minded Sex should have brook'd *Pythagorism*, which enjoyn'd Silence for five Years, and prohibited the revealing of a great many Secrets. But it seems the Men of those times look'd upon *Pythagoras* as a divine man, and esteem'd him so much that they put their Wives and Daughters to be instructed by him. Of so great a Number, there are but a few whose Names are handed down to us.

*Themistoclea* was *Pythagoras's* Sister, according to (a) *Laertius*, and his Follower *Snidas*. *Laertius's* *Themistoclea*. Text says, that *Pythagoras* had most of his moral Assertions *παρὰ Θεμιστοκλείας τῆς ἀδελφῆς*; and *Snidas* Copies the same Words, with the Alteration of *Θεοκλείας* for *Θεμιστοκλείας*. But in regard *Laertius* in the very same Life speaks of *Pythagoras*, as receiving his Morals *παρὰ τῆς ἐν Δελφοῖς Θεμιστοκλείας*, and considering that no other Authour but *Laertius*, and from him *Snidas*, have mention'd any Sister of *Pythagoras's*, which they would never have overlook'd, if he had had so learned and famous a Sister as the former Text seems to insinuate; upon these Considerations, I say, I choose to read with *Aldobrandinus* *παρὰ τῆς ἐν Δελφοῖς*, instead of *τῆς ἀδελφῆς*. i.e. That *Pythagoras* receiv'd his moral decrees from *Themistoclea* a Priest at Delphos. In confirmation of this Reading, 'tis observable that *Porphyrus* says, *Pythagoras* taught what he had heard from *Aristoclea* at Delphi. Such is the variety of Readings, that what *Laertius* calls *Themistoclea*, and *Snidas* *Theoclea*, is by *Porphyrus* styl'd *Aristoclea*. However 'tis more probable, that *Pythagoras* pretended to derive his Doctrines from *Apollo's* inspir'd Priest, than from his own Sister; especially if we call to mind, that the

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(a) *Vit. Pythag*



ancient Legislators were wont to feign a divine Original for their Laws; witness the Allegations of *Lycurgus*, *Romulus*, *Numa*, &c.

**Theano.** *Theano*, says *Porphyrus*, the Daughter of *Pythonactes*, originally a *Cretian*, was the most noted of all the *She-Pythagoreans*. But *Laertius* and *Snidas* make her the Daughter of *Brotinus*, or *Brontinus* of *Crotona*. *Didymus* (a) confirms her being a *Crotonean*. Some say she was *Brontinus's* Wife, and *Pythagoras's* Disciple. But several (b) good Authors agree, that she was *Pythagoras's* Wife. She bore to *Pythagoras* Two Sons, namely, *Telauges* and *Arimnestus*; and Three Daughters, namely, *Myia*, *Arignote* and *Damo*. *Telauges* (c) was *Empedocles's* Master, and wrote Four Books (d) of the *Pythagorean Tetractys*. *Æschines* the *Socratick* (e) entituled one of his Dialogues *τηλεαυγής*. To return to *Theano*: Being ask'd how soon a Woman might be reckon'd clean after an Adventure with a Man, she answer'd (f) If the Adventure be with her own Husband, *presently*; if with another, *never*. *Laertius* and *Snidas* say she exhorted Women when they kept Company with their Husbands, to lay aside Shame together with their Cloaths. *Herodotus* (g) has the same Expression which *Plutarch* (h) disapproves, because, *said he*, when a Chaste Woman puts off her Cloths, she puts on Modesty in the room of them. Happening to discover her naked Elbow when she was putting on her Garment, one that look'd very wishfully upon her, said 'twas a pretty Arm; (i) to which she reply'd, *But 'tis not common though*. Upon this Expression *Plutarch* remarks, That not only a modest Woman's Arm, but even her Discourse, should not be expos'd to the publick. To the Question, What was the Office of a Matron, she said, *To please her Husband*. She wrote many Books. *Stobæus* has a

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(a) *De Philos. Pythag. apud Clem. Alex.* (b) *Laert. Porphyr. Hermippos Colophon. apud Athenæ. l. XIII.* (c) *Suid. Laert. in Empedocle. M. Aurcl. Antonin. l. 7. Auctor Libelli περὶ ἐγμνεϊας.* (d) *Suid.* (e) *Laert. in Æschin. Athenæ l. 5.* (f) *Laert. Suid. Plut. Nupt. Præcept. Clem. Strom. 4.* (g) *Lib. 1. in initio.* (h) *Præcept. Conjug. ad. XII*

Fragment of a Book of hers *περὶ ἐυσεβείας*, which gives us to know, That *Pythagoras* did not imagine all Things to spring from Numbers, as most of the Grecians thought, but to take their Rise according to Numbers. She wrote (a) Poems, particularly one (b) in Heroick Verse, an Epistle to *Timareta*, cited by (c) *Pollux*; several Epistles extant in *Henricus Stephanns* his Edition of *Laertius*; Four other Epistles publish'd by *Lucas Holstenius*, out of the *Vatican Code*; in one of which address'd to *Timeonides*, she gives him to know, that, though he reproach'd her, yet she spoke well of him; but that her Panegyrick, and his Satyr, were equally discredited. After her Husband's Death, (d) she undertook the Government of the *Pythagorean School*, in Conjunction with *Telauges*, and *Mnesarchus* her Sons. *Plutarch* (e) says, the Ornaments of *Theano* were such as might be purchas'd without Money, and would render a Woman's Life both glorious and happy.

(f) *Myia*, the Daughter of *Pythagoras* by *Theano*, was Myia. married to *Milo*, (g) (not *Meno*) of *Crotone*; who was the Man in whose House *Pythagoras* was burnt; for though in the vulgar Text of *Laertius*, upon the Death of *Pythagoras*, we read *μύλωνος*; yet the King's Copy, not to mention the Authority of *Porphyrus* (h) and (i) *Strabo*, evinces that it should be *Μίλωνος*. 'Tis true he was a noted Wrestler, and is said to have eat up a whole Oxe in one day; but that, says (k) *Gellius*, is not inconsistent with *Pythagorism*; for 'tis a Vulgar error that *Pythagoras* would not feed upon Animals. To return to *Myia*. This, as I take it, was that Daughter of *Pythagoras*, of whom 'tis said, (l) that when she was a Virgin, she headed the Maiden Chorus, and when a Matron appear'd at the head of the Matrons; and that the People of *Crotone* turn'd her House into a Temple for *Ceres*, and call'd her Street

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(a) *Clem. Alex.* (b) *Suid.* (c) *Lib. X. Cap. XIII.* (d) *Theodor. in secundo Θερετυπικῶν.* (e) *Plut. Præcep. Conjug. ad Eurydie.* (f) *Clem. Strom. 4. Laert. Porphyr. Suid.* (g) *Jamblich. Vit. Pythag.* (h) *Vit. Pythag.* (i) *Lib. VI.* (k) *Lib. IV. Cap. XI.* (l) *Timæus apud Porphyr. Vit. Pythag. Jamblich. lib. 1. de Vit. Pythag. cap. 30. Sanct. Hieron. adv. Jovinian lib. 1.*

*Museum.* *Lucian* says, he had many Things to relate concerning the *Pythagorean Myia*; but in regard her History was so well known, he superseded the Labour. But the same fate has attended her History, that is observ'd to accompany *Seneca's* dying Speech, which *Tacitus* would not resume, because 'twas then publish'd in his own Words. For now we lament the loss both of the one and the other. In *Stephanus's Monumenta Pythagorica*, and in the *Epistola Græcanica*, there is extant an Epistle of *Myia's* to one *Phyllis* upon the choosing of a good Nurse.

**Arignote.** *Arignote* of *Samos*, the Daughter of *Pythagoras* by *Theano*, wrote many things, (a) particularly her *Bacchica* which some confound with her Epigrams upon the Mysteries of *Ceres*, and several Philosophical Treatises, which were still extant in (b) *Porphyrius's* Time.

**Damo.** (c) *Damo* the Daughter of *Pythagoras*, was entrusted by her Father with his Writings, with a Prohibition to shew 'em to any one that was not of his own Family: and tho she might have sold 'em for a large Sum of Money, yet she prefer'd poverty and a filial Obedience to Riches. When she was at the Point of Death, she sent to her Daughter *Bistalla* that Epistle of *Pythagoras's* in which he prohibits the Communication of his Writings to Strangers.

**Sara.** (d) *Sara* is said to have been *Pythagoras's* Daughter.

**Tymicha** *Tymicha* the *Lacedæmonian*, was the Wife of *Myllias* of *Crotone*. *Jamblichus* (e) places her highest in the roll of the most noted *Pythagorean* Women. She and her Husband being taken and carry'd before *Dionysius* the Tyrant; he made him great offers, but they equally rejected 'em: upon which the Tyrant taking her Husband aside promis'd him a honourable release since he would not stay with him, upon the proviso that he would give him to know the Reason why the *Pythagoreans* choos'd rather to die than to tread upon Beans. *Myllias* immediately made an-

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(a) *Suid.* (b) *Vid. Porphyr. Vit. Pythag.* (c) *Porph. Vit. Pyth Lib. 1. Pythag. in Epist. ad Hipparch. Laert.* (d) By an Anonymous Author of the Life of *Pythagoras*. (e) *Vit. Pythag. lib. ult.*



answer, that as they choos'd rather to die than to trample upon Beans, So he would rather choose to trample upon Beans than to reveal the Reason he sought for. Then the Tyrant attack'd *Tymicha* apart, hoping that the weakness of her Sex and the tenderness of her big Belly, joyn'd with the threats of Torture, would prompt her to make the Discovery. But she, with an unparalell'd Resolution bit off her Tongue with her Teeth, and spit it in the Tyrant's Face; to prevent the influence that torture might have in obliging her to break through the measures of *Pythagorean* Silence. This Story we have from *Jamblichus*, which is confirm'd by (a) *Ambrosius*, who at the same time censures this great pattern of Resolution for prostituting her body; but for what reason I know not, for she was lawfully married to *Myllias*. The same Story is applied to *Theano* the *Pythagorean* in a Manuscript in the King's Library, mark'd 3280. Fol. 14 *Tertullian*, has much such another Story of *Leana* the *Athenian* Whore; when she was press'd by torture to discover a Conspiracy. Several Authors (b) report the like of *Anaxarchus*; as *Livy* do's of *Theodorus* of *Syracuse*; and *S. Hieronymus* (c) of a young man that being tempted by a Whore to uncleanness, bit off his Tongue and spit it in her Face; to the end that the sense of pain might extinguish the Itch of Venery.

(d) *Philtatis* is said to be the Daughter of one *Theo- Philtatis*. *phris* of *Crotone*. and the Sister of one *Bynthaicus*. There was one *Philtatus* a learned Man, that is said (e) to have invented the Art of Book-binding at *Athens*.

(f) *Ocello* of *Lucania* seems to be the Daughter of *Ocello*. *Ocellus Lucanus*, *Pythagoras*'s disciple, whose Book of the Nature of the Universe is still extant. In some (g) Editions he is call'd *Ὠκελλῶ*; but in most others *Οἰκελλῶ*, but 'tis manifest from (h) *Stobæus* and *Jamblichus*, that *Ὠκελλῶ* is right. Among the *Romans* those were call'd *Ocelli*, who had little Eyes.

(a) *De Virgin. lib. 2. cap. 4* (b) *Valer. Maxim. Plin. Lact. Phil. Judæus.* (c) *1st Ep. S. Pauli. Primus Eremitæ.* (d) *Jamb. l.* (e) *Olympiodorus apud Photium.* (f) *Jamb. l.* (g) *Edit. Commelin & Bonon.* (h) *Eclog. Phys lib. 1. cap. 18.*

*Censorinus* (a) mentions one *Cereius Lucanus* as a Follower of *Pythagoras*: But *Paulus Manutius* and *Canterus* are justly of the Opinion, that we should read *Ocellus* instead of *Cereius*.

**Eccellio.** *Eccello* of *Lucania*, I take to be the Daughter of *Eccellus* as *Ocello* was of *Ocellus*. *Syrianus* (b) mentions a Book of *Eccellus's* which *Nogarola* c takes to be the same with that of *Ocellus's*, I mention'd but now. But after all 'tis possible that *Eccellus* a *Pythagorean* might write a Book under the same Title with that of *Ocellus's*; for besides these, *Archytas* the *Pythagorean* is said (d) to have writ of the Universe, and *Timæus Lærus* another *Pythagorean* (e) wrote a Treatise of Nature.

**Chilonis** (f) *Chilonis* was the Daughter of *Chilo* the *Lacedæmonian*, whom I take to be the same person that was one of the Seven Sages of *Greece*.

**Lasthenia.** (g) *Lasthenia* of *Arcadia* the *Pythagorean* seems to be the same person that we mention'd above in the *Platonick* Class. For *Plato* ow'd so many things to *Pythagoras*, (h) that he and his followers might justly be styl'd *Pythagoreans*. And to that purpose, *Laertius* and *Gellius* inform us what an over purchase he gave for the Books of *Philotas* the *Pythagorean*. But after all, I cannot justify the Assertion of an uncertain Author of the Life of *Pythagoras*, viz. that *Plato* was taught of *Pythagoras* in *Italy*; for the latter died in the 70 Oly. y. and the former was born in the 88.

**Abrotelia.** (i) *Abrotelia* was the Daughter of *Abroteles* a *Tarentine*: *Stanley* confounds her with *Lasthenia* the *Arcadian*, perhaps by misunderstanding *Jamblichus* Text. This, and the foregoing eight Philosophers are drawn up by *Jamblichus*, for *She-Pythagoreans* together with *Echecratia* the *Phliasian*, who seems to be the Daughter of *Echecrates* the *Phliasian*, a *Pythagorean* Philosopher, mention'd by *Laertius*; *Tyrse* of *Sbaris*; *Bisorronda* of *Tarentum*; *Nestheadusa* a *Lucanian*, whom *Stanley* confounds with *Bisimonde*, calling the latter *Nestleades's* Daughter; *Byo*, and *Balebn*.

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(a) *D. di Natal. lib. 1.* (b) *Comment. ad lib. 13 Arist. Metaph.*  
 (c) *In Ep. ad Tuman Super viris Illustribus qui Græce scripserunt*  
 (d) *Simplic. ad Prædicamenta Arist.* (e) *Suid.* (f) *Jambl.* (g) *ibid.*  
 (h) *Laert. in Platon. Arist. Metaph. l. 1. c. 6.* (i) *Jamblich.*

both *Argivans*; and *Cleachma* the Sister of *Autocharides* a *Lacedemonian*.

(a) *Phintys* the Daughter of *Callicrates* was a *Pythagorean* Philosopher. *Stobæus* (or rather (b) *Stobensis*) produces a Fragment of a Treatise she wrote concerning the Temperance of a Woman.

*Perictione*, a *Pythagorean*, wrote a Book *περὶ σοφίας*, *Perictione* and another *περὶ γυναικὸς ἐργονίης*, (c) in the *Dorick* one. Dialect. Among the Philosophers from whom *Stobæus* took his *Apophthegms*, *Photius* (d) brings in *μεκτιόνη*, which is no Greek Name, and therefore must be read *μεκτιονη*. *Plato's* Mother was of the same Name.

*Melissa* wrote to *Clareta* an Epistle in *Dorick*, which *Melissa* is still extant, among the Epistles of the *Pythagoreans*, and sets forth that *Red* which is the Colour that shame produces, is the only proper Ornament of a modest Woman's Countenance. In this Opinion she was not singular: Blushing, said *Diogenes* the *Cynick*, (e) is the Complexion of Vertue; *Synesius* (f) says that colour speaks some Vertue ensuing upon a Repentance of Things done; and *Pythias* *Aristotle's* Daughter, (g) being ask'd which was the prettiest Colour, that, said she, which modesty begets in virtuous Persons. *Plutarch* (h) takes notice of one *Melissus* a Philosopher, who was Governor of the *Samians*; and whom I take to have been *Melissa's* Country Man.

*Rhodope* is suppos'd to have been a *Pythagorean* Philosopher; because the last of *Theano's* Epistles publish'd by *Lucas Holstenius* is address'd to her. In that Epistle, *Theano* makes an Apology for not sending her *Plato's* Book of *Idea's*, entituled *Parmenides*. Now *Theano* *Pythagoras's* Wife, liv'd many years before *Plato*, which makes me think 'tis not genuine. However this our *Rhodope* is a different person from the *Thracian Rhodope*, a noted Whore, (i) that was Fell w-servant with *Æsop*, and intimate with *Charaxius* *Sappho's* Brother.

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(a) *Stob. Serm.* 27. (b) *Vid. Henric. Vales. & Holsten. ad Stephan. in Στεφάνῳ*. (c) *Stob.* (d) *In Biblioth* (e) *Licet. in Diogen.* (f) *Drac. de regn.* (g) *Stob. Serm. de Verecund. Sanct. Ambros. l. 1. de Virg. cap. 6.* (h) *In Pericle.* (i) *Herod. in Euterpe. Athenæ. lib 15.*



**Ptolemais.** *Ptolemais* the *Cyrenæan*, is quoted by *Porphyrus* in his Institution of *Pythagorick* Musick; a Manuscript of which is to be found in the King's Library, and another in the Vatican. *Moderatus Gaditanus*, who liv'd in the time of (a) *Nero*, and who drew up a learned Scheme of the *Pythagorean* Doctrines (b) in Eleven Books; this Author, I say, gives us to know that the *Pythagoreans* were great improvers of *Musick*. As for *Ptolemais*, since *Porphyrus* who liv'd in the time of *Aurelian* makes use of her Authority, 'tis certain that she liv'd before that Emperor's Reign. 'Tis probable she was Contemporary with *Julia Domna* the Empress, whose Example might prompt several Women to apply themselves to Learning. But at that time the *Pythagorick* Sect had been long extinct; (c) for which reason we cannot affirm that *Ptolemais* the *Cyrenæan* was in every point a *Pythagorean*, but only that with reference to the Doctrine of Numbers, she observ'd the *Pythagorean* Canons.

“ And thus I have presented you, most learned and  
 “ most eloquent *Madam Dacier*, with a short View of  
 “ the Women Philosophers, cull'd out of the Writ-  
 “ ings of the Ancients. For Philosophy is rather to  
 “ be lightly touch'd upon, than swallow'd down by  
 “ wholesale; and as a certain Author said, we must  
 “ confine our Philosophical Exercises to a few Words.  
 “ Your Notes upon the Emperor *Marcus Aurelius* his  
 “ Books proclaim you not only a passionate Lover of  
 “ the History of Philosophy, but admirably well  
 “ vers'd in that Study. Upon this Score, I hope this  
 “ present will not be unacceptable. At least, I desire  
 “ nothing more than that it may meet with a well-  
 “ come Reception.

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(a) *Plut. Sympos. l. 8. c. 7.* (b) *Porphyr. in Pythag.* (c) *Vid. Por-  
 phyr. Orat.*

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